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VINAYA TEXTS

TRANSLATED FROM THE PÂLI

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AND

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PART I

THE PÂTIMOKKHA

THE MAHÂVAGGA, I—IV

PART II

THE MAHÂVAGGA, V—X

THE *K*ULLAVAGGA, I—III

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INTRODUCTION

TO THE

VINAYA TEXTS FROM THE PÂLI.

In the present MSS. the Vinaya Pi*t*aka is divided into the following books:

1. Pârâ*g*ika, } called collectively the Sutta-vibhaṅga.
2. Pâ*k*ittiya, }
3. Mahâvagga, } called collectively the Khandhakas.
4. *K*ullavagga, }
5. Parivâra-pâ*th*a.

These books constitute that part of the sacred literature of the Buddhists which contains the regulations for the outward life of the members of the Buddhist Sa*m*gha—nearly the oldest, and probably the most influential, of all Fraternities of monks.

It is impossible to frame any narrower definition of the Vinaya than this, since the gradual change of circumstances in the Fraternity resulted in a gradual change also in the Vinaya itself. To give any more detailed account of what the Vinaya is, it will be necessary to trace what can be at present ascertained of its history; to show—that is, so far as it is yet possible to do so—the causes which led to the establishment of the oldest Rules and Ceremonies of the Order, and to follow step by step the accretions of new literary work around this older nucleus.

For this purpose we propose to consider first the Rules of the work called the Pâtimokkha; for the later texts presuppose its existence. It is one of the oldest, if not the oldest, of all Buddhist text-books; and it has been

inserted in its entirety into the first part of the Vinaya, the Vibhaṅga[1].

The Pâtimokkha—the meaning of the name will be discussed later on—seems to have owed its existence to the ancient Indian custom of holding sacred two periods in each month, the times of the Full Moon and of the New Moon.

The Vedic ceremonies of the Dar*s*apûr*n*amâsa sacrifice, and of the feast or sacred day (Upavasatha) connected with it, are known to have been very old, and the custom of celebrating these days would naturally be handed on from the Brâhmans to the different Sama*n*as, and be modified and simplified (though, as it seems, sometimes increased in number) by them, in accordance with their creeds and their views of religious duty. According to Buddhist tradition[2]—and we see no sufficient reason for doubting the correctness of the account—the monks of other, that is, of non-Buddhistic sects, used to meet together at the middle and at the close of every half-month, and were accustomed then to proclaim their new teaching in public. At such times the people would crowd together; and the different sects found an opportunity of increasing their numbers and their influence.

The Buddhists also adopted the custom of these periodical meetings, but confined themselves to meeting twice in each month[3]. And the peculiarity which gave to these meetings among the Buddhists their distinguishing character seems to have been borrowed by them neither from the Brâhmans nor from other dissenters, but to have been an original invention of the Buddhists themselves. The Brethren and Sisters made use of these half-monthly gatherings to confess to the assembled Order the sins and faults which each of them had committed; and to take upon himself, or herself, the penance which the transgressor had thereby incurred. It would be unnecessary to dwell here upon the details of these penitential meetings, as we can

[1] The opening sentence only is found in the Mahâvagga. See below, p. xv.
[2] Mahâvagga II, 1, 1.
[3] Ibid. II, 4, 2.

refer the reader to the second book of the Mahâvagga, where he will find them fully set out.

It was for use at such penitential gatherings that the text, now known as the Pâtimokkha, was composed. A list was drawn up—which of course it would be necessary from time to time to complete, and rectify—of those offences which ought to be confessed and atoned for; this list was read out in the half-monthly meetings of the Order; and the Brethren and Sisters who were present were asked if they were innocent of each one of the offences therein mentioned.

The use of such a list must have already begun in very early times. Tradition even ascribes the first laying down of each clause to the Buddha himself. This tradition is of course very far from being conclusive; but neither should we hold it impossible that the Pâtimokkha, either in its present shape, or at least in its most essential parts, can reach back to the Buddha's own time, or to that of his personal disciples.

It is no doubt natural, through the influence of the history of early Christianity, or perhaps of the school of Socrates, to imagine that early Buddhism was far removed from all fixed and absolute forms, either of creed or of liturgy; and to represent the intercourse of Gotama and his disciples as purely and simply an interchange of spiritual edification, where the spirit was all in all, and the letter was nothing. But it should be remembered that Gotama continued to live for many years, almost for two generations, after he had formulated the essential points of his system, and after he had founded the brotherhood of his Order. And at that time the stream of scholastic and legal ideas which emanated from the earlier Brâhmanism was flowing in full force through the religious circles of India. A rich phraseology of sacred and ecclesiastical expressions, an armoury of technical terms in philosophy and in theology (still preserved in the Brâhma*n*as and Upanishads), had been developed and made ready for the use of the Buddhists, and *G*ainas, and other reforming schools. And earlier speculation had raised a whole series of pro-

blems, and long-continued custom had elaborated a multifarious system of ecclesiastical observances, which the newly risen sects, orthodox or heretical, could grapple with, or could adopt. It seems to us that Gotama's disciples, from the very beginning, were much more than a free and unformal union of men held together merely through their common reverence for their Master, and through a common spiritual aim. They formed rather, and from the first, an organised Brotherhood.

But if we look upon the Sakyaputtiya Samanas—for that is the name which the people in the earliest times gave to the community—as from the first an organised body, it is highly probable that the earliest formularies, both of their creeds and of their liturgies, arose in a time, if not during the life of Gotama, yet at most not long after his decease. Now among the oldest expressions of belief we may with certainty rank the four sentences known as the Four Noble Truths and the summary of the so-called Noble Eightfold Path: and the oldest liturgical formularies preserved to us are, without any doubt, the Pâtimokkha and the various Kammavâkas. It is true that these liturgical formularies, being so much more extensive, may possibly have been modified or added to before they reached the form in which we now possess them; but there is not the slightest trace of any other liturgies having ever been in use in the Buddhist fraternity.

It is of course impossible to attempt to draw a line between the part which Gotama himself may have had in the settlement of the list of offences contained in the Pâtimokkha, and the part that may have been taken by his disciples. Nor indeed, considering the limited character of our knowledge, is that a point of much importance. But it should perhaps be noticed in this connection that Buddhist tradition does ascribe to one among Gotama's disciples—to Upâli—an especial connection with the Vinaya. This tradition reaches back at least as far as the time when the existing recension of the Pâli Pitakas was made, for we find it both in the Sutta- and in the Vinaya-Pitakas.

Thus in the *K*ullavagga (VI, 13, 1) we find the passage—'At that time the Blessed One proclaimed the Vinaya in many a way to the Bhikkhus, exalted the Vinaya, exalted the learning of the Vinaya, exalted again and again the venerable Upâli. Then thought the Bhikkhus, "The Blessed One hath proclaimed the Vinaya in many a way, hath exalted the Vinaya, hath exalted the learning of the Vinaya, hath exalted again and again the venerable Upâli. Come now let us learn the Vinaya from the venerable Upâli." And so many Bhikkhus, old and middle-aged and young, learnt the Vinaya from the venerable Upâli.'

And again in a Sutta of the Aṅguttara Nikâya[1], where those Bhikkhus are enumerated who, in any particular respect, are the first and foremost in the Brotherhood, Upâli is mentioned as the first among the custodians of the Vinaya (the Vinaya-dharâ). And further, as is well known, it is Upâli who, according to the tradition, plays, at the First Council, the same part of propounder with regard to the Vinaya Texts which Ânanda does with regard to the Dhamma Texts[2]. There may well be some truth in this very ancient tradition that Upâli was specially conversant with the Rules of the Order; but it would be hazardous on that account to ascribe to Upâli a share, not only in the handing down of existing Rules, but in the composition of the Pâtimokkha itself[3].

As regards the order in which the various offences are arranged in the Pâtimokkha, the principal division corresponds to the division of the Order into Brethren and Sisters: there is a Bhikkhu-pâtimokkha and a Bhikkhunî-pâtimokkha. In each of these two chief divisions the offences are divided into various classes, beginning with the heaviest—with those, that is, that result in the exclu-

[1] Phayre MS., vol. i. fol. kau.

[2] *K*ullavagga XII.

[3] In the Ceylon Chroniclers (Dîpava*m*sa, Bhâ*n*avâras 4 and 5) Upâli even becomes the first in a series of Vinayapâmokkhâ, or 'Chiefs of the Vinaya;' but no such office is known to the older tradition; and had it existed it would certainly have been mentioned in connection with the dispute about the so-called Ten Points of the Vinaya at the Council of Vesâlî.

sion of the offender from the Order. Inside each class the sequence of the clauses follows no invariable rule. Sometimes offences of a related character are placed together in groups[1], but sometimes those which would naturally come together are found scattered in quite different parts of the same class[2]. It is perhaps worthy of notice that there sometimes seems, as in the two cases first mentioned in the last note, to be an effort to arrange the offences in groups (vagga) of ten: and in three cases we find regulations formulated with the utmost brevity (the offences being merely expressed by a locative case dependent upon pâ*k*ittiya*m*) at the commencement of such a vagga. It seems to us, at least in the present state of our knowledge, quite impossible to draw any conclusions from such peculiarities as to the comparative age of any different parts of the Pâtimokkha. The irregularities in arrangement may very well be due to want of literary clearness in the compilers of the present Form of Confession, and it would be hazardous to attempt to trace in it any historical argument.

The various points in regard to the Pâtimokkha dealt with in the foregoing paragraphs do not of themselves show that it was at all older than the rest of the Vinaya Pi*t*aka; and indeed the work, as a separate work, is not considered among Buddhists to belong to the Pi*t*akas at all, and is therefore not included in the list of works of which the Pi*t*akas consist. But every single Rule or Clause in the Pâtimokkha is in fact found word for word in the Sutta-vibhaṅga, the quotations being so complete that the Pâtimokkha might be entirely put together again by piecing together extracts from the Vinaya Pi*t*aka. And it is not possible that the Pâtimokkha originated merely by such a process of dovetailing; for the quotations in the Vinaya Pi*t*aka, though not actually called quotations, bear the unmistakable stamp of being taken from some pre-existing work. The cause which led to the Pâtimokkha, and the

[1] For instance, regulations as to the conduct of Brethren towards Sisters come together in Pâ*k*ittiya 21–30; those about meal-times in Pâ*k*ittiya 31–40; about conduct in relation to armies in Pâ*k*ittiya 48–50.

[2] For instance, Pâ*k*ittiya 5, 6, and 43–45; and again, Pâ*k*ittiya 20 and 62, &c.

Upasampadâ-kammavâ*k*a, being separately preserved at all, is the same as the cause which led to their exclusion from the lists of the Pi*t*aka texts—the fact, that is, of their being liturgical compositions.

We turn now to the consideration of the question how a series of further literary productions were gradually developed out of, or added to the Pâtimokkha[1].

Whoever reads through the Mahâvagga will at once be struck by one section of it which differs completely both in contents and in form from the rest of the work. This is the section in the Second Book, Chapter III, paragraphs 4–8.

This passage is preceded by the opening words of the Pâtimokkha; and in the passage itself those words are separately paraphrased or explained. But the explanation does not appear to be put into the mouth of the Buddha; it bears rather, without any historical or conversational form, the impersonal shape of a simple commentary: and it only differs from the later commentaries by peculiar solemn diffuseness and rhetorical tautology.

If we were to consider the Mahâvagga only, the sudden and unexplained appearance in this connection, and in this connection only, of an isolated passage of this kind, would have to remain an insoluble puzzle. But when we look further into the other parts of the Vinaya Pi*t*aka, an answer immediately suggests itself. In the portion of that Pi*t*aka which is better called the Sutta-vibhaṅga, but is divided in the MSS. into two divisions, under the somewhat misleading titles of Pârâ*g*ika and Pâ*k*ittiya, we find, at regularly recurring intervals, passages of an exactly similar character, and without any doubt of the same origin, as the isolated passage in the Mahâvagga.

The Sutta-vibhaṅga is occupied with laying down and explaining all the Rules which are contained in the Pâtimokkha. Now, immediately after the text of each of these Rules, there is found a word for word commentary upon

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[1] With the following paragraphs should be compared H. Oldenberg in the Introduction to his edition of the Pâli text of the Vinaya, vol. i. pp. xvi and following.

them—precisely as a word for word commentary follows, in the passage above cited in the Mahâvagga, upon the quoted words of the Introductory Formular of the Pâtimokkha service. Here then lies the explanation. This Introductory Formular is the only passage contained in the Pâtimokkha which is not found also in the Sutta-vibhaṅga. And with the explanation of the curiously isolated passage in the Mahâvagga we have also a new fact of very great importance. Not only does the Vinaya Piṭaka contain, word for word, the whole of the Pâtimokkha, but it contains also, and again word for word, the whole of an ancient Commentary on the Pâtimokkha.

This commentary no longer exists as a separate work, and it would indeed be strange if it did. It was not required in the simple liturgical services of Ordination and Confession in use in the Order: and if any one wished to refer to it, in order to refresh his memory as to the explanation of any passage in the Pâtimokkha, he had only to repeat, or to get repeated over to him, the corresponding passage from the Sutta-vibhaṅga. There he would find the Old Commentary (as we shall hereafter call it) word for word, together with the additional commentary by which it had been supplemented in later times.

A question may then possibly occur to the reader whether we can be really sure that the Old Commentary has been preserved complete, or whether what we have is a fragment only. We think there can be but little doubt as to the right answer. The Pâtimokkha, which the Old Commentary deals with word by word, has been separately preserved to us, and we know that no one phrase of it remains uncommented upon. And further it is clear from several passages that the words of the old commentator were considered so sacred or authoritative that they have been kept intact even in cases where they are in contradiction to the later parts of the Vinaya Piṭaka[1]. It should however be noted that this Old Commentary is philological

[1] See, for instance, the comparison made by Oldenberg in the Introduction to his edition of the text, vol. i. p. xviii. The Old Commentary follows of course the passage there referred to in the Pâtimokkha.

and exegetical throughout, containing nothing of a legendary or quasi-historical nature. It is just possible to suggest that it may have originally contained not only such an explanation of the meaning of each Rule, but an account also of the occasion on which the Rule was laid down. But it is difficult to see why greater sacredness should have been attached to one part of the work than to another; or to explain how it was that, if any part was changed, the contradictory passages above referred to were not also altered. Every probability therefore points to the conclusion that we have the complete work still before us, and not fragments of it only.

It seems to us to have been precisely the absence of any such historical account in the older Commentary which probably led to the formation of what was practically the new edition of the Pâtimokkha which now lies before us in the first part of the Vinaya Pi*t*aka.

In the earliest books of the Sutta Pi*t*aka, which contains the statement of Buddhist belief, we find—just as in the Gospels and in the Socratic dialogues—that that belief is not stated directly. The books profess to give, not simply the belief itself, but the belief as the Buddha uttered it, with an account of the time when, and the place at which, he uttered it. The Buddha's new method of salvation, his new doctrine of what salvation was, did not present itself to the consciousness of the early Buddhist community as an idea, a doctrine, standing alone, and merely on its own merits. In their minds it was indissolubly bound up with the memory of the revered and striking personality of him who had proclaimed it. So in the Sutta Pi*t*aka the actor and speaker is almost throughout the Buddha himself: (occasionally, but very seldom, one of his disciples.) Introductions—often indeed short and tending in later times to disappear—give a full account of where, and when, he spoke; what was the occasion which led to his uttering that particular speech; and to whom he uttered it. But, throughout, the principal thing is what the Buddha said.

It is only natural that this distinguishing mark of the

literature of the Buddhist Dhamma—much of which was no doubt in existence at a very early date—should have reacted upon the literature of the Buddhist Vinaya. The members of the Order were no longer contented to learn, and to understand the meaning of, the various Rules of the Pâtimokkha. A desire sprang up to have, for each one of them also, a kind of historical basis; to know the story of how the Buddha himself came to lay down the Rule to his disciples. And it was only the Brother who was properly acquainted with all this who was accounted a real 'Doctor of the Law.'

So it is said in the *K*ullavagga (IX, 5, 1):—'If a Brother, Upâli, has not received gladly both the Pâtimokkhas in their full extent, has not well divided them, well established them, well investigated them, both sutta by sutta, and in every detail; if when asked, "Where was this spoken by the Blessed One?" he fail to solve the question: then there will be some who will say to him, "But then, let the venerable one still devote himself to learning the Vinaya!" thus will they say[1].'

It is evident from this passage that, at the time when it was written, such a tradition regarding each Rule was in existence; and that the knowledge of these traditions was held in high esteem. It is therefore a reasonable conjecture that steps were taken to amalgamate these traditions with the Text and the Old Commentary in a complete work, which should also contain what we may call Notes on the Rules—that is, decisions on points of Law involved, though not expressed in so many words, in the Rules; discussions on what cases were really included and what were not, in particular regulations; enumeration of exceptions to the Rules; and so on.

Whether this conjecture be right or not, it is precisely such a work that we have now before us in that part of the Vinaya Pi*t*aka called the Sutta-vibhaṅga, and divided

[1] No *k*e Upâli bhikkhuno ubhayâni Pâtimokkhâni vitthârena svâgatâni hoṇti suvibhattâni suppavattîni suvini*kkh*itâni suttato anuvya*ñg*anaso, idam pan' âvuso kattha vutta*m* Bhagavatâ 'ti iti pu*tth*o na sampâyati, tassa bhavanti vattâro: Iṅgha tâva âyasmâ Vinaya*m* pariyâpu*n*assû 'ti: iti 'ssa bhavanti vattâro.

in the present MSS., as above pointed out, into two books called respectively—after the class of Rules with which they begin—Pârâgika and Pâkittiya. And it is possible throughout, without the possibility of mistake, to distinguish between the three portions of which the present work is built up. The historical basis comes first, leading up to the extract from the Pâtimokkha, which is always placed in the Buddha's own mouth; then comes the Old Commentary, with its verbal explanations; and then, finally, the Notes giving the exceptions to, and the extensions of, the Rule in the Pâtimokkha.

The foregoing paragraphs show the way in which the Sutta-vibhaṅga grew up on the basis of the Pâtimokkha. The following books—the Khandhakas—give a detailed and connected account of the admission into the Samgha; of the ceremony of the Uposatha; of the annually recurring observances connected with the beginning and the end of the rainy season; of the principal disciplinary proceedings; and of miscellaneous details regarding the medicine, food, dwelling-places, and daily life of the members of the Order (Bhikkhus). As in the Sutta-vibhaṅga, so here also, the outward form is arranged in such a way that in the case of every regulation a history was given of the occasion upon which the Buddha was supposed to have made it. These histories again lead up, in most cases, to a liturgical formulary by which the regulation was to be carried out.

While, however, in the case of the Sutta-vibhaṅga the liturgy on which it has been founded has been preserved in a separate shape, the formularies in the Khandhakas have not as yet, except in some instances, been found in existence apart from the Khandhakas. The principal exception is the Upasampadâ-kammavâka (The Words of the Act of Ordination), which recurs in its entirety in the First Khandhaka of the Mahâvagga (I, 76, 3 to I, 78, 5). It is impossible therefore as yet to trace the history of the gradual formation of the Khandhakas as we think it already possible to do in the case of the Sutta-vibhaṅga.

In the Khandhakas too, no doubt, the introductory

histories are the latest part. But while some of the formularies and regulations to which they lead up may well be very old, others are probably additions to, or modifications of, those older ones; and it is difficult to attempt to show, even with regard to the exceptions above mentioned, which are the older and which are the later. The misfortune that these forms are not all now separately extant[1] is probably simply due to the fact that the formularies separately preserved (including the Pâtimokkha) are the only ones which continued to be used in actual services among the members of the Order.

Such being the nature and contents, and such—so far as it can be traced—being the origin of the Sutta-vibhaṅga and of the Khandhakas respectively, it follows that in all probability they were composed, or put into their present shape, at about the same period in the development of early Buddhism—it is even possible that both works arose in immediate connection.

The kind of narrative setting with which, in both cases, the older material has been surrounded is alike in both. Here and there in both works are included real fragments of ancient legend or tradition—as, for instance, the account of the events from the attainment of Buddhahood down to the conversion of Sâriputta and Moggallâna (Mahâvagga I, 1–24), the story of Devadatta (*K*ullavagga VII), the story of the conversion and the sin of Sudinna (Vibhaṅga, First Pârâ*g*ika). But the greater number of these narratives are of the most meagre description, and have altogether the appearance of being mere inventions.

There is little doubt that this is what they, in fact, were. Actual remembrance of the Buddha, and of his time, could have sufficed only in the rarest instances to give a correct historical basis for the Rules or Ceremonies, which had to be explained. We find a precisely similar

[1] Mr. Dickson has given us an excellent text of the Upasampadâ-kammavâ*k*â; and it were much to be wished that the rest of them should also be published. Mr. Clough has given a translation of six others in 'Miscellaneous Translations from Oriental Languages,' London, 1834; and the Liverpool Free Library has MSS. of others.

state of things leading, in the Introductions to the *G*âtaka Stories, to what were unquestionably inventions: and it must be acknowledged that the compilers have not taken the slightest trouble to conceal the evidently unsubstantial character of most of these summary introductions. But it does not follow that they were invented at the time when the Sutta-vibhaṅga and the Khandhakas were compiled. They may possibly have formed part of the traditional explanatory teaching of the schools.

As to the time when the Sutta-vibhaṅga and the Khandhakas were compiled, we have important evidence in their silence regarding the well-known Ten Points.

The long-continued struggle on that question—as important for the history of Buddhism as the Arian controversy for that of Christianity—agitated the whole Buddhist world to its very centre; and the attempted settlement of it, at the Council of Vesâlî, led to a most serious schism in the Buddhist Church. Now the ten expressions in which the question was summarised or catalogued[1] are (as was pointed out in the Introduction to the Pâli Text of the Mahâvagga) conspicuous by their absence from the Vibhaṅga, and from all, except the last, of the Khandhakas[2]. The first mention of most of them, and the first use of any one of them as a distinctive war-cry, is found in those last books, which are evidently an appendix to the rest of the Khandhakas, and of an entirely different nature from the earlier ones; for they contain a regular historical account of the two Councils, that of Râ*g*agaha, and that of Vesâlî[3].

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[1] Siṅgilo*n*a, dvaṅgula, &c. (*K*ullavagga XII, 1, 10).

[2] That is, as war-cries; *g*âtarûpara*g*ata occurs in the sense of the precious metals.

[3] In the present division of the Khandhakas into two parts, called the Larger and Smaller Divisions (Mahâ- and *K*ulla-vagga), there are ten Khandhakas in the first Division, and ten, apart from this appendix, in the second Division. Without the appended two last Khandhakas the so-called smaller Division is really considerably smaller than the larger Division; and there is therefore a good reason for the name which was given to it. With the two last Khandhakas the difference in length of the two Divisions as a whole is not sufficiently striking to account satisfactorily for the choice of their names; and the smaller

But the Ten Points in dispute were all matters of ecclesiastical law, they all related to observances of the brotherhood, they were in fact questions as to whether or not the ancient Rules should be relaxed or not in these ten respects. Is it possible that in a collection of works like the Vibhaṅga and the Khandhakas, which seek to set forth, down to the minutest detail, and even with hair-splitting diffuseness, all that has any relation to the daily life of the Brethren, and the regulations of the Buddhist Order—is it possible that in such a collection, if, when it was compiled, the struggle on the Ten Points had already burst into flame, there should be no reference at all, even in interpolations, to any one of these ten disputes? That the difference of opinion on the Ten Points remains altogether unnoticed in those parts of the collection where, in the natural order of things, it would be obviously referred to, and that it is only mentioned in an appendix where the Council held on its account is described, shows clearly, in our opinion, that the Vibhaṅga and the Khandhakas (save the two last) are older than the Council of Vesâlî—and, of course, a fortiori that the Pâtimokkha and the Kammavâ*k*âs are so too.

The Council of Vesâlî is said in the XIIth Khandhaka of the *K*ullavagga to have taken place a hundred years after the Buddha's death. This is no doubt a round number; and the exact year of the date of the Buddha's death is open to question. If it be placed, according to the Ceylon chronicles, at exactly 218 years before Asoka's coronation, it will fall in or about 483 B.C.

But the expression '218 years' can in no case be regarded as an absolutely reliable statement of actual fact, and the date of 483 B.C. must therefore be taken subject to a marginal allowance of some decades. And it appears to one of us, for various reasons which he has elsewhere stated at length, that the balance of probability leads to the conclusion that the date of the Buddha's Parinibbâna must be

Division actually contains two more Khandhakas than the larger. We lay no stress upon these facts, but it confirms the general argument to find little points of this kind tending in the same direction.

brought down to the period from 420–400 B.C.[1] We do not enter upon that question here, as the details are intricate, and the result uncertain; and it is sufficient for our present purpose to be able to fix the Council of Vesâlî, even after making allowance for all possibilities, at within thirty years of 350 B.C.

We would only point out that there is really no ground for discontent with a result which can be fixed, after all, within a few decades. For what difference does that make in this case? If we had to deal with Grecian history, such a result might well be deemed unsatisfactory. There are differences, both personal and political, between Greece in 480, in 440, and in 400—differences well known to us. But whether we fix the date of an event in India in 480, or in 440, what does it, at present, matter? Who would be bold enough to say that the mention of India in 480 B.C. calls up to his mind a condition of things different from that suggested by the mention of India in 440 B.C., or even in 400 B.C.? We need not therefore take too much to heart the uncertainty of this chronological result; though we may regret that our comfort is drawn from no better source than our want of knowledge.

The Vibhaṅga and the Twenty Khandhakas were at that time (circa 350 B.C.) already held in such high repute that no one ventured to alter them; a sanctity of this kind is not acquired without the lapse of a considerable time: and we think it is not going too far to say, Firstly, that these books must have been in existence, as we now have them, within thirty years, earlier or later, of, at least, 360 or 370 B.C.; Secondly, that the Old Commentary they have preserved must be considerably, perhaps fifty years, older; and Thirdly, that the Kammavâ*k*âs and the Pâtimokkha must be older still.

The reader will notice that in the foregoing discussion no mention has been made of the Fifth Book in the present

[1] See the dissertation on this subject in Rhys Davids's 'Ancient Coins and Measures of Ceylon;' and, more shortly, the close of the Introduction to his 'Buddhist Suttas from the Pâli.'

division of the Vinaya Pi*t*aka—the Parivâra-pâ*th*a. The reason is that this work, an abstract of the other parts of the Vinaya, is in fact a very much later compilation, and probably the work of a Ceylonese Thera. In some stanzas, which are found at the end of the Parivâra-pâ*th*a, it is stated to have been composed by 'the highly wise, learned, and skilful Dîpa, after he had inquired here and there into the methods (literally, the way) followed by former teachers[1].'

We have every hope that the foregoing argument will commend itself to our fellow workers as being, in the main, well founded. We now propose to test it by applying it in explanation of several difficult terms and phrases found in the Vinaya Pi*t*aka, which seem to have been hitherto incorrectly interpreted.

It has been pointed out that, in the Pâtimokkha, the offences are arranged in certain classes, called, with reference to the heinousness of the act committed, Pârâ*g*ika, Sa*m*ghâdisesa, Pâ*k*ittiya, Pâ*t*idesaniya, and Sekhiya. In other parts of the Vinaya, other offences are called Thulla*kk*aya and Dukka*t*a. On this nomenclature the Rev. S. Coles has founded a trenchant attack upon Buddhist morality. He says:

'Beside the Pârâjikas there are lesser faults, the nature of which is determined by various causes, as will subsequently appear. These are Saṅghâdisesa, Thullaccaya, and Dukka*t*a faults, and can all be easily remedied, the two latter especially; as, after a fault of this kind has been committed, the culprit has only to confess to his Upajjhâya (ordaining priest) without much delay, and is then exempted from all evil consequences; but the Saṅghâdisesa being more serious (about half a Pârâjikâ), a course of penance has to be submitted to, and confession without delay made to twenty-five superior Bhikkhus. The nature

[1] Pubbâ*k*ariyamaggañ *k*a pu*kkh*itvâ *k*a tahi*m* tahi*m*
Dîpo nâma mahâpañño sutadharo vi*k*akkha*n*o
Ima*m* vitthârasa*m*khepa*m* sa*ggh*âmaggena ma*ggh*ime
*K*intayitvâ likhâpesi sissakâna*m* sukhâvaha*m*.

and extent of these penances are not defined in the first book of the Vinaya Pitaka, but in others, to which reference will be made when these books are brought under consideration. Suffice it to say, that they can possibly have no deterring effect on crime, but rather form loop-holes through which most enormous and disgusting misdeeds may be committed, and yet the perpetrator may remain not only as a Buddhist, but as a Bhikkhu[1].'

Mr. Coles then applies this argument to show that many offences against morality, being only called Dukka*t*a and not Pârâ*g*ika, must have been looked upon very leniently, not only by the Buddhists, but by Gotama himself; and that therefore his system of morality was not of the lofty kind it has usually been supposed to be, but was, in fact, a mere cloak and encouragement to wickedness and crime!

If Mr. Coles had looked at the Pi*t*aka he was discussing from a historical, instead of from a controversial, point of view, he would scarcely have advanced this argument. The use of the term Dukka*t*a does not arise from, nor is it evidence of, a weakness in moral feeling; but merely of a difference in point of time. It occurs only in what we have ventured above to call the Notes: that is to say, in the latest portion of the Pi*t*aka. When the author or authors of the final recension of the Vinaya had to speak of an offence not actually mentioned, though implied, in the text before them, they did not presume to call it by any of the names applied in the Pâtimokkha itself to the classification of offences. They no more dared to add to the number of Pârâ*g*ikâs, for instance, than a clergyman would now venture seriously to propose an addition to the Ten Commandments. They made use of two technical terms (both entirely new ones), namely, Thulla*kk*aya and Dukka*t*a (literally, Serious Transgression and Bad-deed), using the former more sparingly, and for graver misdemeanours. No argument based on passages where the word Dukka*t*a occurs can therefore have any force as to the teaching of Gotama himself; and the Bhikkhus, who did use the

[1] Journal of the Ceylon Asiatic Society, 1867-1870, p. 155.

word, were restrained from using the older term Pârâgika by a feeling of reverence towards their sacred books—a feeling surely deserving, not of censure, but of sympathy.

Again, there are certain terms applied to various parts of the Vinaya itself on which the above historical analysis may throw some light. When Asoka, in the Edict of Bhabra, addressed to the Buddhist Order, exhorted them to take as their authority, among other works, the Vinaya-Samukase, or Abstract of the Vinaya, he may fairly be supposed to have referred to the Pâtimokkha, which that epithet would very appropriately describe. If it be asked why he did not then call it the Pâtimokkha, the explanation may be either that that word is more especially a term for the act to be performed, than for the liturgy which shows the way to perform it (though it was also undoubtedly used as a name of the liturgy), or else that the work was known under both designations.

We would just add, in passing, that, in the passage in question, the reading samukase (samutkarsha), instead of the formerly accepted samâkase, is quite clear in General Cunningham's lithograph[1]; and the generally accepted view that the Edict was addressed to a council, and is therefore an authoritative confirmation of the Ceylon traditions regarding the Council of Patna, ought to be reconsidered. The Edict merely says: 'King Devânampiya of Mâgadha salutes the Sa*m*gha' (that is, the Order, or the Community, of Bhikkhus)[2]. Without desiring to throw any doubt upon the reality of the Council of Patna, we are driven to the conclusion that such an expression as 'the Sa*m*gha' could not have been meant to describe a formal

[1] 'Corpus Inscriptionum Indicarum,' pl. xv.

[2] Burnouf translated 'à l'assemblée du Magadha,' and Wilson, 'to the venerable assembly of Mâgadha' (see 'Corpus,' &c., p. 131); but the reading is clearly Mâgadhe in the 'Corpus,' while the older facsimile in the Journal of the Bengal Asiatic Society (ix. 618) had the impossible form Mâgdhe*m*. Even if we could read Mâgadha*m* sa*m*gha*m* (an expression for which we know no parallel), the above remarks would still hold good. Compare further Professor Kern in the 'Jaartelling der Zuidelijke Buddhisten,' pp. 30–35.

council. Surely, if the Edict had been addressed to such a council, the fact would have been plainly intimated.

It is just possible that Vinaya-Samukase may refer to the Old Commentary as well as to the Pâtimokkha; but this is not probable, for there is no reason to believe that in Asoka's time the Old Commentary any longer existed apart from its setting in the Vibhaṅga. And Vinaya-Samukase cannot for the reasons above stated mean, as has been supposed, the Parivâra-pâ*th*a.

As regards the meaning of the word Pâtimokkha we have the explanation of the Old Commentator in that single passage of his work found, as above pointed out, in the Khandhakas[1]. He there describes it as 'the origin, the front (mukha), the chief of the good Dhammas;' where the word Dhammâ means 'qualities,' and where the evident inference is that the commentator[2] derived Pâtimokkha from mukha. But, on the other hand, the tradition of the Northern Buddhists, in whose Sanskrit works the word is replaced by Prâtimoksha, points to a derivation from the root mu*k*.

It seems scarcely open to doubt that we must, in accordance with this last interpretation, connect the word with mu*k*, and not with mukha. 'Pratimukha' means in Sanskrit 'over against, standing close in front.' How is it possible to derive from that any meaning appropriate as a title for the liturgy of confession called Pâtimokkha? On the other hand, the derivation from mu*k* is straightforward and simple. Prati-mu*k* (âtmanep.) means 'to free oneself, to get rid of;' and it is precisely through the recitation of this formular, and the answering of the questions contained in it, that the conscience of the member of the Brotherhood

[1] Pâtimokkhan ti âdi*m* eta*m* mukha*m* eta*m* pamukha*m* eta*m* kusalâna*m* dhammâna*m*, tena vu*kk*ati pâtimokkhan ti. Mahâvagga II, 3, 4.

[2] We use the phrase 'Old Commentator' for convenience only. The commentary was, no doubt, handed down by tradition in the Buddhist schools; and there is no reason to believe that it was the work of any one mind.

was set free from the sense of the offence he had incurred[1]. Pâtimokkha or Prâtimoksha means therefore 'Disburdening, Getting free.' The lengthening of the first vowel in the Pâli word is not without analogies which have been already adduced by Childers. It is certain that the word is older than the present shape of the Formulary now so called; for it is used several times in the Formulary itself, as well as in many of the oldest Suttas.

The Old Commentator makes the Pâtimokkha 'the head of the good Dhammas.' There is a curious passage in the Pâtimokkha where the Dhammas are said to be included in the Suttas:

'If a Bhikkhu at the half-monthly recitation of the Pâtimokkha should say, "Now for the first time do I notice that this Dhamma, as one handed down in the Suttas, embraced in the Suttas, gets recited every half-month!" then' &c.[2]

It is plain here that neither Dhamma nor Sutta is used in the sense to which we are accustomed from the later books. The Dhammas recited half-monthly are those contained in the scheme of offences given in the Pâtimokkha, and the Suttas must therefore mean the separate clauses of that Formulary.

The fact is that the use of the word Sutta is by no means confined in the oldest Pâli to the texts of what was afterwards the Sutta Pi*t*aka, nor is it exclusively used either in earlier or later times[3] in opposition to Vinaya. Thus we find it used again, as we think, of the Rules of the Pâtimokkha; and in contrast, as in the rule above quoted, to Dhamma, in *K*ullavagga IV, 14, 22, 23:

'This Bhikkhu, of such and such a name, is a preacher

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[1] Compare Mahâvagga II, 3, 3.

[2] Yo pana bhikkhu anvaddhamâsa*m* Pâtimokkhe uddissamâne eva*m* vadeyya; idân' eva kho aha*m* *g*ânâmi, ayam pi kira dhammo suttâgato suttapariyâpanno anvaddhamâsa*m* uddesa*m* âga*kkh*atîti, ta*ñ* *k*e . . . (the 73rd Pâ*k*ittiya, quoted in *K*ullavagga III, 34, 2).

[3] Though more especially concerned here with the earlier use of the word Sutta, it may be well to remind our readers of the name Suttadharâ applied in the Sumaṅgala Vilâsinî to secular lawyers (see Alwis, 'Introd.' &c., p. 100).

of the Dhamma; but the Suttas have not been handed down to him, nor the Sutta-Vibhaṅga.'

'This Bhikkhu, of such and such a name, is a preacher of the Dhamma, and the Suttas have been handed down to him, but not the Sutta-Vibhaṅga[1].'

So again in the constantly repeated phrase above referred to—

'If the two Pâtimokkhas are (or are not, as the connection requires) thoroughly known to a Bhikkhu in their entirety with all their divisions and explanations, if he have (or have not) thoroughly mastered them Sutta by Sutta, and Detail by Detail; then' &c.[2]

—the word Sutta evidently refers to the clauses of the two Pâtimokkhas; and we find also in the immediate context the mention of Dhamma or of Vinaya, or of both.

It is no doubt true that in one passage of the Mahâ-parinibbâna Sutta (IV, 8–11 = pp. 39, 40), Sutta is opposed to Vinaya in much the same way as Sutta Piṭaka was afterwards opposed to Vinaya Piṭaka; yet the contrast between these two ideas is usually expressed by the apposition of Dhamma to Vinaya[3], and the passage in the Mahâ-parinibbâna Sutta stands, so far as we yet know, quite alone. Indeed in the oldest tradition the discourses or conversations now called Suttas seem not to have been called by that name, but are referred to as Suttantas.

So in the Mahâvagga III, 5, 9, 12 mention is made of devout men, or of devout women, who may have been accustomed to recite some well-known Suttanta[4]; and in the next Khandhaka (IV, 15, 4) we find Suttanta, Dhamma, and Vinaya all occurring in one context:

'It may happen, Brethren, that in some district on the day of Pavâraṇâ the night may have become far spent

[1] Suttaṃ tassa âgataṃ na Suttavibhaṅgaṃ. On the latter term see below.

[2] Ubhayâni nu kho Pâtimokkhâni vitthârena svâgatâni suvibhattâni suppavattîni suvinikkhitâni suttato anuvyañganaso (Mahâvagga I, 36, 14; I, 37, 14; Kullavagga IV, 14, 19; IX, 5, 1). Anuvyañgana may perhaps refer here to the Old Commentary.

[3] Compare H. Oldenberg's Introduction to his edition of the Mahâvagga, pp. 7 and following.

[4] Abhiññâtaṃ vâ Suttantaṃ bhaṇati.

while the Brethren are in confusion—some reciting the Dhamma, those versed in the Suttantas intoning some Suttanta together, the custodians of the Vinaya discussing the Vinaya, and the preachers of the Dhamma discoursing about the Dhamma.'

The whole of these expressions recur in *K*ullavagga IV, 4, 4; and are found again, with others of a similar character, in *K*ullavagga VI, 6, 2. This last passage is in the Introduction to a fable which of course recurs, as a *G*âtaka, in the *G*âtaka collection, and with an introduction in almost the same words. We should therefore expect to find there also the epithet suttantika ('versed in the Suttantas'), if that expression had remained in use as late as the fifth century A.D.; but it is omitted, the Suttantikas having been then long since replaced by those entrusted, not with the whole, but with special portions only, of the Dhamma literature. The word Suttanta was however still in common use at the time when the presumably later books now contained in the Pi*t*akas were composed; for it occurs in the Aṅguttara Nikâya[1], and in a constantly recurring verse in the Buddhava*m*sa in which it is opposed to Vinaya[2], and the word is still used in the MSS. as the title of the more important Suttas.

In the passage quoted above from the *K*ullavagga IV, 14, 22, 23 there is a term Sutta-vibhaṅga used as the name of some part of the Vinaya literature apparently distinct

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[1] The Aṅguttara Nikâya, Pa*ñk*aka Nipâta (Phayre MS. vol. ii. fol. gâ*h*): Ye te Suttantâ Tathâgatassa bhâvitâ gambhîrâ gambhîratthâ lokuttarâ su*ñ*-*ñ*atapa*t*isa*m*yuttâ tesu bha*ññ*amânesu na sussissanti no sota*m* odahissanti na a*ññ*â*k*itta*m* upa*tth*âpessanti na *k*a te dhamme uggahetabba*m* pariyâpu*n*itabba*m* ma*ññ*issanti; ye pana te suttantâ kathitâ kâveyyâ *k*ittakkharâ *k*ittabya*ñ*ganâ bahirakâ sâvakabhâsitâ tesu bha*ññ*amânesu sussissanti sota*m* odahissanti; &c.

Ibid. fol. ṅa*h*: Ye te bhikkhû bahussutâ âgatâgamâ dhammadharâ vinayadharâ mâtikâdharâ te na sakka*kk*am suttanta*m* para*m* vâ*k*enti, tesam a*kk*ayena *kh*in-namûlako suttanto hoti apa*t*isara*n*o.

On the form compare the Sanskrit d*r*ish*t*ânta, v*r*ittânta, and siddhânta.

[2] Suttanta*m* Vinaya*ñ* *k*âpi navaṅga*m* Satthusâsana*m*
Sabba*m* pariyâpu*n*itvâna sobhayi *G*inasâsana*m*.

The phrase is used of various Buddhas in verses 317, 348, 594, 627, and 786 of the Buddhavamsa. This reference we owe to Dr. Morris.

from the Suttas of the Pâtimokkha. 'The Suttas have been handed down to him, but not the Suttavibhaṅga.'

The word recurs only in one other passage[1], and that is in the appended Khandhakas of the *K*ullavagga, in the account of the Council of Vesâlî[2]. Seven passages are there quoted from the Pâtimokkha in condemnation of seven out of the Ten Points raised by the heretics; and in answer to the question, 'Where was it condemned?' and before the passages are quoted, the place where the passage was uttered is mentioned, and condemnation is stated to be 'in the Suttavibhaṅga.' Thus

Revata says, 'Is it right, Lord, to drink *g*alogi?'

Sabbakâmî replies, 'What, Friend, is this *g*alogi?'

Revata: 'Is it right, Lord, to drink strong drink which not being fermented, is not yet intoxicating?'

Sabbakâmî: 'No, my friend, it is not right.'

Revata: 'Where has it been condemned?'

Sabbakâmî: 'At Kosambî in the Suttavibhaṅga.'

Revata: 'What does he (who drinks *g*alogi) commit?'

Sabbakâmî: 'He commits the Pâ*k*ittiya offence of drinking strong drink and of drinking intoxicating liquors.'

This is a quotation of the Pâ*k*ittiya Rule, No. 51; but the words quoted do not in fact condemn the drinking of toddy, and neither the Pâtimokkha nor the Old Commentary contains any reference to the place, Kosambî, where the words are here said to have been uttered.

It is only in the introduction afterwards appended (in what is now called the Vibhaṅga) to the two older works, that Kosambî is mentioned; and in the appendix following the Rule 51 in the Vibhaṅga there are no exceptions which would include *g*alogi. But Kosambî is mentioned in the Introductory History. It is therefore most probable that the term Sutta-vibhaṅga refers to what is now called the Vibhaṅga; or, if not, at least to that body of traditional teaching (including the Pâtimokkha and the Old Commentary) out of which the present Vibhaṅga was composed.

[1] That is, of the Vinaya Pi*t*aka. We are not certain that it may not be found in the Sutta Pi*t*aka.

[2] *K*ullavagga XII, 2, 8.

It may be convenient to make some reference here to the question whether the literature above discussed was handed down by memory only, or by writing. We are justified in expecting to find, in texts dealing in such minute detail with the daily life of the members of the Buddhist Order, some distinct evidence—and it will be equally distinct whether it consists in actual statement, or in silence—as to writing, and the use of written books. And this expectation is not disappointed.

In the first place, there are several passages which confirm in an indisputable manner the existence of the art of writing at the time when the Vinaya texts were put into their present shape.

'A certain man, who had committed a theft, ran away, and got ordained among the Bhikkhus. Now he was written up in the king's palace with an injunction that he should be slain wheresoever he should be found[1].'—

'But there occurred to the parents of Upâli this consideration: "If Upâli should learn writing[2], Upâli might thus after our decease live at ease, and not be troubled."'

And in the Vibhaṅga we find an interesting explanation of the Third Pârâ*g*ika Rule, which lays down that whosoever wilfully kills a man, or brings about his death, must be expelled from the Order.

In the Notes on this Rule the Sutta-vibhaṅga discusses the case of some one causing the death of another by persuading him that suicide is glorious, or that it results in salvation. And in this connection the possibility is considered of these representations being made to the proposed victim, not by word of mouth, and not by a messenger, but by writing.

'He engraves a writing to this effect: "Who so dies, he acquires wealth, or acquires fame, or goes to heaven." By that writing he is guilty of a Dukka*t*a offence. The other sees the writing, and, determining to die, is filled

[1] A*ññ*ataro puriso *k*orika*m* katvâ palâyitvâ bhikkhûsu pabba*g*ito hoti. So *k*a ra*ññ*o antepure likhito hoti yattha passitabbo tattha hantabbo 'ti (Mahâvagga I, 43).

[2] Sa*k*e kho Upâli lekha*m* sikkheyya (Mahâvagga I, 49, 1).

with painful feelings. (The writer is) guilty of a Thullakkaya offence. He does die. (The writer is) guilty of a Pârâgika offence[1].'

And again, with respect to the injunction addressed to the Sisters of the Order not to devote themselves to worldly wisdom (tirakkhâna-viggâ), the Vibhaṅga makes an exception in favour of learning to write[2].

It is evident therefore that writing was in vogue in the time when the Notes on the Rules were put into their present form, that it was made use of for the publication of official announcements, and for the drawing up of written communications in private life; and that while the knowledge of the art was a possible source of livelihood, it was not confined to 'clerks,' but was acquired by ordinary persons, and even by women.

But it is a long step from the use of writing for such public or private notifications to the adoption of it for the purpose of recording an extensive and sacred literature: and our texts show—and show, as it seems to us, in an equally indisputable manner—that for this latter purpose writing, however well known, had not yet come into use.

Had the sacred texts been written down and read, books, manuscripts, and the whole activity therewith connected, must have necessarily played a very important part in the daily life of the members of the Buddhist Order. Now the texts of the Vinaya place clearly enough before our eyes the whole of the 'personal property,' so to speak, of the Buddhist Ârâmas and Vihâras. Every movable thing, down to the smallest and least important domestic utensils, is in some way or other referred to, and its use pointed out; while the use of other articles, not usually found in the Vihâras, is mentioned, and condemned. But nowhere do we find the least trace of any reference to manuscripts;

[1] Lekham *kh*indati yo evam marati so dhanam vâ labhati yasam vâ labhati saggam vâ ga*kkh*atîti. Akkharakkharâya âpatti dukka*t*assa. Lekham passitvâ marissâmiti dukkham vedanam uppâdeti. Âpatti thulla*kk*ayassa. Marati. Âpatti pârâ*g*ikassa.

[2] Anâpatti lekham pariyâpu*n*âti (Bhikkhunî-Pâtimokkha, Pâ*k*ittiya 49).

much less of inks, or pens, or styles, or leaves, or other writing materials.

And we do find, on the contrary, passages which show the difficulties which arose every time that the memorial tradition by word of mouth of any of the sacred texts was interrupted, or threatened to be interrupted.

So, for instance, we find the case discussed of no one Bhikkhu, among all the Brethren dwelling in some particular place, knowing the Pâtimokkha. There was no other way out of the difficulty, save that of one of the Bhikkhus being sent out to some neighbouring fraternity, with the commission there to learn the Pâtimokkha by heart, either in its full extent (that is, as we take it, all the rules being learnt in full) or at least in abstract[1].

And again, in a passage already quoted, we hear of the case of an Upâsaka, who knows some important Suttanta, and is afraid that the knowledge of it will fade away. So he sends to a fraternity of Bhikkhus, and invites the Brethren to come over to him; and in that case an exception is made to the Rule forbidding the Brethren to travel in the rainy season, provided only that they do not stay away from home longer than seven days[2].

We may quote in this connection a passage of the same tendency from the Aṅguttara Nikâya, in which, among the circumstances hurtful to the security and the propagation of the Buddhist faith, the possibility is mentioned of the well-instructed Bhikkhus neglecting to take pains to hand on to others the Suttantas which they know. Then, when they have passed away, 'the root of that Suttanta is cut off, and it finds no place of refuge[3].'

It is very plain from these last passages that the Buddhist community in its earliest days did not think of the

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[1] Mahâvagga II, 17, 5. 6. On this meaning of vitthârena and sa*m*khittena see also Mahâvagga II, 15, 1. 2.

[2] Mahâvagga III, 5, 9.

[3] *K*atukka-Nipâta (Phayre MS. vol. i. fol. *n*â); and repeated in the Pa*ñk*aka-Nipâta (ibid. vol. ii. fol. ṅâ*h*): Ye te bhikkhû bahussutâ âgatâgamâ dhammadharâ vinayadharâ mâtikâdharâ te na sakka*kk*a*m* suttanta*m* para*m* vâ*k*enti tesa*m* a*kk*ayena *kh*innamûlako suttanto hoti apa*t*isara*n*o.

possibility of using writing as a means of guarding against such painful accidents. Can this have arisen from any belief that writing the books would have been an irreverent treatment of them? We cannot think that among such a community as that of the Buddhists — who were so advanced in their views that they deliberately adopted the language of the people, and even took no thought, within the ranks of their community, of caste — any such consideration would have prevailed. It seems much more probable that, at the date referred to, the art of writing had not been taken advantage of for the purposes of any kind of literature; but that its use was wholly confined to recording short messages or notes, or private letters, or advertisements of a public character — a result which may well have been due to the want of any practical material on which to engrave the letters that were nevertheless evidently known[1].

On the texts above quoted, and the inferences which may fairly be drawn from them, we would base two remarks. Firstly, that there can be no reasonable ground for doubting the correctness of the ancient tradition preserved in the well-known verse of the Ceylon Chroniclers, when, speaking of the time of Va*tt*a Gâma*n*i, who began to reign 88 B. C., they say,

'The text of the Three Pi*t*akas, and the Commentary too thereon,
The wise Bhikkhus of former time had handed down by word of mouth:
The then Bhikkhus, perceiving how all beings do decay,
Meeting together, wrote them in books, that the Dhamma might last long[2].'

But, secondly, though we must therefore believe that the

[1] Compare Burnell, 'Elements of South Indian Palaeography,' p. 10.

[2] Dîpava*m*sa XX, 20, 21; Mahâva*m*sa, p. 207. As the stanza is common to both works it is taken in all probability, word for word, from the Old Commentary in Si*m*halese, the Sîhala*tth*akathâ, preserved in the Mahâvihâra in Anurâdhapura. See H. Oldenberg's Introduction to his edition of the Dîpava*m*sa.

Vinaya, before it was reduced to writing, was handed down for about three hundred years solely by memory, and that it lived only in the minds of the Vinayadharâ, the Bhikkhus 'who were versed in the Vinaya,' we do not think it is at all necessary, or even possible, to impugn the substantial accuracy of the texts handed down in a manner that seems, to moderns, so unsafe. The Text, as it lies before us, stands so well against all proofs, whether we compare its different parts one with another, or with the little that is yet known of its northern counterparts[1], that we are justified in regarding these Pâli books as in fact the authentic mirror of the old Mâgadhî text as fixed in the central schools of the most ancient Buddhist Church. That text, in the dialect of Magadha, may have been lost to us, once for all; and we can scarcely hope, unless some isolated sentences may hereafter be found preserved here and there in Inscriptions, that this loss will ever be, even partially, made good. But we may well be thankful that the faithful zeal and industry of these old monks has preserved for us a translation, in a dialect so nearly allied to the original, and in so perfect and trustworthy a state as the Pâli version of the Vinaya still undoubtedly presents.

We trust that the choice we have made from the literature of the Vinaya Pi*t*aka for insertion in this Collection of Translations from the Sacred Books of the East will be considered to need little justification. As the oldest and in many respects most important material of the Vinaya literature we have included a version of the Pâtimokkha; though confining ourselves to the Bhikkhu-Pâtimokkha,

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[1] How little this is, is apparent from the fact that Burnouf, who had studied all those that were then accessible, did not even find the words pârâ*g*ika and sa*m*ghâdisesa (Introduction, &c., p. 301). To the Tibetan texts Csoma Körösi has devoted a few pages ('Analysis of the Dulva' in Asiatic Researches, vol. xx. pp. 45 and foll.) Of the Chinese we have only the brief notices of M. Rémusat (Foe Koue Ki, pp. 104 and foll.) and of Mr. Beal (in H. Oldenberg's Introduction to the Vinaya, vol. i. pp. xliv, xlv). The last scholar also mentions several Vinaya works, of the contents of which however nothing further is known, in his Catalogue of Chinese Buddhist Works now in the India Office Library (pp. 67-71).

as our predecessors, Mr. Dickson and Professor Minayeff, have done before us. We could not consider, even after their labours, that a new translation of this difficult text would be superfluous. And of the younger literature we have confined ourselves to the Khandhakas, both because these books, in their variety, and in the fulness of their contents, are better calculated to afford a correct view of the conditions, and the life, of that oldest and most influential of the many monkish orders, the Buddhist Sa*m*gha; and also because the Sutta-vibhaṅga is little more than an expansion of the Pâtimokkha, which we have already, for the reasons just stated, determined to include[1].

T. W. RHYS DAVIDS.
H. OLDENBERG.

November, 1880.

[1] For the Upasampadâ-kammavâ*k*a see the passages recurring in the Khandhakas as pointed out above, p. xix.

ADDITIONAL NOTE ON MAHÂVAGGA III, 2, 2 (vassupanâyikâ).

As entering upon Vassa is called vassa*m* upaga*kkh*ati or vassa*m* upeti, we believe that upanâyikâ, the final member of the compound vassupanâyikâ (entrance upon Vassa), must not be derived from upa-nî, but from upa-i (upan-i). Comp. *S*atapatha-Brâhma*n*a II, 3, 2, 2: ahar-ahar vai Na*d*o Naishidho Yama*m* râ*g*âna*m* dakshi*n*ata upanayati (Sâya*n*a: upaga*kkh*ati). The preposition upan contained in upan-ayati will be treated of by Professor JOH. SCHMIDT in the 26th volume of Kuhn's Zeitschrift.

PÂTIMOKKHA.

THE PÂTIMOKKHA.

THE WORDS OF DISBURDENMENT.

REVERENCE TO THE BLESSED ONE, THE HOLY ONE, THE FULLY ENLIGHTENED ONE.

NIDÂNA[1].

INTRODUCTION.

May the Chapter[2], reverend Sirs, hear me!

To-day is the sacred day (of the full, or new, moon), the fifteenth day of the half-month[3]. If it be convenient to the Chapter, let the Chapter hold Uposatha, let it repeat the Pâtimokkha. How is it with respect to the necessary preliminaries to a meeting of the Order? Let the reverend brethren announce their purity[4], and I will rehearse the Pâtimokkha!

We all gladly give ear and do attend[5]!

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[1] The whole of this Introduction, with the ancient commentary upon it (referred to above, in the Introduction), recurs in the Mahâvagga II, 3, where further notes will be found. The previous chapter in Dickson entitled the Pu*kkh*âvissa*gg*ana is not part of the ancient text of the Pâtimokkha.

[2] Sa*m*gho: of course not the whole Order, but those members then present, spoken of collectively.

[3] Uposatho pa*nn*araso. See below, Mahâvagga, Book II, and especially chap. 14.

[4] That is, their freedom from any of those disabilities which are declared below, Book II, to incapacitate a member of the Order from assembling at a formal meeting on the Uposatha day.

[5] On sabbe 'va santâ compare ubho 'va santâ in the ninth Nissaggiya, and the Old Commentary loc. cit.

Whosoever have incurred a fault, let him declare it! If no fault have been incurred it is meet to keep silence!

Now, venerable Sirs, it is by your silence, that I shall know whether you are pure. As to each one question put there must be an answer, so, in such a meeting as this, each question is put[1] as many as three times. Then if any Bhikkhu, when it has been three times put, knowingly omit to declare a fault incurred, he is guilty of uttering a conscious lie. Venerable Sirs, the uttering of a deliberate lie has been declared by the Blessed One to be a condition hurtful (to spiritual progress)[2]. Therefore a fault, if there be one, should be declared by that Bhikkhu who remembers it, and desires to be cleansed therefrom. For a fault, when declared, shall be light to him.

Venerable Sirs, the Introduction is now recited.

Thus do I question you, venerable Sirs, 'Are you pure in this matter?'

A second time do I question you, 'Are you pure in this matter?'

A third time do I question you, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Introduction.

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[1] The spelling of the Pâli word in the text should be anussâvita*m*, and so below, anussâviyamâne. By 'the text' we refer throughout to Mr. Dickson's very careful edition, all the necessary corrections in which—they are mostly only misprints—will be noticed in the following notes.

[2] See Mahâvagga II, 3, 7.

PÂRÂGIKÂ DHAMMÂ.

THE PÂRÂGIKA RULES[1].

Here these four Rules, concerning those acts which bring about Defeat[2], come into recitation.

1. Whatsoever Bhikkhu who has taken upon

[1] The whole of the following portion of the Pâtimokkha, together with the ancient commentary upon it, is contained in the first book of the Vibhaṅga, also called the Pârâgikam.

Dickson translates throughout Dhammâ by 'offences.' He is no doubt right in taking the word, not in its ordinary sense of condition or quality, but in a more strictly technical, legal, sense. 'Offences' is however not the right direction in which to limit the general sense. Dhammâ must here be 'Rules,' in accordance with the passages quoted in our Introduction, pp. xxviii–xxx.

[2] Childers (sub voce) follows Burnouf (Introduction, &c., p. 301) in deriving the word Pârâgika from AG with parâ prefixed, taking that compound in the sense of 'to expel.' Dickson's translation 'deadly sin' rests upon the same basis. The Buddhist commentators refer the word to the passive of GI with parâ prefixed, in the sense of 'to suffer defeat.' So the Samanta-Pâsâdikâ: Pârâgiko hotîti parâgito parâgayam âpanno. Now the root AG belongs to the Vedic dialect only, and is not met with in any Buddhist expressions, and even in the Vedas it does not occur with parâ prefixed. The Buddhist forms of speech have quite different and settled terms with which to convey the idea of expulsion. On the other hand, there was a considerable group of words in use in the Buddhist community with which pârâgika stands in close connection: parâgi, 'to suffer defeat;' parâgita, 'defeated;' parâgaya, 'defeat.' We cannot therefore but think that the native commentators are right in associating pârâgika also with this group, and that the word really means 'involving defeat.' This may mean specifically defeat in the struggle with Mâra the Evil One; but more probably defeat in the struggle against evil generally, defeat in the effort to accomplish the object for which the Bhikkhu entered the Order, in the effort to reach the 'supreme goal' of Arahatship.

himself the Bhikkhus' system of self-training and rule of life, and has not thereafter withdrawn from the training, or declared his weakness, shall have carnal knowledge of any one, down even to an animal, he has fallen into defeat, he is no longer in communion[1].

2. Whatsoever Bhikkhu shall take, from village or from wood, anything not given—what men call 'theft[2]'—in such manner of taking as kings would seize the thief for, and slay, or bind, or banish him, saying, 'Thou art a thief, thou art stupid, thou art a fool, thou art dishonest,'— the Bhikkhu who in that manner takes the thing not given, he, too, has fallen into defeat, he is no longer in communion.

3. Whatsoever Bhikkhu shall knowingly deprive of life a human being, or shall seek out an assassin against a human being, or shall utter the praises of death, or incite another to self-destruction, saying, 'Ho! my friend! what good do you get from this sinful, wretched life? death is better to thee than life!'—if, so thinking, and with such an aim, he, by various argument, utter the praises of death or incite another to self-destruction—he, too, is fallen into defeat, he is no longer in communion[3].

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[1] 'Declared his weakness' refers to the permission (on the ground that it was better to leave the Order than to burn) for a Bhikkhu to acknowledge himself unfit for the discipline, and throw off the robe. 'Withdrawn from the training' is the formal expression for thus throwing off the Robes. See below, Mahâvagga II, 22, 3.

On sikkhâsâgîva*m*, which is by no means only 'Rules of the Order,' see the Vibhaṅga (Pâr. I, 8, 1).

[2] The Vibhaṅga (Pâr. II, 3) takes theyya-sa*m*khâta*m* as meaning 'with dishonest intent.'

[3] The deviations here from Mr. Dickson's version will, we hope, justify themselves. There is no commentary on hâraka, though

4. Whatsoever Bhikkhu, without being clearly conscious of extraordinary qualities, shall give out regarding himself that insight into the knowledge of the noble ones has been accomplished, saying, 'Thus do I know,' 'Thus do I perceive:' and at some subsequent time whether on being pressed, or without being pressed, he, feeling guilty, shall be desirous of being cleansed from his fault, and shall say, 'Brethren! when I knew not, I said that I knew; when I saw not, I said that I saw—telling a fruitless falsehood;' then, unless he so spake through undue confidence he, too, has fallen into defeat, he is no longer in communion[1].

Venerable Sirs, the four Conditions of Defeat have been recited, of which when a Bhikkhu has fallen into one or other, he is no longer allowed to be in co-residence with the Bhikkhus. As before, so afterwards, he is defeated, he is not in communion[2].

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the Vibhaṅga (Pâr. III, 3, 1) explains the different kinds of Sattha. Pâpaka must be 'sinful,' not merely 'poor;' the suggestion is 'by destroying your life you will escape from the possibility of sinning.'

[1] The extraordinary qualities (literally, 'superhuman qualities') are defined to be the Vimokkhas, Samâdhis, the Samâpattis, the *Ñâna*-dassana, the having experienced the Noble Path, and having realised the Fruit thereof; that is to say, Arahatship and the highest forms of spiritual emotion and intelligence which can accompany Arahatship. They are in fact, therefore, superhuman only in the sense of extraordinary; as it is precisely human beings, and only human beings, who were supposed to be able to acquire these qualities.

Uddha*kk*a, 'Self-righteousness,' is also the last but one of the ten Sa*m*yo*g*anas, or 'Fetters,' which the Arahat has to break.

[2] The sentences which follow in the text, but are not here translated, and in which it is declared that all the following portions of the Pâtimokkha have already been heard, do not occur in the Vibhaṅga. They are not part of the Pâtimokkha; but only the

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask, 'Are you pure in this matter?'

A third time I ask, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Pârâgikas.

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form to be used, when the Pâtimokkha cannot be recited in full, and all the remaining Rules are to be omitted. According to Mahâvagga II, 15, 1, 4 this abridged recital may be used in certain cases of danger.

On Yathâ pure tatha pa*kkh*â there is no explanation in the Old Commentary. The phrase probably means that the Bhikkhu is irrevocably defeated. He must remain for ever in the condition (of permanent exclusion from the Order) into which he has brought himself.

SA*M*GHÂDISESÂ DHAMMÂ.

RULES WHICH REQUIRE, AS WELL IN THEIR EARLIER AS IN THEIR LATER STAGES, FORMAL MEETINGS OF THE ORDER[1].

Here, venerable Sirs, the thirteen matters, which, as well in their earlier as in their later stages, require formal meetings of the Order, come into recitation.

1. The emission of semen by design, except by a person sleeping, is a Sa*m*ghâdisesa.

2. Whatsoever Bhikkhu, being degraded[2], shall, with perverted[3] mind, come into bodily contact with a woman, by taking hold of her hand, or by taking hold of her hair, or by touching any part of her body—that is a Sa*m*ghâdisesa.

3. Whatsoever Bhikkhu, being degraded, shall, with perverted mind, address a woman with wicked words, exciting to passion as those of a young man to a maid—that is a Sa*m*ghâdisesa[4].

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[1] The expression is curious, but the authorities given by Childers (sub voce) are decisive as to its meaning. Whereas the Pârâ*g*ika offences were dealt with in one meeting of the Order, these thirteen offences gave rise to the various Sa*m*ghakammas (formal resolutions or proceedings at meetings of the Order), which are explained in detail in the third Khandhaka of the *K*ullavagga.

The text of, and the ancient commentary on this portion of the Pâtimokkha will be found in the Vibhaṅga in the Book on the Sa*m*ghâdisesas.

[2] Oti*nn*o, literally, 'having gone down,' which the old commentator in the Vibhaṅga explains as 'lustfully, or with a mind bound by desire.' Our word 'degraded' has often a very similar connotation.

[3] Vipari*n*atena, literally, 'changed;' here 'changed for the worse.' Compare Mahâ-sudassana Sutta II, 39, and the Old Comment at Minayeff, p. 64.

[4] Compare the second Aniyata.

4. Whatsoever Bhikkhu, being degraded, shall, with perverted mind, magnify, in the hearing of a woman, ministration to himself[1] (by saying), 'This, Sister, would be the noblest of ministrations, that to so righteous and exalted a religious person as myself you should ministrate by that act,' (meaning) sexual intercourse—that is a Sa*m*ghâdisesa.

5. Whatsoever Bhikkhu shall act as a go-between for a woman to a man, or for a man to a woman, or for a wife, or for a paramour, or even for a harlot—that is a Sa*m*ghâdisesa.

6. A Bhikkhu who, begging (the materials) together, is having a hut put up for his own use, to belong to no one (else), must have it made of due measurement. And herein this is the measurement—in length twelve spans according to the accepted span[2], in breadth seven spans (measured) inside.

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[1] Attakâmapâri*k*ariyâ, perhaps 'to his lusts;' but we follow the old commentator.

[2] Sugata-vidatthiyâ. Dickson translates 'of the span of Buddha,' Sugata being one of the many epithets applied to the Buddha in poetry, or poetical prose. Mr. James D'Alwis in the Ceylon Asiatic Society's Journal for 1874 has a long article to show that this cannot be the correct meaning of the word 'Sugata' in this connection; and we think he is right, though his discussion as to what it does mean (evidently more than a simple span) seems to lead to no certain conclusion. The older Ceylon commentators take the expression as being equal to one and a half carpenter's cubits, a 'carpenter's cubit' (Si*m*halese Wa*d*u-riyana) being two ordinary cubits, so that 'the Buddha's span' (as they translate it) would be four feet and a half! But the Bhikkhus of the present day in Ceylon take it to be equal to the length of the supposed foot-print of the Buddha on Adam's Peak; that is, four ordinary cubits, or six feet. See Dickson's note; and compare Nissaggiya 15, and Pâ*k*ittiya 87–92.

There is no comment on the phrase in the Old Commentary,

The Bhikkhus must be brought to the place to approve the site; and those Bhikkhus shall approve a site free from danger[1], and with an open space around it[2]. If a Bhikkhu shall, at his own request, have a hut put up on a dangerous site, without the open space around it, or shall not bring the Bhikkhus to approve the site, or shall exceed the (due) measure—that is a Samghâdisesa.

7. A Bhikkhu who is having a large[3] residence made for his own use, and to belong (also) to others, shall bring the Bhikkhus to the place to approve the site; and those Bhikkhus shall approve a site free from danger, and with an open space around it. If a Bhikkhu shall have a large residence made on a dangerous site, without the open space around it, or shall not bring the Bhikkhus to the place to approve the site—that is a Samghâdisesa.

8. Whatsoever Bhikkhu[4], in harshness, malice, or anger, shall harass (another) Bhikkhu by a groundless (charge of having committed) a Pârâgika offence, thinking to himself, 'Perchance I may (thus) get him to fall from this religious life[5]'—and then at some later time, either when he is pressed, or without his being pressed, the case turns out to be groundless,

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which is especially curious if the word Sugata meant 'the Buddha's,' that is to say, the Buddha's span, when that work was composed.

[1] That is, either to living creatures (birds, ants, and so on) by clearing the site; or to the future resident after it is built. See the old commentator's note on Sârambha at Minayeff, p. 71.

[2] 'Sufficient for a cart drawn by a yoke of oxen to pass round it,' according to the old commentator.

[3] Mahallaka. Compare *K*ullavagga VI, 11, 1.

[4] In the text read, of course, Bhikkhu, not Bhikkhû.

[5] I. e. to throw off the robes, to leave the Order.

and the Bhikkhu confesses his malice[1]—that is a Sa*m*ghâdisesa.

9. Whatsoever Bhikkhu, in harshness, malice, or anger, shall harass another Bhikkhu by a groundless charge of having committed a Pârâ*g*ika offence, supporting himself by some point or other of no importance in a case that really rests on something of a different kind; thinking to himself, 'Perchance I may thus get him to fall from this religious life'—and then at some later time, either when he is pressed, or without his being pressed, the case turns out to rest on something of a different kind, and that Bhikkhu confesses his malice—that is a Sa*m*ghâdisesa[2].

10. Whatsoever Bhikkhu shall go about to cause division in a community[3] that is at union, or shall persist in calling attention to some matter calculated to cause division, that Bhikkhu should thus be addressed by the Bhikkhus: 'Sir, go not about to cause division in a community that is at union;' or, 'Persist not in calling attention to a matter calculated to cause division;' 'Be, Sir, at one with the community, for the community, being at unity, in harmony, without dispute, dwells pleasantly under

[1] Dosa*m* was probably meant here to refer to the doso at the beginning of the rule.

[2] For instance, the Bhikkhu has seen that A, who is a Khattiya, has committed some offence. He says either that he has seen a Khattiya commit that offence, and thus harasses an innocent person; or he says that A has committed a Pârâ*g*ika offence, whereas the offence is of a lesser nature.

For *k*aveyyan in the text read *k*âveyyan.

[3] Sa*m*gha; that is, the company of the Brethren dwelling in one place, or in one district.

one authority[1].' If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be (formally) admonished about it by the Bhikkhus as a body[2], even to the third time, to the intent that he abandon that course. If, while being so admonished up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sa*m*ghâdisesa.

11. Now if other Bhikkhus, one, or two, or three, become adherents of that Bhikkhu, and raise their voices on his side; if they should say thus: 'Say not, Sirs, anything against that Bhikkhu! That Bhikkhu both speaks according to the Dhamma, and he speaks according to the Vinaya; it is our wish, too, and desire, that he adopts, and gives expression to; and he speaks, knowing that what he says appears to us also to be right:'—then let those Bhikkhus be addressed by the Bhikkhus thus: 'Say not so, Sirs! That Bhikkhu speaks not according to the Dhamma, neither does he speak according to the Vinaya. Let not, Sirs, the causing of division in the community be pleasing to you! Be, Sirs, at one with the community! for the community, being at unity, in harmony, without dispute, dwells pleasantly under one discipline.' If those Bhikkhus, when they have thus been spoken to by the Bhikkhus, should persist as before, those Bhikkhus should be

[1] Ekuddeso; that is, the authority of the rules recited in the Pâtimokkha.

[2] Samanubhâsitabbo. We think 'admonish' is not too strong a rendering of this term; and not inconsistent with the equality of the fraternity, as the admonition comes from the united body. The preposition sam need not imply a Sa*m*ghakamma, which appears to have been necessary only after the Sa*m*ghâdisesa offence had been completed. We occasionally render the word by 'adjure.'

(formally) adjured by the Bhikkhus, as a body, even to the third time, to the end that they abandon that course. If, while being so adjured, up to the third time, they abandon that course, it is well: if they abandon it not—that is a Samghâdisesa.

12. Should a Bhikkhu refuse to listen to what is said to him[1]; and when spoken to by the Bhikkhus, in accordance with the Dhamma[2], touching the precepts handed down in the body of recited law[3], will allow nothing to be said to him (objecting), 'Say nothing to me, Sirs, either good or bad: and I will say nothing, either good or bad, to you. Be good enough, Sirs, to refrain from speaking to me!'—then let that Bhikkhu be addressed by the Bhikkhus thus: 'Do not, Sir, make yourself a person who cannot be spoken to: make yourself rather, Sir, a person to whom we can speak. Speak to the Bhikkhus, Sir, in accordance with the Dhamma; and the Bhikkhus, Sir, will speak in accordance with the Dhamma to you. For thus has the church[4] of the Blessed One grown large; that is to say, by mutual converse, and by mutual help[5].' If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be

[1] Dubba*k*o is not 'unruly,' as Dickson has, following Childers, who gives 'abusive, unruly, violent.' It means rather 'difficult to reason with, averse to instruction.' Compare *G*âtaka I, 151, 152.

[2] Sahadhammika*m*, which is here adverbial; and where the Dhamma refers to the Rules, as is pointed out in the Introduction.

[3] Uddesa-pariyâpannesu; uddesa being here practically the same as Pâtimokkha.

[4] Parisâ, 'the retinue, the followers, the adherents,' referring here to the Sa*m*gha only.

[5] In the text read vu*tth*âpanena.

(formally) adjured by the Bhikkhus as a body, even to the third time, to the end that he abandon that course. If, while being so adjured, up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sa*m*ghâdisesa.

13. Should a Bhikkhu dwell near a certain village or town, leading a life hurtful to the laity, and devoted to evil, (so that) his evil deeds are seen and heard, and the families led astray by him are seen and heard, let that Bhikkhu be spoken to by the Bhikkhus thus: 'Your life, Sir, is hurtful to the laity, and evil; your evil deeds, Sir, are seen and heard; and families are seen and heard to be led astray by you. Be so good, Sir, as to depart from this residence; you have dwelt here, Sir, long enough.' If, when that Bhikkhu is thus addressed by the Bhikkhus he should answer the Bhikkhus thus: 'The Bhikkhus are walking in longing, the Bhikkhus are walking in malice, the Bhikkhus are walking in delusion, the Bhikkhus are walking in fear; and, for a fault of a like nature, they send some away, and some they send not away[1]:'—then that Bhikkhu should be spoken to by the Bhikkhus thus: 'Say not so, Sir! The Bhikkhus walk not in longing, the Bhikkhus walk not in malice, the Bhikkhus walk not in delusion, the Bhikkhus walk not in fear; and they send not some away, for a fault of a like nature, while they send others not away. Your life, Sir, is hurtful to the laity, and evil; your evil deeds, Sir, are seen and heard, and families are seen and heard, Sir, to be led astray by you. Be so good, Sir, as to depart from this residence; you have dwelt

[1] On the use of Pabbâ*g*eti in this sense comp. the 2nd Pâr.

here, Sir, long enough.' If that Bhikkhu, when thus spoken to by the Bhikkhus should persist as before, that Bhikkhu should be (formally) adjured by the Bhikkhus as a body, even to the third time, to the end that he abandon that course. If, while being so adjured, up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sa*m*ghâdisesa.

Venerable Sirs, the thirteen matters which require, as well in their earlier as in their later stages, formal meetings of the Order, have been recited; nine which become offences at once, and four which are not completed until the third admonition.

If a Bhikkhu have committed either one or other of these[1], for as many days as he knowingly conceals his sin, for so many days must that Bhikkhu, even against his will, remain in probation[2]. When the probation is over, that Bhikkhu must, for six further days, undergo the Mânatta discipline[3] (Penance). When the Penance has been removed, that Bhikkhu must be reinstated in some place where the community of the Bhikkhus forms a body of twenty. If a community of Bhikkhus forming a body of less than twenty, even by one, should reinstate that Bhikkhu, he is not reinstated, and that community is blameworthy. This is the proper course in that case.

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[1] Literally, 'of which.' In the text there should be no full stop after yâvatatiyakâ.

[2] On the regulations respecting Parivâsa (Probation), see *K*ullavagga II, 1–3.

[3] On the regulations respecting Mânatta (Penance), see *K*ullavagga II, 6–8.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Sa*m*ghâdisesas.

ANIYATÂ DHAMMÂ[1].

Rules regarding Undetermined Matters.

Here, venerable Sirs, the two Rules regarding undetermined matters come into recitation.

1. Whatsoever Bhikkhu shall take a seat with a woman, one man with one woman, in secret, on a secluded seat, suitable[2] (for sexual intercourse); and if a believing woman, trustworthy of speech, who has seen (them so), shall lay it to his charge under one or other of three Rules, either under the Pârâ*g*ika[3], or under the Sa*m*ghâdisesa[4], or under the Pâ*k*ittiya[5] Rules:—let then that Bhikkhu, if he acknowledge that he has so sat, be dealt with (according to the circumstances reported) for a Pârâ*g*ika, or for a Sa*m*ghâdisesa, or for a Pâ*k*ittiya; or let that Bhikkhu be dealt with under that one of those three Rules under which the believing woman, trustworthy in speech, shall lay it to his charge.

This rule relates to a matter undetermined.

2. And furthermore, even if the seat be not secluded, and not convenient (for sexual intercourse), but be convenient for addressing a woman with wicked words[6], then whatsoever Bhikkhu shall take

[1] The whole of the following portion of the Pâtimokkha, together with the Old Commentary on it, recurs in the Vibhaṅga, Book III.

[2] Ala*m*kammaniye, an expression found only in this passage. The Vibhaṅga interprets it as above (Aniyata I, 2, 1).

[3] The 1st Pârâ*g*ika.

[4] The 2nd Sa*m*ghâdisesa.

[5] Pâ*k*ittiya 44, 45; and compare also 7, 27.

[6] Compare the 3rd Sa*m*ghâdisesa, and probably the 4th is also referred to.

a seat with a woman, one man with one woman, in secret, on such a seat, and a believing woman, trustworthy in speech, who has seen (them so), shall lay it to his charge under one or other of two Rules, either under the Sa*m*ghâdisesa, or under the Pâ*k*ittiya Rule—let then that Bhikkhu, if he acknowledge that he has so sat, be dealt with (according to the circumstances reported) for a Sa*m*ghâdisesa, or for a Pâ*k*ittiya; or let that Bhikkhu be dealt with under that one of those two Rules under which the believing woman, trustworthy in speech, shall lay it to his charge.

This rule relates to a matter undetermined.

Venerable Sirs, the two Rules regarding uncertain matters have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Aniyatas.

NISSAGGIYÂ PÂKITTIYÂ DHAMMÂ.

Pâkittiya Rules involving Forfeiture.

Here, venerable Sirs, the thirty Pâkittiya Rules involving forfeiture come into recitation.

1. When the robes have been settled, when the Kathina has been taken up by the Bhikkhu, an extra robe may be kept up to the end of a period of ten days. To him who goes beyond that there is a Pâkittiya offence involving forfeiture[1].

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[1] The following Rules, most of which have long ago fallen into abeyance, depend in great measure upon communistic customs of the ancient Fraternity, which are now somewhat difficult to understand. The following explanation of this rule, and more especially of the first few words of it, is therefore submitted with diffidence. At the end of the Vassa period (see below, Mahâvagga, Books III and VII) the Samgha, or community of brethren in any place, was accustomed to give over to some one of the Bhikkhus such store of robes (Kathina-dussa) as it possessed; and it should here be observed that no Bhikkhu had a separate personal ownership over his robes, though nominally given to him for his own use, and really his own subject to the rules, they were, technically speaking, the property of the whole Samgha (that is, here, of the Order as a whole, not of the community residing together at that place). The Bhikkhu above referred to then spread the store of robes out to dry (suriye attharati); and afterwards satisfied out of it the wants of any brother whose robes, through the dampness of the season or other causes, had become spoiled. Meanwhile, each of the Bhikkhus had, of course, to wear something—it being one of the points most frequently insisted upon that a Bhikkhu should be decently clad, in direct contradiction to certain then popular views as to the sanctity of nakedness—but, during the interval, some of the rules about the robes were temporarily relaxed.

Now the Mahâvagga (VII, 1, 7) gives eight reasons by which the Kathina license would be extinguished for any one particular Bhikkhu alone—as it would be for the community at that place

2. When the robes have been settled, after the taking up of the Ka*th*ina by the Bhikkhu, if a Bhikkhu be without his three robes, even for a single night, unless with the permission of the Bhikkhus—that is a Pâ*k*ittiya offence involving forfeiture[1].

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by the formal 'taking up of the store of robes' (Ka*th*inuddhâra or Ka*th*inassa ubbhâra);—and with it that Bhikkhu's claim to a share in the common store. These eight reasons are merely eight ways in which that particular Bhikkhu's wants are already amply supplied; and the necessity, in his case, for a relaxation of the rules no longer exists.

One of these reasons is that his set of robes is settled or done for (*k*ivara*m* ni*tth*ita*m*); which, according to the old commentator on our rule here, means that his set has been made, or spoiled, or destroyed, or burnt, or that his hope of receiving one from the laity has been disappointed (ni*tth*ita*k*ivarasmin ti *k*îvara*m* kata*m* vâ hoti na*tth*a*m* vâ vina*tth*a*m* vâ da*ddh*a*m* vâ *k*îvarâsâ vâ upa*kkh*innâ, according to which the Scholion in Dickson's note must be corrected). In each of these cases his wants are already supplied by the set of robes he has retained for wear during the process of drying: only the case of those Bhikkhus remains to be settled who have not had new robes made, and whose old ones were still good enough to wear during that process.

After the Ka*th*inuddhâra, either particular or general, no Bhikkhu can retain for his own use an atireka-*k*îvara, a spare robe. He must give it up to any brother who has need of it.

As to the 'ten days,' the Sutta Vibhaṅga has the following story. Ânanda, after the Ka*th*inuddhâra, has a spare robe. He wants to give it to Sâriputta; but the latter is in Sâketa, and is not expected back till the ninth or tenth day. So the Buddha, to meet such cases, establishes the rule that the spare robe may be kept up to the tenth day.

The words 'a Pâ*k*ittiya offence involving forfeiture,' repeated at the end of each of the Nissaggiyas, are intended to mean that that offence involves, firstly, all that a Pâ*k*ittiya involves; and secondly, forfeiture.

[1] To this Rule there is the following story in the Sutta Vibhaṅga. Certain Bhikkhus left their robes in charge of the other Bhikkhus,

3. When the robes have been settled, when the Ka*th*ina has been taken up by the Bhikkhu, if a set of robes should be offered to a Bhikkhu out of season, it may be accepted by that Bhikkhu, should he so wish. But when he has accepted it, it must be made up at once; and if it be not sufficient for him, it may be kept up to the end of a month by that Bhikkhu should he have any hope that the deficiency may be supplied. If he keep it beyond that time, even if there be hope of (the deficiency) being supplied—that is a Pâ*k*ittiya offence requiring forfeiture.

4. Whatsoever Bhikkhu shall have his soiled robe[1] washed, or dyed, or beaten by a Bhikkhunî (sister)[2] who is not related to him—that is a Pâ*k*ittiya offence involving forfeiture[3].

5. Whatsoever Bhikkhu shall receive a robe from the hands of a Bhikkhunî not related to him, except in exchange—that is a Pâ*k*ittiya offence involving forfeiture.

6. Whatsoever Bhikkhu shall ask a householder, or a householder's wife[4], not being related to him,

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and went on a journey. The robes, being laid by for a long time, became spoilt. The Buddha thereupon forbad a Bhikkhu, under the circumstances stated in this Rule, to separate himself from his robes (ti-*k*ivara).

As regards the permission we have the story that a sick Bhikkhu was invited home that his friends might nurse him. He answers, 'The Blessed One has forbidden us to separate ourselves from our robes. I am sick, and unable to travel in my robes.' Then the Blessed One allows a sick brother to obtain leave to dispense with the Rule.

[1] Literally, 'an old robe,' which the Vibhaṅga (Nissaggiya IV, 2, 1) explains as one that has been once worn.

[2] And so, frequently, below.

[3] Compare the 17th Nissaggiya.

[4] Householder is here gahapati; that is, pater familias. See Rh. D.'s note on Mahâ-sudassana Sutta I, 41.

for a robe, except at the right season—that is a Pâkittiya offence involving forfeiture.

Here the right season means when the Bhikkhu has been robbed of his robe, or when his robe has been destroyed. This is the right season in this connection.

7. If the householder, or the householder's wife, should offer him a choice[1] from (the materials for) many robes, that Bhikkhu may have robes made out of it up to the (due portion of) inner and outer robes. If he has robes made beyond this limit—that is a Pâkittiya offence involving forfeiture.

8. In case the value in barter of a set of robes has been laid by, for a particular Bhikkhu, by a householder who is not a relative of his, or a householder's lady, with the intention 'I will get a set of robes in exchange for this robe-fund, and so provide a dress for such and such a Bhikkhu :'—in that case,

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[1] One MS. of the Vibhaṅga reads abhihatum; but another reads abhihatthum, as does Minayeff; while the Samanta-Pâsâdikâ makes it equal to abhiharitum. The right reading is probably abhihatthum. In any case, the unusual form and grammatical construction throw some doubt on the exact meaning of the phrase. The Samanta-Pâsâdikâ, which explains it philologically as just mentioned, goes on in the next words to explain it syntactically as abhiharitvâ, which it refers to the subject of pavâreyya, and states could be done either actually, or by words. Dickson's rendering, 'arrange to supply him,' does not accurately convey the force of pavâreyya; but the right rendering may be 'should offer to bring forth for him (whatever he chose) from (amongst the material for) many robes.' The only possible alternative is 'should make him an offer to take whatever he chose from amongst the material for many robes.' Compare the 34th Pâkittiya.

Santar-uttara-paramam is meant, according to the Vibhaṅga, to imply 'to the extent of one inner, and one outer robe;' but we preserve the ambiguity of the text.

if that Bhikkhu, before the offer has been made to him, go and give directions as to the make of the robe, saying, 'It would be well, Sir, to get in exchange such and such a sort of robe with that robe-fund to clothe me with;' desiring something fine—that is a Pâ*k*ittiya offence involving forfeiture[1].

9. In case two persons, householders or householders' ladies, have each laid by for a particular Bhikkhu the value in barter of a set of robes, with the intention, 'We will each get a set of robes in exchange for this robe-fund, and so provide a dress for such and such a Bhikkhu:'—in that case, if that Bhikkhu, before the offer has been made to him, go and give directions as to the make of the robe, saying, 'It would be well, Sirs, to get in exchange, with the value in barter you have each laid by, such and such a sort of robe to clothe me with, the two becoming one:' desiring something fine—that is a Pâ*k*ittiya offence involving forfeiture.

10. In case a Râ*g*a, or a Khattiya, or a Brâhman, or a Gahapati should send by messenger, for a particular Bhikkhu, the value in barter of a set of robes, saying, 'Get a set of robes in exchange for this robe-fund, and provide a dress for such and such a Bhikkhu!' if then that messenger should go to that Bhikkhu and say, 'I have brought, Sir, this robe-fund for your reverence. May your reverence

[1] Both Dickson and Childers have gone too far in rendering *k*etâpetvâ by 'purchase.' The Samanta-Pâsâdikâ (Minayeff, 78) explains it by parivattetvâ. So Rh. D., 'Ancient Coins and Measures of Ceylon,' p. 6.

In the text read *K*etâpana*m* (compare Ka*kk*âyana, p. 322 of Senart's edition); and it should not be rendered 'money;' see Rh. D., loc. cit. The 'Robe-fund' consisted of things for barter.

In the text the vâ after a*ññ*âtakassa should be omitted.

accept the robe-fund!' let then that monk answer that messenger thus: 'We do not, my friend, accept the value in barter for a set of robes; but we may accept a set of robes, at the right time, and of the suitable kind.' If then that messenger shall answer that Bhikkhu thus: 'Has then your reverence a person who attends (to such matters for you)?' then, Bhikkhus[1], let the Bhikkhu, to whom the robes are to belong, point out, as his agent, the man who keeps the ârâma in order[2], or some believer, saying, 'This man, my friend, is the Bhikkhus' agent.' If then that messenger, when he has made an appointment with that agent, shall come to that Bhikkhu, and say, 'I have made an appointment, Sir, with that agent whom your reverence pointed out. Let your reverence come, and he will clothe you with the set of robes betimes!' then, Bhikkhus[1], let that Bhikkhu, to whom the set of robes is to belong, go to the agent and warn him and remind him two or three times, saying, 'Sir, I have need of a set of robes!' If, while so warning and reminding[3] two or three times, he should succeed in obtaining

[1] This word of address is most noteworthy as standing quite isolated in the Pâtimokkha. It must be meant as an address by the Buddha himself to the Brethren; for, if it were the address of the Bhikkhu reciting the Pâtimokkha, the expression used would necessarily be âyasmanto, as in the closing words of each chapter, or other words to that effect. That it should have been left in is a striking proof of the faithfulness with which the Pâtimokkha has been preserved. Is it a survival of some form of words older even than the Pâtimokkha? or is it merely an ancient blunder?

[2] The ârâma is, literally, the grove or pleasure-ground in which the monks' residence stood; but it had probably before this already come to include the residence, or vihâra, itself.

[3] In the text read *k*odayamâno, sârayamâno; the medial participle with active sense, as often.

the robes, it is well. Should he not succeed in obtaining them, let him up to the fourth, fifth, or sixth time go and stand silently on that matter[1]. If, while so standing silently on that matter up to the fourth, fifth, or sixth time, he should succeed in obtaining the set of robes, it is well. Should he not succeed in obtaining them (so), and then, exerting himself beyond that point succeed in obtaining them—that is a Pâ*k*ittiya offence involving forfeiture. (But) if he should not succeed in obtaining them, let him either go himself, or send a messenger (to the place) whence the robe-fund was brought to him, and say, 'The robe-fund which your reverences sent for a Bhikkhu, that has in no wise advantaged that Bhikkhu. Take heed, your reverences, of your own, that your own go not to ruin!' This is the proper course in that case[2].

Here ends the first section,
the 'Robe-section.'

11. Whatsoever Bhikkhu shall have a rug or mat made with silk in it—that is a Pâ*k*ittiya offence involving forfeiture[3].

[1] In the text read *kh*akkhattuparama*m*. This silent standing is the only mode of asking for food permitted to a Bhikkhu.

[2] Both here, and in the Conclusion of the Sa*m*ghâdisesa, and further below in the 22nd Nissaggiya, where the same phrase occurs, Mr. Dickson takes it to mean, 'This is the way to Nirvâ*n*a.' We are unable to see any foundation for such a rendering.

[3] The following rules were for use in a tropical climate, and refer not to bed coverings, but to materials spread over a hard seat or couch. The word translated 'rug or mat' is a more general term, meaning 'a thing spread;' but there is no corres-

12. Whatsoever Bhikkhu shall have a rug or mat made of pure black wool of goats' hair[1]—that is a Pâkittiya offence involving forfeiture.

13. In case a Bhikkhu is having a new rug made, two parts should be taken of pure black wool of goats' hair, the third part of white wool, and the fourth of the colour of oxen (reddish brown). If a Bhikkhu should have a new rug made without taking two parts of pure black wool, the third of white, and the fourth of tawny—that is a Pâkittiya offence involving forfeiture[2].

14. When a Bhikkhu has had a new rug made, he should use it for six years. If he should have another new rug made within the six years, whether he has got rid, or has not got rid of the former one, unless with the permission of the Bhikkhus[3]—that is a Pâkittiya offence involving forfeiture.

15. When a Bhikkhu is having a new rug made to sit upon, a piece of the breadth of the accepted span[4] must be taken from all round the old one in

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ponding word in English, as 'coverlet' or 'counterpane' would imply a different state of things.

[1] The Sutta Vibhaṅga says that kâlaka is of two kinds, either gâtiyâ kâlaka or ragana-kâlaka; that is, that the wool is either naturally black, or dyed of that colour. Elaka is a goat, not a sheep.

[2] This is deliberately chosen as an ugly mixture, which would lessen the commercial value of the rug, by making it unfashionable.

[3] Regarding this permission the Vibhaṅga gives the following story. A sick monk was asked by his relatives to come home, that they might nurse him. He answered that he was too ill to carry his rug, could not get on without one, and could not have a new one made within six years. Then the Blessed One established this exception to the general Rule.

[4] See the note on the 6th Samghâdisesa.

order to disfigure it. If a Bhikkhu should have a new seat-rug made without taking a span's width from all round the old one—that is a Pâ*k*ittiya offence involving forfeiture.

16. In case a Bhikkhu should get some goats' wool whilst he is on a journey [1], let him accept it, if he likes; and when he has accepted it, he may carry it in his own hand, if there are no porters, for the distance of three leagues [2]. Should he carry it further than that, even if there are no porters—that is a Pâ*k*ittiya offence involving forfeiture.

17. Whatsoever Bhikkhu shall get goats' wool washed, or dyed, or combed out by a Bhikkhunî who is not related to him—that is a Pâ*k*ittiya offence involving forfeiture [3].

18. Whatsoever Bhikkhu shall receive gold or silver, or get some one to receive it for him, or allow it to be kept in deposit for him [4]—that is a Pâ*k*ittiya offence involving forfeiture.

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[1] Addhâna-magga-pa*t*ipanno; which the Kaṅkhâ Vitara*n*î (Minayeff, p. 80) explains as being on a long road, called addhâna (high-road). But one may be on a high-road without going a long journey.

[2] Yo*g*anas; a yo*g*ana being a trifle under eight miles. See Rh. D., 'Ancient Coins and Measures' &c., pp. 16, 17.

[3] Compare the 4th Nissaggiya.

[4] Upanikkhitta*m* vâ sâdiyeyya; which cannot possibly mean 'if he thinks to appropriate money entrusted to him,' as Mr. Dickson translates. See Rh. D., 'Ancient Coins' &c., p. 7.

The method of procedure on a breach of this rule, or of the next, is thus described in the Vibhaṅga. The guilty Bhikkhu has to give up the gold or silver to the community (Sa*m*gha, not here, as elsewhere in sentences concerning forfeiture, 'or to a ga*n*a or to a puggala'). Then when an ârâmika or an upâsaka comes, it is to be given to him, to buy ghee or oil with it for the Sa*m*gha; and whatever is bought is the common property of all the Sa*m*gha, save the guilty Bhikkhu. Should the layman object to undertake the

19. Whatsoever Bhikkhu shall engage in any one of the various transactions in which silver is used—that is a Pâkittiya offence involving forfeiture.

20. Whatsoever Bhikkhu shall engage in any one of the various kinds of buying and selling—that is a Pâkittiya offence involving forfeiture.

End of the second section,
the 'Silk-section.'

21. A spare bowl may be kept up to the limit of ten days. To him who exceeds that there is a Pâkittiya offence involving forfeiture.

22. Whatsoever Bhikkhu shall get another new bowl in exchange for an (old) one broken in less than five places—that is a Pâkittiya offence involving forfeiture.

That bowl must be forfeited by that Bhikkhu to the company of Bhikkhus; and whichever in that company of Bhikkhus shall be the worst bowl, that shall be given to that Bhikkhu with the words, 'This, Bhikkhu, is thy bowl; it must be kept until it breaks.' This is the right course in that case.

23. Now those medicines which may be used by the sick Bhikkhus—to wit, ghee, butter, oil, honey, molasses—when they have received them, they may enjoy them, storing them up to the seventh day. To him who exceeds that there is a Pâkittiya offence involving forfeiture.

spending of the gold or silver, he is to be asked to throw it away. Or, if this cannot be managed, then, as a last resource, some Bhikkhu is to be formally appointed 'Bullion-remover' (Rûpiya-*kkhadd*aka), and he is to go and throw it away somewhere, 'animitta*m* katvâ,' (without making any mark at the place!)

24. When he sees that a month of the hot days has yet to run, let a Bhikkhu provide himself with the materials for robes for the rainy season: when he sees that half a month of the hot days has yet to run, let him make them, and wear them. Should he provide himself with the materials for robes for the rainy season when more than a month of the hot days has yet to run; or should he make them, and wear them, when more than half a month of the hot days has yet to run—that is a Pâkittiya offence involving forfeiture.

25. Whatsoever Bhikkhu, when he has himself given a set of robes to another Bhikkhu, shall thereafter, being angry or displeased with him, take them away, or get them taken away—that is a Pâkittiya offence involving forfeiture.

26. Whatsoever Bhikkhu shall himself ask for yarn, and have it woven up by weavers into cloth for a set of robes—that is a Pâkittiya offence involving forfeiture.

27. In case a householder, who is not related to him, or a householder's lady, shall have the cloth for a set of robes woven for a particular Bhikkhu by weavers; in that case, if that Bhikkhu, before the offer has been made to him, shall go to the weavers, and give directions as to the make of the robe, saying, 'This robe-cloth, my friends, is being woven for me. Make it long and broad, and make it thick, and well woven, and evenly woven[1], and with even lines, and well carded. If you do so, ourselves will

[1] Suppavâyitam, literally, 'well woven forth.' We follow the Samanta-Pâsâdikâ in its explanation of this word, but with considerable hesitation. Compare the relation between Sanskrit ota and prota; and between English 'web' and 'woof.'

make it up to you, friends, in some way or other!' If that Bhikkhu[1], having thus spoken, should make it up[2] to them in any way, even by the contents of a begging bowl—that is a Pâ*k*ittiya offence involving forfeiture.

28. In case a robe should fall to the lot of a Bhikkhu, as a special gift[3], ten days before the Kattika-temâsa[3] full moon, that Bhikkhu may take it, considering it as a special gift: and when he has it, he may keep it up till the robe time[3].

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[1] In the text read Evañ *k*a so bhikkhu.

[2] Anupada*gg*eyya is a double potential. Da*gg*âma would be equal to Sanskrit dadyâma; and to that a second potential termination has been added.

[3] The expression in the Pâli is literally 'should a special robe come to a Bhikkhu,' &c.; where 'special robe' is a*kk*eka-*k*îvara*m*, explained in the Samanta-Pâsâdikâ (Minayeff, 83) as equal to a*kk*âyika-kîvara*m*. The Vibhaṅga says, 'If a man wants to join the army or to emigrate, or if a man has fallen sick, or a woman is with child, or an unbeliever has come to believe, or a believer is edified (pasâdo uppanno hoti); then, if such a one send a messenger to the Bhikkhus, saying, "Let their reverences come hither, I will give a gift for the rainy season" (vassâvâsika*m*; perhaps, "such a gift as the laity are wont to give to the Bhikkhus who have spent the vassa among them")—that is an a*kk*eka-*k*îvara*m*' (Minayeff, 82, 83). A*kk*aya is an immediate, threatening, danger: compare the expression 'donatio mortis causâ.' 'Special robe' is, no doubt, an inadequate rendering; but we have chosen it in reference to the special circumstances under which the donation is made, and in default of a better translation. Compare the 85th Pâ*k*ittiya.

The Kattika-temâsi-pu*nn*amâ is, according to the Vibhaṅga (Minayeff, p. 82), the close of the Pavâra*n*â, the ceremony at the end of Vassa (see below, Book IV).

The robe time is the time when the robes were settled. The Vibhaṅga says, 'Robe time is, if the robes have not been laid out to dry (see the note to the first rule in this division of the Pâtimokkha), the last month of the rains; if they have, it is five months.'

Should he keep it beyond that—that is a Pâkittiya offence involving forfeiture.

29. When vassa is completed up to the full moon in Kattika[1] in case a Bhikkhu, who is dwelling in a place belonging to the class of those forest dwellings which are held to be insecure and dangerous, should desire to do so, he may leave one or other of his three robes in a hut inside a village, and if there is any ground for that Bhikkhu being separated from that robe, he may be separated from it up to the sixth night. Should he separate himself from it more than that, except by permission from the Bhikkhus—that is a Pâkittiya offence involving forfeiture.

30. Whatsoever Bhikkhu shall cause to be diverted to himself any benefit already dedicated to the Samgha—that is a Pâkittiya offence involving forfeiture.

Here ends the third section,
the 'Bowl-section.'

Venerable Sirs, the thirty Pâkittiya Rules involving forfeiture have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

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[1] This is a different date from that mentioned in the last rule, and one month later. The Vibhaṅga explains the date here as Kattika-kâtumâsinî, whereas the date in Rule 28 is temâsinî, and is called by the Samanta-Pâsâdikâ (Minayeff, p. 82) pathama-kattika-punnamâ.

The same distinction is evident, from Mahâvagga IV, 14, 7–11, between Pavâranâ and the Kâtumâsinî. But how both these full moons came to be called Kattika is not clear.

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here ends the recitation of the Nissaggiyas.

PÂ*K*ITTIYÂ DHAMMÂ.

THE PÂ*K*ITTIYA[1] RULES.

Now here, venerable Sirs, the ninety-two Pâ*k*ittiya Rules (Rules regarding matters requiring expiation) come into recitation.

1. There is Pâ*k*ittiya in a deliberate lie.

2. There is Pâ*k*ittiya in abusive language.

3. There is Pâ*k*ittiya in slander of a Bhikkhu.

4. Whatsoever Bhikkhu shall cause one not received into the higher grade (of the Order[2]) to recite the Dhamma clause by clause[3]—that is a Pâ*k*ittiya.

5. Whatsoever Bhikkhu shall, for more than two or three nights, lie down (to sleep) in the same place with one not received into the higher grade (of the Order)—that is a Pâ*k*ittiya.

6. Whatsoever Bhikkhu shall lie down (to sleep) in the same place with a woman—that is a Pâ*k*ittiya[4].

7. Whatsoever Bhikkhu shall preach the Dhamma, in more than five or six words, to a woman,

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[1] That is, 'requiring repentance.' Compare the Sanskrit terms Prâya*s*kittika and Prâya*s*kittîya.

[2] Literally, 'one who has not received the upasampadâ.'

[3] Anupasampanna*m* padaso dhamma*m* vâ*k*eyya. This rule is directed against a wrong method of teaching the Dhamma to a Sâma*n*era. See the extracts from the Old Commentary, and from the Samanta-Pâsâdikâ, given by Minayeff on p. 84. Read however in the second line osâpenti for âsâpenti; and then go on anvakkhara*m* nâma, rûpam ani*kk*an ti vu*kk*amâno ruppan ti opâteti: anuvya*ñ*gana*m* nâma, rûpam ani*kk*an ti vu*kk*amâno vedanâ ani*kk*â ti sadda*m* ni*kkh*âreti, &c.

[4] For the text read mâtugâmena.

without a man arrived at years of discretion[1] (being present)—that is a Pâkittiya.

8. Whatsoever Bhikkhu shall tell one not received into the higher grade (of the Order) that the (speaker or any other Bhikkhu) has extraordinary spiritual gifts, even when such is the case[2]—that is a Pâkittiya.

9. Whatsoever Bhikkhu shall tell one not received into the higher grade (of the Order) of a Bhikkhu having fallen into any grave offence—that is a Pâkittiya.

10. Whatsoever Bhikkhu shall dig the ground or have it dug[3]—that is a Pâkittiya.

Here ends the first section,
the 'Falsehood-section.'

11. There is Pâkittiya in destroying any vegetable.

12. There is Pâkittiya in prevarication, or in worrying (the assembled Bhikkhus; for instance, by refusing to answer[4]).

13. There is Pâkittiya in stirring up ill-will against, in speaking disrespectfully of (any Bhikkhu deputed to any official duty[5]).

[1] Viññu. The Vibhaṅga says, 'a man able to understand what is well said, and what is wrongly said; what is wicked, and what is not wicked.' Compare the use of viññutâ at Gâtaka I, 231.

[2] To do so when it was not the case, would be a Pârâgika. See the 4th Pârâgika, and our note there on the meaning of uttarimanussa-dhammam. The 'even' here means that the truth of the averment makes no excuse for it.

[3] Because doing so might bring some living thing into danger.

[4] Vihesake; which must be understood as being done in a formal meeting of the Samgha during an official enquiry.

[5] The words in parentheses are supplied from the explanations in the Vibhaṅga.

14. Whatsoever Bhikkhu who has put out, or got another to put out to air, a bedstead, or a chair, or a mat, or a stool[1], the common property of the Sa*m*gha; and when going away shall not put it back, or have it put back, but shall depart without saying anything to anybody—that is a Pâ*k*ittiya.

15. Whatsoever Bhikkhu has put out, or got another to put out, a bedstead in a dwelling-place common to a Sa*m*gha; and when going away shall not put it back, or have it put back, but shall depart without saying anything to anybody—that is a Pâ*k*ittiya.

16. Whatsoever Bhikkhu, in a dwelling-place common to a Sa*m*gha, shall lie down where he knows that he is encroaching on (the space occupied by) a Bhikkhu who arrived before him, thinking, 'If he become inconvenienced he may go away'—if he does it for that object, and for no other[2]—that is a Pâ*k*ittiya.

17. Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall drive him out, or get him driven out of a dwelling-place common to a Sa*m*gha—that is a Pâ*k*ittiya.

18. Whatsoever Bhikkhu shall hurriedly sit down, or lie down, in the upper story of a dwelling-place common to a Sa*m*gha[3], on a bedstead or chair with removable legs—that is a Pâ*k*ittiya.

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[1] Ko*kkh*am, the meaning of which is not quite clear. The Vibhaṅga says there are four kinds, made of bark, of usîra roots, of mu*ñg*a grass, and of bulrushes. It is apparently therefore of wickerwork.

[2] That is, according to the Vibhaṅga, the rule does not apply to an invalid, or to one suffering from the heat, or the cold; and so on.

[3] Because if he does so, he might unwittingly upset the furniture,

19. In case a Bhikkhu is having a large dwelling-place put up, he may have the work rectified, in a place where straw is scarce, round the doors, and where the bolts are put in, and the openings for light are set, and till the roof has been twice or thrice covered in[1]. Should he go beyond that, even in such a place—that is a Pâ*k*ittiya.

20. Whatsoever Bhikkhu shall sprinkle water with living creatures in it, or shall cause such to be sprinkled on grass or on clay—that is a Pâ*k*ittiya.

Here ends the second section,
the 'Bhûtagâma-section.'

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21. Whatsoever Bhikkhu, not thereto deputed, shall exhort the Bhikkhunî's[2]—that is a Pâ*k*ittiya.

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or fall himself, to the injury of some one who was rightfully on the ground floor.

[1] In the text read dvitti*kkh*adanassa: *th*ite pi. This rule, directed against too great luxury in the matter of a perfectly finished dwelling, is somewhat obscure, owing to our want of information as to the mode in which such dwellings should be put up. It refers probably to a hut, albeit a large one, of wattel and daub (ku*dd*a: comp. Rh. D.'s note on the Mahâ-parinibbâna Sutta V, 41). The Samanta-Pâsâdikâ divides dvâra-kosa into dvâra-okâsa, and quotes various estimates from the old Sinhalese commentaries as to the proper extent of this space (see Minayeff, p. 87).

[2] Ovadeyya; that is, shall preach to them the eight Garu-dhammâ. On these see the passages mentioned in the Index appended to the text of the *K*ullavagga; and on the ovâda see *K*ullavagga X, 9, 2, and following. The mode of procedure is laid down in the Vibhaṅga as follows: 'The Bhikkhu asks the Bhikkhunî's, "Are you all present, sisters, and do none raise objections (that is, are you samaggâ)?" If they say, "That is so, Sir!" he asks, "Are the eight Garu-dhammâ being kept up?" If they say, "They are, Sir!" he is to say, "That, sisters, is the exhortation!" and so deliver it to them. If they say, "They are

22. If a Bhikkhu, even when thereto deputed, exhort the Bhikkhunî's after the sun has set—that is a Pâ*k*ittiya.

23. Whatsoever Bhikkhu shall go to the dwelling-place of Bhikkhunî's, and there exhort the Bhikkhunî's[1], except on the (right) occasion—that is a Pâ*k*ittiya.

Herein this is the right occasion: (to wit), when a Bhikkhunî is ill. This is the right occasion in this passage.

24. Whatsoever Bhikkhu shall speak thus: 'The Bhikkhus exhort the Bhikkhunî's for the sake of gain[2]!'—that is a Pâ*k*ittiya.

25. Whatsoever Bhikkhu shall give a robe to a Bhikkhunî who is not related to him, except in exchange—that is a Pâ*k*ittiya.

26. Whatsoever Bhikkhu shall make up a robe, or have it made up, for a Bhikkhunî who is not related to him—that is a Pâ*k*ittiya.

27. Whatsoever Bhikkhu, by appointment, shall travel along a high road in company with a Bhikkhunî, even to go as far as the village, except on the right occasion—that is a Pâ*k*ittiya.

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not, Sir!" he should go all through them, saying, "A sister who has been received into the higher grade even one hundred years, &c. (and so on to the end of the Garu-dhammâ)."

'If he preach any other Dhamma to those who say, "We, Sir, are all present, and none raise objections!" he is guilty of a Dukka*t*a. If he preach the eight Garu-dhammâ to those who say, "No, Sir, that is not so!" (vagg' amh' ayyâ ti, where vagga is vyagra, the opposite of samagga), he is guilty of a Dukka*t*a. If he preach another Dhamma, when the eight Garu-dhammâ have not committed to their charge, he is guilty of a Dukka*t*a.'

[1] Compare *K*ullavagga X, 6, 1.

[2] Âmisa-hetu; that is, in order that the sisters may be induced to supply the preachers with food, medicine, &c.

Herein this is the right occasion: (to wit), when the road is so insecure and dangerous that travellers on it have to carry arms. This is the right occasion in this passage.

28. Whatsoever Bhikkhu, by appointment, shall go on board the same boat, whether going up stream or down stream, in company with a Bhikkhunî, except for the purpose of crossing over to the other side—that is a Pâ*k*ittiya.

29. Whatsoever Bhikkhu, knowing it to be so, shall eat food procured by the intervention of a Bhikkhunî, unless the laity (who give the food) had already undertaken (to give it to him)[1]—that is a Pâ*k*ittiya.

30. Whatsoever Bhikkhu shall take a seat, one man with one woman, in company with a Bhikkhunî, in a secret place[2]—that is a Pâ*k*ittiya.

Here ends the third section,
the 'Bhikkhunovâda-section.'

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31. A Bhikkhu who is not sick may take one meal at a public rest-house[3]. Should he take more than that—that is a Pâ*k*ittiya.

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[1] The introductory story in the Vibhaṅga is of a Bhikkhu born in Râ*g*agaha, who went to a relative's house, and a meal was there being prepared for him by his relatives. A kulupikâ bhikkhunî then arrives, and says, 'My friends, give the gentleman a meal!' Then the Bhikkhu was in doubt whether he ought not to refuse it as being Bhikkhunî-paripâ*k*ita*m*.

[2] Compare the Aniyatâ Dhammâ.

[3] Eko âvasatha-pi*nd*o bhu*ñg*itabbo. An âvasatha is one of those 'chaultries,' or public resting-places, which good Buddhists were wont to put up in the villages or at cross roads. At some of

32. There is Pâkittiya in going in a body to receive a meal[1], except on the right occasion.

Herein the right occasion is this: (to wit), when there is sickness, when robes are being given, when robes are being made, when on a journey (on foot), when on board a boat, when (the influx of Bhikkhus) is great[2], when a general invitation is given to Samanas[3]. This is right occasion in this passage.

33. There is Pâkittiya in taking food in turn[4], except on the right occasion.

Herein the right occasion is this: (to wit), when there is sickness, when robes are being given, when

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these a constant supply of rice was provided for travellers. See the Mahâ-parinibbâna Sutta I, 10; II, 5 (pp. 10, 16); *G*âtaka, No. 31 ('Buddhist Birth Stories,' pp. 280–285); Mahâ-sudassana Sutta I, 63; Dhammapada Commentary apud Fausböll, 185. The Samanta-Pâsâdikâ on this rule (Minayeff, p. 88) says that âvasatha-pi*nd*o is a meal in such an âvasatha.

[1] On this rule compare *K*ullavagga VII, 3, 13. 'In a body' means four or more Bhikkhus going together to the same house.

[2] Mahâ-samayo. The Vibhaṅga relates how, when vassa was over, the Bhikkhus repaired in great numbers to visit the Buddha. On such occasions it was difficult or impossible for them all, if they adhered to the strict rule, to obtain their meals.

[3] Sama*n*a-bhatta-samayo. See the Vibhaṅga, and the Samanta-Pâsâdikâ, quoted by Minayeff, pp. 88, 89. 'Sama*n*as,' of course, includes others besides Buddhists.

[4] Parampara-bho*g*ane; that is, in picking and choosing with regard to food, or in regard to different invitations. The Bhikkhus were to eat straight on whatever was given, and to accept invitations in the order in which they were received. But a sick Bhikkhu might choose one morsel rather than another; and Bhikkhus in health might accept an invitation to a house where robes are going to be given, or made, rather than to a house where only a meal was offered. The last exception was simply to guard against the stock of robes falling short (Bhikkhû . . . nâdhivâsenti: *k*ivara*m* paritta*m* uppa*gg*ati, says the Vibhaṅga).

robes are being made. This is right occasion in this passage.

34. In case people should offer a Bhikkhu, who has gone to some house, to take as much as he chose of their sweetmeats and cakes, that Bhikkhu, should he so wish, may accept two or three bowls full[1]. If he should accept more than that—that is a Pâkittiya.

When he has accepted two or three bowls full[1], he must take them away, and divide them up among the Bhikkhus. That is the proper course in this case.

35. Whatsoever Bhikkhu, when he has once finished his meal, though still invited (to continue eating[2]), shall eat or partake of[3] food that has not been left over[4], whether hard or soft[5]—that is a Pâkittiya.

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[1] In the text read dvittipattapurâ.

The word for sweetmeats, pûva, includes all those sweetmeats which it was then (as it is now) the custom to send as presents from one house to another at weddings, funerals, and such occasions.

'Cakes' (mantha) refers to those rice-cakes, &c., which were usually prepared as provision for a journey. Compare *G*âtaka I, 80.

'Should offer to take as much as he chose' is the phrase referred to above in our note on the 7th Nissaggiya. The Vibhaṅga says here, Abhiha*t*u*m* pavâreyyâ 'ti yâvataka*m* i*kkh*asi tâvataka*m* ga*n*hâhîti.

[2] Pavârito. The Vibhaṅga says, Pavârito nâma âsana*m* pa*ññ*âyati bho*g*ana*m* pa*ññ*âyati hatthapâse *th*ito abhiharati pa*t*ikkhepo pa*ññ*âyati, which means, we think, 'A seat for him is there, food is there, (the host) standing near him still makes invitation, but there takes place a refusal (of the proferred food).'

[3] Khâdeyya vâ bhu*ñg*eyya vâ.

[4] The 'not left over' refers only to the case of a sick Bhikkhu. A Bhikkhu in health, when he has once finished his meal, ought not to eat what he has left.

[5] Khâdaniya*m* vâ bho*g*aniya*m* vâ. The former term is used of hard food, such as biscuits, cakes, meats, fruits, &c.; the latter

36. Whatsoever Bhikkhu shall offer a Bhikkhu who has finished his meal, though still invited to continue eating, his choice of food, whether hard or soft, that has not been left over, saying, 'Come, now, Bhikkhu; take and eat!' deliberately desiring to stir up longing (in that Bhikkhu); then if that Bhikkhu eats[1]—that is a Pâkittiya.

37. Whatsoever Bhikkhu shall take or eat any food, whether hard or soft, at the wrong time[2]—that is a Pâkittiya.

38. Whatsoever Bhikkhu shall eat food, whether hard or soft, that has been put by—that is a Pâkittiya.

39. Whatsoever Bhikkhu, when he is not sick, shall request, for his own use, and shall partake of delicacies—to wit, ghee, butter, oil, honey, molasses, fish, flesh, milk, curds[3]—that is a Pâkittiya.

40. Whatsoever Bhikkhu shall place, as food, within the door of his mouth, anything not given to him, save only water and a tooth-cleaner[4]—that is a Pâkittiya.

Here ends the fourth section,
the 'Bhogana-section.'

41. Whatsoever Bhikkhu shall, with his own

term of soft foods, such as boiled rice, curries, &c. The two words for eating correspond to these two ideas.

[1] Bhuttasmim pâkittiya; that is, the offence is completed when the eating has taken place; but the offer alone is not a Pâkittiya. So the Vibhaṅga.

[2] After sun-turn.

[3] In the text read tâni; madhu phâṇitam.

[4] Dantapoṇa; doubtless the same, perhaps an older expression for, the dantakaṭṭha referred to in Kullavagga V, 31. It is a piece of fragrant root (cinnamon, betel, &c.) about eight inches long.

hand, give food, whether hard or soft, to an Akelaka or to a Paribbâgaka or to a Paribbâgikâ[1]—that is a Pâkittiya.

42. Whatsoever Bhikkhu shall address a Bhikkhu thus: 'Come, brother; let us go, for a meal, to the village, or the town!' and then, whether after he has got an alms for him, or without having got an alms for him, shall send him away, saying, 'Go away, brother! Talking with you, or sitting with you, is not pleasant to me. Talking, or sitting each one by himself, is more pleasant to me!'—if he does this for this cause, and for no other[2]—that is a Pâkittiya.

43. Whatsoever Bhikkhu shall force his way into a house where a meal is going on[3], and take a seat there—that is a Pâkittiya.

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[1] These are the various non-Buddhist religious teachers or devotees, most of whom rejected the Vedas. The Paribbâgakas were mostly, though not always, wandering logicians, willing to maintain theses against all the world. Paribbâgikâ is merely the feminine of the last. Akelaka, which naturally has no feminine, were the naked ascetics.

The sect now called Gains are divided into two classes, Svetambaras and Digambaras, the latter of which eat naked. They are known to be the successors of the school called Niganthas in the Pâli Pitakas; and it is not certain whether the Niganthas are included in the Akelakas. It is probable that the Brâhman ascetics, the Vânaprasthas, were not included under the term Paribbâgakas; but our information on the exact meaning of these terms is, as yet, very imperfect.

[2] That is merely to get rid of him, in order to gain any purpose of his own. The Vibhaṅga gives as examples that the Bhikkhu sees some valuable things, and wants to get them; or sees some woman, and wants to speak to her.

[3] Sabhogane kule; the meaning of which is not quite clear. The Old Commentary says, 'A sabhogana kula is one where

44. Whatsoever Bhikkhu shall take a seat, in secret, with a woman, in a concealed place[1]—that is a Pâ*k*ittiya.

45. Whatsoever Bhikkhu shall take a seat, in secret, with a woman, one man with one woman—that is a Pâ*k*ittiya.

46. Whatsoever Bhikkhu, who has been invited (to a house), and has been (thus already) provided with a meal, shall, without having previously spoken about it to a Bhikkhu, if there is one there, go on his (begging) rounds among the families, either before meal-time or after meal-time[2], except on the right occasion—that is a Pâ*k*ittiya.

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there is a husband and a wife; and they both, husband and wife, are not gone forth from, are not devoid of lust' (Minayeff, p. 89, under P.; but for anatikkantâ read anikkhantâ). Then the Samanta-Pâsâdikâ, doubtless to justify this suggested implication, makes sabho*g*ana*m* equal to saha ubhohi *g*anehi (!); or, in the alternative, to sabhoga*m*, since 'the wife is the bhoga of a man still given to passion, and the husband the bhoga of a wife.' The use of Bho*g*ana in any such sense is extremely forced, and was perhaps only suggested by the following rules; but it is just possible we should translate, 'a household still given to pleasure' (compare *K*ullavagga VIII, 5, 1), or 'fond of good food' (compare Milinda Pa*ñ*ha 76).

On anupakha*gg*a compare the 16th Pâ*k*ittiya.

[1] Compare the 30th Pâ*k*ittiya, and the two Aniyatâ Dhammâ.

[2] The Vibhaṅga has the following stories in regard to these two particulars. A family devoted to Upananda invited him and another Bhikkhu. Before meal-time he went to attend on other families (purebhatta*m* kulâni payirupâsati). The people delayed giving his meal to the other Bhikkhu till Upananda should arrive. He came late; and the other Bhikkhu was thereby discomforted.

The family devoted to Upananda sent him food for his use; saying it was to be given to the Sa*m*gha, with special reference to him. He had gone for an alms to the village. The messengers delivered the food and the message, and asked where Upananda was.

Herein the right occasion is this: (to wit), a time of giving of robes, a time of making of robes. That is right occasion in this passage.

47. A Bhikkhu who is not sick may accept a (standing) invitation with regard to the requisites[1] for four months. If he accept it for a period longer than that—unless there be a second invitation, or a perpetual invitation—that is a Pâ*k*ittiya.

48. Whatsoever Bhikkhu shall go to see an army drawn up in battle-array, except for a cause thereto sufficient—that is a Pâ*k*ittiya.

49. And if there be any reason for that Bhikkhu's going to the army, that Bhikkhu may remain there for two or three nights. If he remain longer than that—that is a Pâ*k*ittiya.

50. And if while remaining there for two or three nights he should go to the battle-array, or to the numbering of the forces, or to the drawing up of the forces, or to a review[2]—that is a Pâ*k*ittiya.

End of the fifth section,
the 'A*k*elaka-section.'

The Bhikkhus told the matter to the Blessed One. He directed the present to be accepted, and laid by till Upananda should return. After Upananda returned, he nevertheless went out again to attend on other families, and the food so sent went bad.

The Bhikkhu is to tell a resident Bhikkhu before, on account of this rule, giving up his usual rounds, in order that he may still go if a sick Bhikkhu wants medicine.

The exceptions are, as above, to prevent the stock of robes falling short.

[1] These are usually four—clothing, food, residence, and medicine. This rule refers more especially to medicine, as appears from the explanation in the Vibhaṅga.

[2] On this rule compare the third section of the Ma*gg*h*i*ma-Sîla,

51. There is Pâ*k*ittiya in the drinking of fermented liquors, or strong drinks[1].

52. There is Pâ*k*ittiya in poking (another person) with the finger.

53. There is Pâ*k*ittiya in sporting in the water[2].

54. There is Pâ*k*ittiya in disrespect[3].

55. Whatsoever Bhikkhu shall frighten a Bhikkhu[4]—that is a Pâ*k*ittiya.

56. Whatsoever Bhikkhu, who is not sick, shall, desiring to warm himself[5], kindle a fire, or have a fire kindled, without cause sufficient thereto—that is a Pâ*k*ittiya.

57. Whatsoever Bhikkhu shall bathe at intervals of less than half a month, except on the proper occasion—that is a Pâ*k*ittiya.

Herein this is proper occasion: (to wit), the two and a half months during which there is hot weather, and during which there is fever; namely, the last month and a half of the heats, and the first month

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and the third section of the Mahâ-Sila (translated in Rh. D.'s 'Buddhist Suttas from the Pâli,' pp. 192, 198). We follow the Vibhaṅga in the interpretation of the various terms.

[1] The Old Commentary (quoted by Minayeff, p. 90) distinguishes between surâ and meraya by the former being derived from flour, water, &c., and the latter from flowers, fruits, &c.

[2] Throwing water over one another, and chasing one another, were common amusements at the public and private bathing-places. Our MSS. read throughout hâsa-dhamme.

[3] Anâdariye. That is, according to the Vibhaṅga, paying no heed, when one's attention is drawn by an upasampanna to the fact that this or that action is against the rule laid down (pa*ññ*attam). But compare also *K*ullavagga VIII, 8, 1.

[4] In the text read bhi*m*sâpeyya.

[5] H. O.'s MS. reads visibbanâpekho. At Mahâvagga I, 20, 15, visibbesu*m* occurs in the sense of 'they warmed themselves.' Trenckner at p. 47 of the Milinda Pa*ñ*ha reads aggi*m* *g*aletvâ visîvetvâ; and at p. 102, sa*m*sibbitavisibbitattâ sâkhâna*m*.

of the rains[1]: when sick; when there is work; when on a journey; when there has been wind and rain. This is right occasion in this connection.

58. A Bhikkhu who receives a new robe must choose one or other mode of disfigurement out of the three modes of disfigurement; either (making part of it) dark blue, or (marking part of it with) mud, or (making part of it) black. If a Bhikkhu should make use of a new robe without choosing one or other mode of disfigurement out of the three modes of disfigurement[2]—that is a Pâkittiya.

59. Whatsoever Bhikkhu who has made over[3] his robe to a Bhikkhu, or to a Bhikkhunî, or to a probationer, or to a Sâmanera, or to a Sâmanerî, shall continue to make use of it as a thing not (formally) given—that is a Pâkittiya.

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[1] The Vibhaṅga refers the first of these periods to the hot weather, and the second to the fever weather.

[2] In the text insert a full stop after kâlasâmam vâ. The object of this rule, according to the Vibhaṅga, is to enable a Bhikkhu to trace his robe should it get lost by being mixed up with others. Compare the 15th Nissaggiya.

[3] The Vibhaṅga says, 'There are two ways of appointment (in making over, vikappanâ), promising in the presence, and promising in the absence (of the person to whom the appointment is made). Promise in the presence is by the words, "I make over this robe to you, or to such and such a one (then present)!" Promising in the absence is by the words, "I give this robe to you for you to appoint (to some one else)." Then the person spoken to should say, "Who is your friend, or intimate acquaintance?" "Such a one, or such a one." Then the other should say, "I give this to them. This is their property. Wear it, or part with it, or do with it as you like!"'

These last are the formal words used on presenting a robe; and by their use the property in the robe is transferred. After that the original owner, in spite of the formal words, may not, according to our rule, continue to use the robe.

On apakkuddhârakam see Childers, sub voce pakkuddhâro.

60. Whatsoever Bhikkhu shall hide, or cause another to hide, a Bhikkhu's bowl, or his robe, or the mat on which he sits, or his needle-case[1], or his girdle, even though in fun—that is a Pâ*k*ittiya.

End of the sixth section,
the 'Surâpâna-section.'

61. Whatsoever Bhikkhu shall deliberately deprive any living thing of life—that is a Pâ*k*ittiya.

62. Whatsoever Bhikkhu shall, knowingly, drink water with living things in it—that is a Pâ*k*ittiya.

63. Whatsoever Bhikkhu shall stir up for decision again a matter which he knows to have been settled according to the Dhamma[2]—that is a Pâ*k*ittiya.

64. Whatsoever Bhikkhu, who knows of it, shall conceal a serious offence[3] committed by a Bhikkhu—that is a Pâ*k*ittiya.

65. Whatsoever Bhikkhu shall admit a person under twenty years of age to the higher grade in the Order, knowing him (or her) to be so—(while) the person is not admitted to the higher grade, and the other Bhikkhus (who assist) are blameworthy—this is in him[4] a Pâ*k*ittiya.

66. Whatsoever Bhikkhu shall, by appointment, journey along the same route with a caravan of

[1] In the text read sû*k*igphara*m*.
[2] Compare the 79th Pâ*k*ittiya, and *K*ullavagga IV, 14 passim.
[3] That is, a Pârâ*g*ika, or a Sa*m*ghâdisesa.
[4] The upa*ggh*âya is guilty of a Pâ*k*ittiya; the â*k*ariya, and the ga*n*a, of a Dukka*t*a, says the Vibhaṅga.

robbers, knowing it to be such, even as far as the next village[1]—that is a Pâ*k*ittiya.

67. Whatsoever Bhikkhu shall, by appointment, journey along the same route with a woman[2], even as far as the next village—that is a Pâ*k*ittiya.

68. Whatsoever Bhikkhu shall speak thus: 'In this wise do I understand that the Dhamma has been proclaimed by the Blessed One: that to him who cultivates those Qualities which have been called "dangerous" by the Blessed One, there is not sufficient danger (to prevent his acquiring spiritual gifts)[3];' then that Bhikkhu should be addressed by the Bhikkhus thus: 'Say not so, brother! bear not false witness against the Blessed One! For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One speak so. By many a figure[4], brother, have the Dangerous Qualities been declared by the Blessed One to be full of danger[5], and also to be sufficient to prevent him who cultivates them (from attaining spiritual gifts)[3].' If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be (formally) admonished about it by the Bhikkhus as a body, even to the third time, to the intent that he abandon that course.

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[1] Compare the 27th Pâ*k*ittiya. A caravan that sets out with intent to steal or rob on the way is meant.

[2] Compare the 27th and 28th Pâ*k*ittiyas.

[3] These are specified in detail in Mahâvagga II, 3, 7.

[4] Pariyâya; fulness, extent, of illustration and explanation. Not merely manner, or method, of statement. Much of this pariyâya will be found in the various similes used in the *K*ullavagga loc. cit.

[5] In the text here, and in the corresponding clause of No. 70, read anekapariyâyena âvuso antarâyikâ dhammâ antarâyikâ vuttâ bhagavatâ, as in *K*ullavagga I, 32.

If, while being so admonished, up to the third time, he abandon that course, it is well. If he abandon it not—that is a Pâkittiya[1].

69. Whatsoever Bhikkhu, knowing him to be so, shall eat in company with, or dwell together with[2], or sleep in one place with a Bhikkhu who talks thus (as in 68), and has not been dealt with according to the law[3], and has not laid aside his delusion—that is a Pâkittiya.

70. If a Sâmanera[4] even should say thus: 'In this wise do I understand that the Dhamma has been proclaimed by the Blessed One: that to him who cultivates those Qualities which have been called "dangerous" by the Blessed One there is not sufficient danger (to prevent his attaining to spiritual gifts);' then that Sâmanera should be addressed by the Bhikkhus thus: 'Say not so, good Sâmanera! Bear not false witness against the Blessed One. For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One speak so. By many a figure, good Sâmanera, have the

[1] This rule is directed against the delusion that sin, to a very holy man, loses its danger and its sinfulness. Compare the 4th Samghâdisesa; and, on the method of procedure here laid down, the 10th to the 13th Samghâdisesas. At Kullavagga I, 32 lust is declared to be an antarâyiko dhammo; and falsehood another at Mahâvagga II, 3, 3. The Samanta-Pâsâdikâ (quoted by Minayeff, p. 92) gives five divisions of these 'dangerous qualities.'

[2] This the Vibhaṅga explains as holding Uposatha, or Pavâranâ, or a Samghakamma with him.

[3] Ukkhitto anosârito, says the Vibhaṅga. Compare Mahâvagga IX, 4, 10, 11.

[4] Samanuddeso; which is explained by the Old Commentary as equal to Sâmanera. Why, in the Pâtimokkha, now one and now the other expression should be used, is not clear. In the later texts Sâmanera is the usual form, but samanuddeso is found also in a few passages.

Dangerous Qualities been declared by the Blessed One to be full of danger, and also to be sufficient to prevent him who cultivates them (from attaining to spiritual gifts).' And if that Sâmanera, when so addressed by the Bhikkhus, shall persist in that course, that Sâmanera should be addressed by the Bhikkhus thus: 'From this day forth, good Sâmanera, neither can that Blessed One be referred to[1] by you as your Teacher, nor can the privilege, which the other Sâmaneras enjoy, of sleeping in the same place with the Bhikkhus for two or three nights[2], any longer be yours! Depart! away with you[3]!'

Whatsoever Bhikkhu shall encourage[4], or support[5], or eat with, or sleep in the same place with, a Sâmanera thus expelled—that is a Pâkittiya.

End of the seventh section,
the 'Sappânaka[6]-section.'

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[1] Apadisitabbo. Compare the four Mahâpadesâ in the Mahâ-parinibbâna Sutta IV, 7–11.

[2] Compare the 5th Pâkittiya.

[3] In the text read kara pi re; that is, kara api re, instead of kara pare. On vinassa compare Mahâvagga I, 61, 1.

[4] Upalâpeyya. Compare Mahâvagga I, 59, and Mahâ-parinibbâna Sutta I, 5, and the passages quoted in Rh. D.'s version of the latter passage. The Old Commentary says, 'Flatters him (talks him over, tassa upalâpeti) by saying, "I will give you a bowl, or a robe, or hear you repeat, or answer your questions."'

[5] Upatthâpeyya. The Old Commentary says, 'by providing him with chunam, or clay, or a tooth-cleanser, or water to wash his face with.' No doubt upatthâpeti is used in the sense of showing such personal attentions to another, as the upatthâkâ did to the Buddha; and such services would very rightly come under this rule. Yet here, as often, the comment is rather a scholastic exegesis of the sentence, than a philologically exact explanation of the word.

[6] This title is taken from the second, not, as in all the other cases, from the first rule in the section.

71. Whatsoever Bhikkhu, when admonished by the Bhikkhus in respect of some precept in accordance with the Dhamma, shall speak thus: 'I cannot submit myself to that precept, brother, until I shall have enquired touching it of another Bhikkhu, an experienced master of the Vinaya'—that is a Pâkittiya.

A Bhikkhu desirous of training, Bhikkhus[1], should learn, and enquire, and settle in his own mind. This is the right rule in this connection.

72. Whatsoever Bhikkhu, when the Pâtimokkha is being recited, shall speak thus: 'What comes of these minor[2] precepts being here recited, save only that they tend to misgiving, and worry, and perplexity!'—there is Pâkittiya in thus throwing contempt on the precepts[3].

73. Whatsoever Bhikkhu, when at the half month the Pâtimokkha is being recited, should say thus: 'Now for the first time do I notice that this rule, they say, is handed down in the Suttas, is embraced in the Suttas!'—then, if the other Bhikkhus shall know concerning that Bhikkhu thus: 'This Bhikkhu has taken his place at the recitation of the Pâtimokkha once, or twice, not to say oftener[4]'—that Bhikkhu is not only not made free on account of his ignorance[5], but he is to be dealt with according to the Dhamma for the offence into which he has fallen, and furthermore he is to be charged with foolishness (in the words), 'This is loss to thee,

[1] On this strange allocution see the note to the 10th Nissaggiya.

[2] Khuddânukhuddakehi. Compare the Mahâ-parinibbâna Sutta VI, 3, and the passages quoted there in Rh. D.'s note.

[3] In the text read vivannake.

[4] In the text read ko pana vâdo bhiyyo.

[5] In the text read aññânakena.

brother, this is an evil to thee, in that when the Pâtimokkha is being recited you fail to take it to your heart, and attend to it with care.' There is Pâkittiya in such foolish conduct.

74. Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall give a blow—that is a Pâkittiya.

75. Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall make use of any threatening gesture[1]—that is a Pâkittiya.

76. Whatsoever Bhikkhu shall harass a Bhikkhu with a (charge of) Samghâdisesa without ground—that is a Pâkittiya.

77. Whatsoever Bhikkhu shall intentionally suggest difficulties of conscience to a Bhikkhu, with the idea of causing him uneasiness, even for a moment; if he does it to that end alone—that is a Pâkittiya.

78. Whatsoever Bhikkhu shall stand by overhearing when Bhikkhus are quarrelling, or making a disturbance, or engaged in a dispute, hoping to hear what they shall utter; if he does it to that end alone—that is a Pâkittiya.

79. Whatsoever Bhikkhu, when he has declared his consent to formal proceedings conducted according to the Dhamma, shall thereafter grumble (about those proceedings)[2]—that is a Pâkittiya.

[1] Talasattikam uggireyya. The Old Commentary says, Kâyam vâ kâyapatibaddham vâ antamaso uppalapattam pi ukkâreti. Compare âvudhâni uggiritvâ at Gâtaka I, 150.

[2] If he should raise any formal objections so as to re-open the question, that would fall under the 63rd Pâkittiya. On 'declaring one's consent' in this and the following rule, see below, Mahâvagga II, 23. The whole rule, as well as on No. 63, is repeatedly referred to in Kullavagga IV, 14.

80. Whatsoever Bhikkhu, when the Sa*m*gha is engaged in conducting a (formal) enquiry, shall rise from his seat, and go away, without having declared his consent—that is a Pâ*k*ittiya.

81. Whatsoever Bhikkhu, when, in a regularly constituted Sa*m*gha [1], he has given away a robe, shall thereafter grumble about it, saying, 'The Bhikkhus appropriate the property of the Sa*m*gha according to friendship'—that is a Pâ*k*ittiya.

82. Whatsoever Bhikkhu shall divert to the use of any individual property dedicated to the Sa*m*gha, knowing it to be so—that is a Pâ*k*ittiya.

Here ends the eighth section,
the 'Sahadhammika-section.'

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83. Whatsoever Bhikkhu shall cross the threshold of an anointed Khattiya king, when the king has not gone forth, and the queen has not withdrawn, without first having had himself announced [2]—that is a Pâ*k*ittiya.

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[1] Samaggena sa*m*ghena. See the note to the 21st Pâ*k*ittiya.

[2] Indakhîla, the word translated 'threshold,' is explained in the Old Commentary by sayani-ghara, 'sleeping chamber;' but this is rather a didactic gloss on the rule. Compare the note above on the 43rd Pâ*k*ittiya. The phrase 'when the queen has not gone in' is somewhat doubtful. H. O.'s MS. of the Vibhaṅga reads (as Minayeff does) aniggata-ratanake, instead of Dickson's anîhata-ratanake. The former is the better reading; nîhata is impossible, it must be either nihata or nîha*t*a. But ratanaka, though the queen is one of the seven Ratanas of a king, is not found elsewhere used absolutely for a queen: the use of râ*g*ake, too, immediately after ra*ññ*o, instead of ra*ññ*e or râ*g*ini, is curious. A possible alternative rendering would be 'when the court has not departed, and the regalia not laid aside:' but we prefer on

84. Whatsoever Bhikkhu shall pick up, or cause another to pick up, except in a grove or in a dwelling-place, a jewel, or anything deemed a jewel[1]—that is a Pâkittiya.

Should a Bhikkhu have picked up, either in a grove or in a dwelling-place, a jewel, or anything deemed a jewel, it is to be laid aside, that he to whom it may belong may take it away. This is the right course in such a case.

85. Whatsoever Bhikkhu shall, out of hours[2], enter a village, without having informed a Bhikkhu if one is present[3], except on account of business of a special nature[4] thereto sufficient—that is a Pâkittiya.

86. Whatsoever Bhikkhu shall have a needle-case made of bone, or ivory, or horn, it shall be broken up—and that is a Pâkittiya.

87. When a Bhikkhu is having a new bedstead or chair made, it should be made with legs eight inches in height, according to the accepted inch[5], exclusive of the lowermost piece of the bed frame[6]. To him who exceeds that limit there is a Pâkittiya,

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the whole the Old Commentator's explanation of râgaka and ratanaka.

[1] Ratanasammatam; that is, a thing made of one of those substances ranked with gems, such as jade, coral, &c.

[2] Vikâle; that is, says the Old Commentary, from sun-turn in one day till sun-rise in the next.

[3] Santam bhikkhum. If one is not present, he may go without. The Old Commentary gives no such definition of being present, as Mr. Dickson has supplied.

[4] Akkâyika. Compare the note on the 28th Nissaggiya.

[5] Sugatangulena. See the note on the 6th Samghâdisesa.

[6] Atani. There is no explanation of this term, either in the Old Commentary, or in the Samanta-Pâsâdikâ.

and (the legs of the piece of furniture) shall be cut down (to the proper size).

88. Whatsoever Bhikkhu shall have a bedstead or a chair made, stuffed with cotton[1], the stuffing shall be torn out—and that is a Pâ*k*ittiya.

89. When a Bhikkhu is having a rug or mat to sit upon made, it must be made of the right measure. Herein this is the measure: in length two spans, according to the accepted span; in breadth one span; the border one span. To him who exceeds that limit there is a Pâ*k*ittiya, and (the article) shall be cut down (to the proper size).

90. When a Bhikkhu is having an itch-cloth[2] made, it must be made of the right measure. Herein this is the measure: in length four spans, according to the accepted span; in width two spans. To him who exceeds that limit there is a Pâ*k*ittiya, and (the cloth) shall be cut (down to the proper size).

91. When a Bhikkhu is having a garment made for the rainy season, it must be made of the right measure. Herein this is the right measure: in length six spans, according to the accepted span; in breadth two spans and a half. To him who exceeds that limit there is a Pâ*k*ittiya, and (the garment) shall be cut (down to the proper size).

92. Whatsoever Bhikkhu shall have a robe made of the dimensions of a Sugata's robe[3], or larger—

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[1] Tûla*m*; which the Old Commentary expands into three kinds—tûla*m* from a tree, tûla*m* from a creeper, and tûla*m* from a young fowl.

[2] When a Bhikkhu had a boil, or running sore, or any such disease, the use of an itch-cloth (so called from the first in the list of skin complaints there mentioned) is laid down in Mahâvagga VIII, 17.

[3] On the doubtful meaning of Sugata, see the note above on

that is a Pâkittiya, and (the robe) shall be cut down to the proper size.

Herein this is the measure of the Sugata robe of a Sugata: in length nine spans, according to the accepted span; in breadth six spans. This is the measure of the Sugata robe of a Sugata.

End of the ninth section,
the 'Ratana-section.'

Venerable Sirs, the ninety-two rules regarding matters requiring expiation have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Pâkittiyas.

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the 28th Nissaggiya. There is no reason whatever to believe that Gotama's robe was larger, in proportion, than those worn by the other members of his order. He exchanged robes with Mahâ Kassapa. Of the two sets of robes brought by Pukkusa, one was given to Ânanda, and one was reserved for the Buddha himself; and no one can read the account in the Mahâ-parinibbâna Sutta without feeling that both are supposed to be of the same size.

PÂ*T*IDESANIYÂ DHAMMÂ.

RULES REGARDING MATTERS WHICH OUGHT TO BE CONFESSED.

Here, venerable Sirs, the four rules regarding matters which ought to be confessed come into recitation.

1. Whatsoever Bhikkhu, when a Bhikkhunî not related to him has entered within the houses[1], shall, with his own hand, accept at her hands food, either hard or soft, and eat or enjoy it—that is a matter which ought to be confessed by that Bhikkhu, saying, 'I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it!'

2. Now Bhikkhus, when they have been invited to laymen's houses, eat. If the Bhikkhunî stay there giving directions, saying, 'Here give curry, give rice here!' the Bhikkhunî ought to be rebuked by those Bhikkhus, saying, 'Stand aside, Sister, as long as the Bhikkhus are eating!' If it should not occur to a single Bhikkhu to rebuke the Bhikkhunî, saying, 'Stand aside, Sister, as long as the Bhikkhus are eating!'—that is a matter that ought to be confessed by those Bhikkhus, saying, 'We have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and we confess it!'

3. Whatsoever Bhikkhu shall accept, with his

[1] Antaraghara*m* pavi*tth*â; that is, during her alms-visit to the village. Compare the 3rd Sekhiya; Mahâvagga I, 23, 3; and *K*ullavagga VIII, 5, 2.

own hand, food, either hard or soft, in such households as have been (by a formal sammuti) declared to be households, under discipline[1], without having been previously invited, and without being sick, and eat it or enjoy it—that is a matter that ought to be confessed by that Bhikkhu, saying, 'I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it!'

4. Whatsoever Bhikkhu, while he is dwelling in a place belonging to the class of those forest dwellings which are held to be insecure and dangerous[2], shall accept, with his own hand, at his home, food, either hard or soft, without having previously given notice (of the danger incurred by people that enter that forest), unless he is sick, and shall eat it or enjoy it—that is a matter that ought to be confessed by that Bhikkhu, saying, 'I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it!'

Here end the Pâtidesaniyas.

Venerable Sirs, the four rules regarding matters which require confession have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

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[1] Sekha-sammatâni kulâni; which the Vibhaṅga explains as a household grown rich in faith, but poor in goods; where whatever they get is given away to the Order, though the family may be some days in want of it. Compare what is said of Anâthapindika in the Introduction to the 40th *G*âtaka (*G*âtaka I, 228); though his lot had not reached the very lowest limit.

[2] Compare the 29th Nissaggiya.

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Pâtidesaniyas.

SEKHIYÂ DHAMMÂ.

RULES REGARDING MATTERS CONNECTED WITH DISCIPLINE.

Here, venerable Sirs, the rules regarding matters connected with discipline come into recitation.

1. 'I will put on my under garment all around me[1].' This is a discipline which ought to be observed.

2. 'I will put on my robe all around me.' This is a discipline which ought to be observed.

3. 'Properly clad will I go amidst the houses[2].' This is a discipline which ought to be observed.

4. 'Properly clad will I take my seat amidst the houses.' This is a discipline which ought to be observed.

5. '(With my body) under proper control[3] will I go amidst the houses.' This is a discipline which ought to be observed.

6. '(With my body) under proper control will I take my seat amidst the houses.' This is a discipline which ought to be observed.

7. 'With downcast eye[4] will I go amidst the

[1] Parimandalam: 'so as to cover the navel-mandala, and the knee-mandala,' says the Old Commentary. Compare Childers sub voce Timandalam; and Kullavagga VIII, 5, 2.

[2] Antaraghare. The antaragharam is the space in a village between the huts; not exactly the same, and yet in the following rules practically the same, as the village (gâma).

[3] Not, for instance, with dirty hands or feet, according to the Vibhaṅga.

[4] The practical rule is for a Bhikkhu to look at a spot in the ground about a plough's length in front of him.

houses.' This is a discipline which ought to be observed.

8. 'With downcast eye will I take my seat amidst the houses.' This is a discipline which ought to be observed.

9. 'With robes not pulled up[1] will I go amidst the houses.' This is a discipline which ought to be observed.

10. 'With robes not pulled up will I take my seat amidst the houses.' This is a discipline which ought to be observed.

End of the first section.

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11. 'Not with loud laughter will I go amidst the houses.' This is a discipline which ought to be observed.

12. 'Not with loud laughter will I take my seat amidst the houses.' This is a discipline which ought to be observed.

13. 'Making but a little sound will I go amidst the houses.' This is a discipline which ought to be observed.

14. 'Making but a little sound will I take my seat amidst the houses.' This is a discipline which ought to be observed.

15. 'Without swaying my body about will I go amidst the houses.' This is a discipline which ought to be observed.

16. 'Without swaying my body about will I take

[1] Or perhaps 'thrown off.' He is to be fully dressed as laid down in the 1st and 2nd Sekhiyas.

my seat amidst the houses.' This is a discipline which ought to be observed.

17. 'Without swaying my arms about will I go amidst the houses.' This is a discipline which ought to be observed.

18. 'Without swaying my arms about will I take my seat amidst the houses.' This is a discipline which ought to be observed.

19. 'Without swaying my head about will I go amidst the houses.' This is a discipline which ought to be observed.

20. 'Without swaying my head about will I take my seat amidst the houses.' This is a discipline which ought to be observed.

End of the second section.

21. 'With my arms not akimbo[1] will I go amidst the houses.' This is a discipline which ought to be observed.

22. 'With my arms not akimbo will I take my seat amidst the houses.' This is a discipline which ought to be observed.

23. 'With my head uncovered[2] will I go amidst the houses.' This is a discipline which ought to be observed.

24. 'With my head uncovered will I take my seat amidst the houses.' This is a discipline which ought to be observed.

[1] Nakkhambhakato: 'putting the hands on the hips,' says the Old Commentary.

[2] Na ogu*n*th*i*to: which the Old Commentary applies to the head.

25. 'Without walking on my heels or my toes[1] will I go amidst the houses.' This is a discipline which ought to be observed.

26. 'Without lolling[2] will I take my seat amidst the houses.' This is a discipline which ought to be observed.

27. 'With mind alert[3] will I receive an alms.' This is a discipline which ought to be observed.

28. 'Paying attention to my bowl will I receive an alms.' This is a discipline which ought to be observed.

29. 'With equal curry[4] will I receive an alms.' This is a discipline which ought to be observed.

30. 'Equally full[5] will I receive an alms.' This is a discipline which ought to be observed.

End of the third section.

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31. 'With mind alert will I eat the alms placed in my bowl.' This is a discipline which ought to be observed.

32. 'Paying attention to my bowl will I eat the

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[1] Na ukku/ikâya; an unusual sense of the word; but it is so explained here by the Old Commentary.

[2] Na pallatthikâya. 'Without making a rest with his hands, or with a cloth,' according to the Old Commentary. Compare the Tipallattha-miga *G*âtaka, and No. 65 below.

[3] Sakka*kk*a*m*. Sati*m* upa*tth*âpetvâ, says the Samanta-Pâsâdikâ. See also No. 31.

[4] Samasûpaka*m*. 'When the curry is in quantity one-fourth of the rice' explains the Samanta-Pâsâdikâ. See No. 34.

[5] Samatittika*m*. 'Equally full, equally heaped up (samabhârita*m*)' explains the Samanta-Pâsâdikâ. Compare the several passages quoted in Rh. D.'s note on Tevi*gg*a Sutta I, 24.

alms placed in my bowl.' This is a discipline which ought to be observed.

33. 'Begging straight on from house to house[1] will I eat the alms placed in my bowl.' This is a discipline which ought to be observed.

34. 'With equal curry will I eat the alms placed in my bowl.' This is a discipline which ought to be observed.

35. 'Without pressing down from the top[2] will I eat the alms placed in my bowl.' This is a discipline which ought to be observed.

36. 'Neither the curry nor the condiment will I cover up with the rice, desiring to make it nicer[3].' This is a discipline which ought to be observed.

37. 'Neither curry nor rice will I ask for, for my own particular use, unless I am sick.' This is a discipline which ought to be observed.

38. 'Not with envious thoughts will I look at others' bowls.' This is a discipline which ought to be observed.

39. 'Not into too large balls will I make (up my food).' This is a discipline which ought to be observed.

40. 'Into round mouthfuls will I make up my food.' This is a discipline which ought to be observed.

End of the fourth section.

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[1] Sapadâna*m*. See Childers sub voce. The Vibhaṅga says, *K h*abbaggiyâ bhikkhû taha*m* taha*m* omadditvâ pi*nd*apâta*m* bhuñ*g*anti. The Samanta-Pâsâdikâ says, Sapadânan ti tattha tattha odhi*m* akatvâ anupa*t*ipâ*t*iyâ.

[2] Na thûpato omadditvâ; on which the Samanta-Pâsâdikâ has 'matthakato vema*ggh*ato ti.' He is not to pick and choose what morsel he takes.

[3] Compare the 8th Nissaggiya. In the text read upâdâya.

41. 'Not till the ball is brought close will I open the door of my mouth.' This is a discipline which ought to be observed.

42. 'Not the whole hand, when eating, will I put into my mouth.' This is a discipline which ought to be observed.

43. 'When the food is in my mouth will I not talk.' This is a discipline which ought to be observed.

44. 'Without tossing the food into my mouth will I eat[1].' This is a discipline which ought to be observed.

45. 'Without nibbling at the balls of food will I eat.' This is a discipline which ought to be observed.

46. 'Without stuffing my cheeks out will I eat[2].' This is a discipline which ought to be observed.

47. 'Without shaking my hands about[3] will I eat.' This is a discipline which ought to be observed.

48. 'Without scattering the lumps of boiled rice will I eat.' This is a discipline which ought to be observed.

49. 'Without putting out my tongue will I eat.' This is a discipline which ought to be observed.

50. 'Without smacking my lips[4] will I eat.' This is a discipline which ought to be observed.

End of the fifth section.

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[1] Pi*nd*ukkhepakan ti pi*nd*a*m* ukkhipitvâ ukkhipitvâ, says the Samanta-Pâsâdikâ.

[2] Avaga*nd*akârakan ti makka*t*o viya ga*nd*e katvâ, says the Samanta-Pâsâdikâ (Minayeff, p. 93).

[3] That is, to disengage particles of the rice, to shake them off on to the ground.

[4] Literally, without making the sound '*K*apu-*k*apu.'

51. 'Without making a hissing sound will I eat[1].' This is a discipline which ought to be observed.

52. 'Without licking my fingers will I eat.' This is a discipline which ought to be observed.

53. 'Without licking my bowl will I eat.' This is a discipline which ought to be observed.

54. 'Without licking my lips will I eat.' This is a discipline which ought to be observed.

55. 'Not with a hand soiled with food will I take hold of the water-jar.' This is a discipline which ought to be observed.

56. 'The rinsings of the bowl mixed with lumps of boiled rice will I not throw into the inner court[2].' This is a discipline which ought to be observed.

57. 'Not to a person with a sunshade in his hand, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

58. 'Not to a person with a staff in his hand, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

59. 'Not to a person with a sword in his hand, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

60. 'Not to a person with a weapon in his hand, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

End of the sixth section.

61. 'Not to a person wearing slippers, unless he

[1] Literally, without making the sound 'Suru-suru.'

[2] Antaraghare, which here means the space, or small open square in the middle of the house.

is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

62. 'Not to a person wearing sandals, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

63. 'Not to a person seated in a cart, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

64. 'Not to a person lying on a couch, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

65. 'Not to a person lolling, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

66. 'Not to a person with a turban on his head, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

67. 'Not to a person with his head covered, unless he is sick, will I preach the Dhamma.' This is a discipline which ought to be observed.

68. 'Not to a person seated on a seat, unless he is sick, will I, seated on the earth, preach the Dhamma.' This is a discipline which ought to be observed.

69. 'Not to a person seated on a high seat, unless he is sick, will I, seated on a low seat, preach the Dhamma.' This is a discipline which ought to be observed.

70. 'Not to a person sitting, unless he is sick, will I, standing, preach the Dhamma.' This is a discipline which ought to be observed.

End of the seventh section.

71. 'Not to a person walking in front of me, unless he is sick, will I, walking behind, preach the Dhamma.' This is a discipline which ought to be observed.

72. 'Not to a person walking on a path, unless he is sick, will I, walking by the side of the path, preach the Dhamma.' This is a discipline which ought to be observed.

73. 'Not standing will I ease myself, unless I am sick.' This is a discipline which ought to be observed.

74. 'Not on growing grass will I ease myself, or spit.' This is a discipline which ought to be observed.

75. 'Not into water will I ease myself, or spit.' This is a discipline which ought to be observed.

Venerable Sirs, the rules regarding matters of discipline have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Sekhiyas.

THE ADHIKARA*N*A-SAMATHÂ DHAMMÂ.

THE RULES REGARDING THE SETTLEMENT OF CASES.

Here, venerable Sirs, the seven rules regarding the settlement of cases come into recitation.

For the decision and settlement of cases as they from time to time arise, the Proceeding in presence[1] must be performed, or the Proceeding for the consciously innocent[2], or the Proceeding in the case of those who are no longer out of their mind[3], or the Proceeding on confession of guilt[4], or the Proceeding by majority of the chapter[5], or the Proceeding for the obstinate[6], or the Proceeding by covering over as with grass[7].

Venerable Sirs, the seven rules regarding the settlement of cases have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter?'

A second time I ask the venerable ones, 'Are you pure in this matter?'

A third time I ask the venerable ones, 'Are you pure in this matter?'

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[1] Sammukhâ-vinaya. See *K*ullavagga IV, 14, 16, and following.

[2] Sati-vinaya. See *K*ullavagga IV, 14, 27.

[3] Amû*l*h*a-vinaya. See *K*ullavagga IV, 5, and following, and IV, 14, 28.

[4] Pa*t*i*ññ*âya. See *K*ullavagga IV, 7, 8.

[5] Yebhuyyasikâ. See *K*ullavagga IV, 9, and IV, 14, 24.

[6] Tassapâpiyyasikâ. See *K*ullavagga IV, 11.

[7] Ti*n*avatthâraka. See *K*ullavagga IV, 13.

The venerable ones are pure herein. Therefore do they keep silence. Thus I understand.

Here endeth the recitation of the Adhikaraṇa-samathas.

Venerable Sirs! Recited is the Introduction.
Recited are the four Pârâgika Rules.
Recited are the thirteen Saṁghâdisesa Rules.
Recited are the two Aniyata Rules.
Recited are the thirty Nissaggiya-Pâkittiya Rules.
Recited are the ninety-two Pâkittiya Rules.
Recited are the four Pâṭidesaniya Rules.
Recited are the Sekhiya Rules.
Recited are the seven Adhikaraṇa-samatha Rules.

So much (of the words) of the Blessed One, handed down in the Suttas, embraced in the Suttas, comes into recitation every half month. It behoveth all to train themselves according thereto in concord, in pleasantness, without dispute!

Here endeth the recitation of the Pâtimokkha for the use of the Bhikkhus.

MAHÂVAGGA.

THE MAHÂVAGGA.

REVERENCE TO THE BLESSED ONE, THE HOLY ONE, THE FULLY ENLIGHTENED ONE.

FIRST KHANDHAKA.

(THE ADMISSION TO THE ORDER OF BHIKKHUS.)

1[1].

1. At that time the blessed Buddha dwelt at

[1] To this book is prefixed, as introduction, an account of the first events after Gotama's attaining Buddhahood, down to the conversion of his two chief disciples, Sâriputta and Moggallâna (chaps. 1–24). Among the elements of historical or legendary character with which, in the Vinaya Pi*t*aka, the discussion of the monastic discipline is interwoven, this account occupies by far the first place, both in extent and in importance. For it contains the oldest version accessible to us now and, most probably, for ever, of what the Buddhist fraternity deemed to be the history of their Master's life in its most important period.

The connection in which this legendary narration stands with the main subject of the first Khandhaka is not difficult to account for. The regulations regarding the admission to the fraternity, which are discussed in this Khandhaka, could not but present themselves to the redactors of the Pi*t*aka as being the very basis of their religious discipline and monastic life. It was possible to fancy the existence of the Sa*m*gha without the Pâtimokkha rules, or without the regulations about the Pavâra*n*â festival, but it was impossible to realise the idea of a Sa*m*gha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not. It is quite natural, therefore, that the stories or legends concerning the ordination of Bhikkhus were put in connection with the record of the very first events of the history of the Sa*m*gha.

Nor is it difficult to account for the theory formulated by the

Uruvelâ, on the bank of the river Nera*ñg*arâ[1], at the foot of the Bodhi tree (tree of wisdom), just after he had become Sambuddha. And the blessed Buddha sat cross-legged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation[2].

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historians of the Buddhist ecclesiastical law, of different successive forms in which the ordination of Bhikkhus had been performed. In the beginning, of course, there was nobody but the Buddha himself who could ordain Bhikkhus; to him those who desired to be received, expressed their wish, and he conferred on them the pabba*gg*â and upasampadâ ordinations by the formula: 'Ehi bhikkhu,' &c. (see I, 6, 32, 34, &c.) It was a very natural conception that afterwards, as the Sa*m*gha grew larger, the Buddha should have transferred the power of admitting new members to the Bhikkhus themselves, and should have instituted that form of ordination which the redactors of the Pi*t*aka found valid at their own time.

The transition, however, from the supposed oldest form of ordination (the so-called ehi-bhikkhu-upasampadâ) to that latter form is in the Vinaya legends not represented as immediate. There is described an intermediate stage between the two, the ordination by the three sara*n*agamanas, or by the candidate's three times repeated declaration of his taking refuge in the Buddha, the Dhamma, and the Sa*m*gha (see Mahâvagga I, 12). The reason which has led the redactors of the Vinaya Pi*t*aka to this construction, was most probably the important part which in the upasampadâ service of the later time devolved upon the preceptor (upa*g*-*gh*âya) of the candidate. As only learned Bhikkhus, who had completed the tenth year after their own upasampadâ, could perform the function of upa*ggh*âya at the upasampadâ ordination of other Bhikkhus (Mahâvagga I, 31, 8), it was natural that the redactors of the Vinaya found it impossible to ascribe this form of upasampadâ service to the first times of Buddha's teaching. For these times, therefore, they recorded another form, the upasampadâ by the three sara*n*agamanas, the introduction of which they assigned, very naturally, to the time soon after the conversion of Yasa's friends, by which event the number of Bhikkhus had been augmented at once from seven to sixty-one.

[1] The Lilayan or Phalgu river in Behar; see General Cunningham's map, Archaeological Reports, vol. i. plate iii.

[2] After having reached the sambodhi and before preaching to

2. Then the Blessed One (at the end of these seven days) during the first watch of the night fixed his mind upon the Chain of Causation[1], in direct and in reverse order: 'From Ignorance[2] spring the sam-

the world the truth he has acquired, the Buddha remains, according to the tradition, during some weeks at Uruvelâ, 'enjoying the bliss of emancipation.' The Mahâvagga, which contains these legends in their oldest forms, assigns to this stay a period of four times seven days; the later tradition is unanimous in extending it to seven times seven days (Buddhaghosa in the commentary on the Mahâvagga; *G*âtaka Atthav. vol. i. p. 77 seq.; Dîpava*m*sa I, 29, 30; Lalita Vistara, p. 488 seq.; Beal, Romantic Legend, p. 236 seq., &c.)

[1] The Chain of Causation, or the doctrine of the twelve nidânas (causes of existence), contains, as has often been observed, in a more developed form an answer to the same problem to which the second and third of the four Noble Truths (ariyasa*kk*a) also try to give a solution, viz. the problem of the origin and destruction of suffering. The Noble Truths simply reduce the origin of suffering to Thirst, or Desire (Ta*n*hâ), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity (see I, 6, 20). In the system of the twelve nidânas Thirst also has found its place among the causes of suffering, but it is not considered as the immediate cause. A concatenation of other categories is inserted between ta*n*hâ and its ultimate effect; and on the other hand, the investigation of causes is carried on further beyond ta*n*hâ. The question is here asked, What does ta*n*hâ come from? and thus the series of causes and effects is led back to avi*gg*â (Ignorance), as its deepest root. We may add that the redactors of the Pi*t*akas, who of course could not but observe this parallelity between the second and third ariyasa*kk*as and the system of the twelve nidânas, go so far, in one instance (Aṅguttara-Nikâya, Tika-Nipâta, fol. *k*e of the Phayre MS.), as to directly replace, in giving the text of the four ariyasa*kk*as, the second and third of them by the twelve nidânas, in direct and reverse order respectively. Professor Childers has furnished a valuable note on the nidânas; see Colebrooke, Miscellaneous Essays (second edition), II, 453 seq.

[2] In the Sammâdi*tth*isuttanta (Ma*gg*hima-Nikâya, fol. khû of Turnour's MS.) we find the following explanation of what Ignorance is: 'Not to know Suffering, not to know the Cause of suffering,

khâras[1], from the saṁkhâras springs Consciousness, from Consciousness spring Name-and-Form, from Name-and-Form spring the six Provinces (of the

not to know the Cessation of suffering, not to know the Path which leads to the cessation of suffering, this is called Ignorance.' The same is repeated in the explanation of the nidâna formula, which is given in the Vibhaṅga (Abhidhamma-Piṭaka, Paṭikkasamuppâda-vibhaṅga, fol. ki of the Phayre MS.), and we must accept it, therefore, as the authentic expression of Buddhistical belief. It is obvious, however, that this explanation leaves room for another question. Ignorance, we are told, is the source of all evil and of all suffering, and the subject ignored is stated to be the four Truths. But who is the subject that ignores them? All attributes (as the viññâṇa, &c.), that constitute sentient beings and enable them to know or to ignore, are said to be first produced by Ignorance, and we should conclude, therefore, that they cannot exist before Ignorance has begun to act. Or are we to understand that it is the Ignorance incurred by a sentient being in a preceding existence, that causes the saṁkhâras and Consciousness, the connecting links between the different existences, to act and to bring about the birth of a new being?

As is well known, this Ignorance (Avidyâ) plays a great part also in the Brahmanical philosophy of the Upanishads; and the Buddhist belief is, no doubt, founded to a considerable extent on older theories. But we cannot venture in a note to touch upon one of the most difficult and interesting questions which await the research of Indianists.

[1] It is very frequently stated that there are three saṁkhâras or productions: kâyasaṁkhâra, vakîsaṁkhâra, and kittasaṁkhâra, or, productions of body, of speech, and of thought (see, for instance, the Sammâdiṭṭhisuttanta, Maggħima-Nikâya, fol. khû of Turnour's MS.) The kâyasaṁkhâra consists, according to the Saṁkhâra-Yamaka (Abhidhamma-Piṭaka), in inhalation and expiration (assâsapassâsâ); the vakîsaṁkhâra in attention and investigation (vitakkavikârâ); the kittasaṁkhâra in ideas, sensations, and all attributes of mind except attention and investigation (saññâ ka vedanâ ka ṭhapetvâ vitakkavikâre sabbe pi kittasampayuttakâ dhammâ). The Vibhaṅga (Abhidhamma-Piṭaka, Paṭikkasamuppâdavibhaṅga, l. l.) gives, when discussing the saṁkhâras, six categories instead of the three: 'Now which are

six senses[1]), from the six Provinces springs Contact, from Contact springs Sensation, from Sensation springs Thirst (or Desire), from Thirst springs Attachment, from Attachment springs Existence, from Existence springs Birth, from Birth spring Old Age and Death, grief, lamentation, suffering, dejection, and despair. Such is the origination of this whole mass of suffering. Again, by the destruction of Ignorance, which consists in the complete absence of lust, the sa*m*khâras are destroyed, by the destruction of the sa*m*khâras Consciousness is destroyed, by the destruction of Consciousness Name-and-Form are destroyed, by the destruction of Name-and-Form the six Provinces are destroyed, by the destruction of the six Provinces Contact is destroyed, by the destruction of Contact Sensation is destroyed, by the destruction of Sensation Thirst is destroyed, by the destruction of Thirst Attachment is destroyed, by the destruction of Attachment Existence is destroyed, by the destruction of Existence Birth is destroyed, by the destruction of Birth Old Age and Death, grief, lamentation, suffering, dejection, and despair are

the sa*m*khâras that are produced by Ignorance? Sa*m*khâras (or, productions) that lead to righteousness, sa*m*khâras that lead to sinfulness, sa*m*khâras that lead to immovability, productions of body, of speech, and of thought.' The Pâli words are: 'Tattha katame avi*gg*âpa*kk*ayâ sa*m*khârâ? pu*ññ*âbhisa*m*khâro apu*ññ*âbhisa*m*khâro â*n*a*ñg*âbhisa*m*khâro kâyasa*m*khâro va*k*isa*m*khâro *k*ittasa*m*khâro.' The list of fifty-five categories belonging to the sa*m*khâra-khandha, which Sp. Hardy gives in his Manual (p. 404 seq.; comp. also Rh. D., 'Buddhism,' p. 91 seq., and 'Buddhist Suttas from the Pâli,' p. 242), is not founded, as far as we know, on the authority of the Pi*t*akas themselves, but on later compendia and commentaries.

[1] I. e. eye, ear, nose, tongue, body (or the faculty of touch), and mind.



destroyed. Such is the cessation of this whole mass of suffering.'

3. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhma*n*a, then all his doubts fade away, since he realises what is that nature and what its cause.'

4. Then the Blessed One during the middle watch of the night fixed his mind upon the Chain of Causation, in direct and reverse order: 'From Ignorance spring the sa*m*khâras, &c. . . . . . . Such is the origination of this whole mass of suffering, &c. . . . . . . Such is the cessation of this whole mass of suffering.'

5. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhma*n*a, then all his doubts fade away, since he has understood the cessation of causation.'

6. Then the Blessed One during the third watch of the night fixed his mind, &c.

7. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhma*n*a, he stands, dispelling the hosts of Mâra, like the sun that illuminates the sky.'

Here ends the account of what passed under the Bodhi tree.

2.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Bodhi tree to the A*g*apâla banyan tree (banyan tree of the goat-herds[1]). And when he had reached it, he sat cross-legged at the foot of the A*g*apâla banyan tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. Now a certain Brâhma*n*a, who was of a haughty disposition[2], went to the place where the Blessed One was; having approached him, he exchanged greeting with the Blessed One; having exchanged with him greeting and complaisant words, he stationed himself near him; then standing near him that Brâhma*n*a thus spoke to the Blessed One: 'By what, Gotama, does one become a Brâhma*n*a, and what are the characteristics that make a man a Brâhma*n*a?'

3. And the Blessed One, having heard that, on this occasion pronounced this solemn utterance: 'That Brâhma*n*a who has removed (from himself) all sinfulness, who is free from haughtiness, free from impurity, self-restrained, who is an accomplished master of knowledge (or, of the Veda), who has fulfilled the duties of holiness, such a Brâhma*n*a may

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[1] Buddhaghosa: 'The goat-herds used to go to the shadow of that banyan tree and to sit there; therefore it was called the banyan tree of the goat-herds.' The northern Buddhists say that this tree had been planted by a shepherd boy, during the Bodhisatta's six years' penance, in order to shelter him; see Beal, Rom. Legend, pp. 192, 238, and the Mahâvastu.

[2] 'Huhuṅka*g*âtiko.' Buddhaghosa: 'Because he was di*tth*amaṅgalika, he became filled with haughtiness and wrath, and went about uttering the sound "huhu*m*."' Di*tth*amaṅgalika (having seen something auspicious?) is obscure to us.

justly call himself a Brâhma*n*a, whose behaviour is uneven to nothing in the world.'

Here ends the account of what passed under the A*g*apâla tree.

3.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the A*g*apâla banyan tree to the Mu*k*alinda tree. And when he had reached it, he sat cross-legged at the foot of the Mu*k*alinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time a great cloud appeared out of season, rainy weather which lasted seven days, cold weather, storms, and darkness. And the Nâga (or Serpent) king Mu*k*alinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to himself: 'May no coldness (touch) the Blessed One! May no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and sunheat and reptiles (touch) the Blessed One!'

3. And at the end of those seven days, when the Nâga king Mu*k*alinda saw the open, cloudless sky, he loosened his windings from the body of the Blessed One, made his own appearance disappear, created the appearance of a youth, and stationed himself in front of the Blessed One, raising his clasped hands, and paying reverence to the Blessed One.

4. And the Blessed One, perceiving that, on this occasion, pronounced this solemn utterance: 'Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self-)restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought "I am!" This truly is the highest happiness!'

Here ends the account of what passed under the Mu*k*alinda tree.

4.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Mu*k*alinda tree to the Râ*g*âyatana (tree [1]); when he had reached it, he sat cross-legged at the foot of the Râ*g*âyatana tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time Tapussa and Bhallika, two merchants, came travelling on the road from Ukkala (Orissa) to that place. Then a deity who had been (in a former life) a blood-relation of the merchants Tapussa and Bhallika, thus spoke to the merchants

[1] Buddhaghosa says that Râ*g*âyatana (lit. a royal apartment) was the name of a tree. It is the same tree which in the Lalita Vistara (p. 493, ed. Calcutta) is called Târâya*n*a, and in the Dîpava*m*sa (II, 50) Khîrapâla. The place where the two merchants met Buddha, is thus described in the Mahâvastu: kshîrikâvanasha*nd*e bahudevatake *k*etiye.

Tapussa and Bhallika: 'Here, my noble friends, at the foot of the Râ*g*âyatana tree, is staying the Blessed One, who has just become Sambuddha. Go and show your reverence to him, the Blessed One, by (offering him) rice-cakes and lumps of honey. Long will this be to you for a good and for a blessing.'

3. And the merchants Tapussa and Bhallika took rice-cakes and lumps of honey, and went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stationed themselves near him; standing near him, the merchants Tapussa and Bhallika thus addressed the Blessed One: 'May, O Lord, the Blessed One accept from us these rice-cakes and lumps of honey, that that may long be to us for a good and for a blessing!'

4. Then the Blessed One thought: 'The Tathâgatas[1] do not accept (food) with their hands. Now

[1] The term Tathâgata is, in the Buddhistical literature, exclusively applied to Sammâsambuddhas, and it is more especially used in the Pi*t*akas when the Buddha is represented as speaking of himself in the third person as 'the Tathâgata.' The meaning 'sentient being,' which is given to the word in the Abhidhânappadîpikâ, and in Childers's Dictionary, is not confirmed, as far as we know, by any passage of the Pi*t*akas. This translation of the word is very possibly based merely on a misunderstanding of the phrase often repeated in the Sutta Pi*t*aka: hoti tathâgato para*m* mara*n*â, which means, of course, 'does a Buddha exist after death?' In the *G*aina books we sometimes find the term tatthagaya (tatragata), 'he who has attained that world, i.e. emancipation,' applied to the *G*inas as opposed to other beings who are called ihagaya (idhagata), 'living in this world.' See, for instance, the *G*ina*k*aritra, § 16. Considering the close relation in which most of the dogmatical terms of the *G*ainas stand to those of the Bauddhas, it is difficult to believe that tathâgata and tatthagaya

with what shall I accept the rice-cakes and lumps of honey?' Then the four Mahârâ*g*a gods[1], understanding by the power of their minds the reflection which had arisen in the mind of the Blessed One, offered to the Blessed One from the four quarters (of the horizon) four bowls made of stone (saying), 'May, O Lord, the Blessed One accept herewith the rice-cakes and the lumps of honey!' The Blessed One accepted those new stone bowls; and therein he received the rice-cakes and honey lumps, and those, when he had received, he ate.

5. And Tapussa and Bhallika, the merchants, when they saw that the Blessed One had cleansed[2] his bowl and his hands, bowed down in reverence

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should not originally have conveyed very similar ideas. We think that on the long way from the original Mâgadhî to the Pâli and Sanskrit, the term tatthagata or tatthâgata (tatra + âgata), 'he who has arrived there, i. e. at emancipation,' may very easily have undergone the change into tathâgata, which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the *G*ainas.

[1] The four guardian gods of the quarters of the world; see Hardy's Manual, p. 24. Their Pâli names, as given in the Abhidhânappadîpikâ, vv. 31, 32, the Dîpava*m*sa XVI, 12, &c., were, Dhatara*tth*a, Virû*lh*aka, Virûpakkha, and Vessava*n*a or Kuvera.

[2] Onîtapattapâ*n*i, which is said very frequently of a person who has finished his meal, is translated by Childers, 'whose hand is removed from the bowl' (comp. also Trenckner, Pali Miscellany, p. 66). We do not think this explanation right, though it agrees with, or probably is based on, a note of Buddhaghosa ('pattato *k*a apanîtapâ*n*i*m*'). Onîta, i. e. avanîta, is not apanîta, and the end of the dinner was marked, not by the Bhikkhu's removing his hand from the bowl, but by his washing the bowl (see *K*ullavagga VIII, 4, 6), and, of course, his hands. In Sanskrit the meaning of ava-nî is, to pour (water) upon something; see the Petersburg Dictionary. We have translated, therefore, onîtapattapâ*n*i accordingly.

at the feet of the Blessed One and thus addressed the Blessed One: 'We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who, from this day forth while our life lasts, have taken their refuge (in him).' These were the first in the world to become lay-disciples (of the Buddha) by the formula which contained (only) the dyad[1].

Here ends the account of what passed under the Râgâyatana tree.

5.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Râgâyatana tree to the Agapâla banyan tree. And when he had reached it, the Blessed One stayed there at the foot of the Agapâla banyan tree.

2. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: 'I have penetrated this doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, abstruse, intelligible (only) to the wise. This people, on the other hand, is given to desire, intent upon desire, delighting in desire. To this people, therefore, who

[1] Because there was no Samgha at that time, their declaration of taking refuge, by which they became upâsakas, could refer only to the dyad (the Buddha and the Dhamma), instead of to the triad of the Buddha, the Dhamma, and the Samgha.

are given to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all sa*m*khâras, the getting rid of all the substrata (of existence[1]), the destruction of desire, the absence of passion, quietude of heart, Nirvâ*n*a! Now if I proclaim the doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me.'

3. And then the following .... [2] stanzas, unheard before, occurred to the Blessed One: 'With great pains have I acquired it. Enough! why should I now proclaim it? This doctrine will not be easy to understand to beings that are lost in lust and hatred.

'Given to lust, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle.'

4. When the Blessed One pondered over this matter, his mind became inclined to remain in quiet, and not to preach the doctrine. Then Brahmâ

[1] The upadhis (substrata of existence) are specified in the commentary on the Sutta-Nipâta, ap. Dhammapada, p. 433: 'sabbûpadhîna*m* parikkhayâ 'ti sabbesa*m* khandhakâmagu*n*akilesâbhisa*m*khârabhedâna*m* upadhîna*m* parikkhî*n*attâ.' Probably abhisa*m*khâra is not co-ordinate with the other members of the compound, but is determined by them, comp. pabba*gg*âbhisa*m*khâra, iddhâbhisa*m*khâra, gamikâbhisa*m*khâra. The upadhis, therefore, according to this passage, consist: firstly, in the actions of mind that are directed towards the khandhas (i. e. that have the effect of propagating and augmenting the dominion of the khandhas); secondly, in the actions tending to the fivefold pleasures of sense; and thirdly, in those connected with kilesa (evil passion).

[2] Buddhaghosa explains ana*kkh*ariya by anua*kkh*ariya, which is alike unintelligible to us. The Lalita Vistara (p. 515, ed. Calcutta) has abhîksh*n*am ('repeatedly').

Sahampati[1], understanding by the power of his mind the reflection which had arisen in the mind of the Blessed One, thought: 'Alas! the world perishes! Alas! the world is destroyed! if the mind of the Tathâgata, of the holy, of the absolute Sambuddha inclines itself to remain in quiet, and not to preach the doctrine.'

5. Then Brahmâ Sahampati disappeared from Brahma's world, and appeared before the Blessed One (as quickly) as a strong man might stretch his bent arm out, or draw back his out-stretched arm.

6. And Brahmâ Sahampati adjusted his upper robe so as to cover one shoulder, and putting his right knee on the ground, raised his joined hands towards the Blessed One, and said to the Blessed One: 'Lord, may the Blessed One preach the doctrine! may the perfect One preach the doctrine! there are beings whose mental eyes are darkened by scarcely any dust; but if they do not hear the doctrine, they cannot attain salvation. These will understand the doctrine.'

7. Thus spoke Brahmâ Sahampati; and when he had thus spoken, he further said: 'The Dhamma hitherto manifested in the country of Magadha has been impure, thought out by contaminated men. But do thou now open the door of the Immortal[2]; let them hear the doctrine discovered by the spotless One!

'As a man standing on a rock, on mountain's

[1] It is difficult to believe that the Pâli name of Brahmâ Sahampati, the ruler of the Brahma worlds (see Spence Hardy's Manual, pp. 43, 56), is not connected with the Brahman svayambhû of the Brahmanical literature. Perhaps the Sanskrit equivalent of sahampati might be svayampati.

[2] Amata, an epithet of Arahatship, which may perhaps mean simply ambrosia. See Rh. D., Buddhism, pp. 60, 111, 184.

top, might overlook the people all around, thus, O wise One, ascending to the highest palace of Truth, look down, all-seeing One, upon the people lost in suffering, overcome by birth and decay,—thou, who hast freed thyself from suffering!

'Arise, O hero; O victorious One! Wander through the world, O leader of the pilgrim band, who thyself art free from debt. May the Blessed One preach the doctrine; there will be people who can understand it!'

8. When he had spoken thus, the Blessed One said to Brahmâ Sahampati: 'The following thought, Brahmâ, has occurred to me: "I have penetrated this doctrine, ... (&c., down to end of § 2)." And also, Brahmâ, the following . . . .[1] stanzas have presented themselves to my mind, which had not been heard (by me) before: "With great pains, ... (&c., down to end of § 3)." When I pondered over this matter, Brahmâ, my mind became inclined to remain in quiet, and not to preach the doctrine.'

9. And a second time Brahmâ Sahampati said to the Blessed One: 'Lord, may the Blessed One preach the doctrine, ... (&c., as in §§ 6, 7).' And for the second time the Blessed One said to Brahmâ Sahampati: 'The following thought . . . . (&c., as before).'

10. And a third time Brahmâ Sahampati said to the Blessed One: 'Lord, may the Blessed One preach the doctrine, ... (&c., as before).'

Then the Blessed One, when he had heard Brahmâ's solicitation, looked, full of compassion towards sentient beings, over the world, with his (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with his eye of a Buddha,

[1] See § 3 with our note for this omitted word.

saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin.

11. As, in a pond of blue lotuses, or water-roses, or white lotuses, some blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, do not emerge over the water, but thrive hidden under the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, reach to the surface of the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, stand emerging out of the water, and the water does not touch them,—

12. Thus the Blessed One, looking over the world with his eye of a Buddha, saw beings whose mental eyes were darkened, ... (&c., the text repeats § 10); and when he had thus seen them, he addressed Brahmâ Sahampati in the following stanza: 'Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahmâ, despairing of the weary task, to men.'

13. Then Brahmâ Sahampati understood: 'The Blessed One grants my request that He should preach the doctrine.' And he bowed down before the Blessed One, and passed round him with his right side towards him; and then he straightway disappeared.

Here ends the story of Brahmâ's request.

6.

1. Now the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'There is Â*l*âra Kâlâma[1]; he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the doctrine first to Â*l*âra Kâlâma? He will easily understand this doctrine.'

2. Then an invisible deity said to the Blessed One: 'Â*l*âra Kâlâma has died, Lord, seven days ago.' And knowledge sprang up in the Blessed One's mind that Â*l*âra Kâlâma had died seven days ago. And the Blessed One thought: 'Highly noble was Â*l*âra Kâlâma. If he had heard my doctrine, he would easily have understood it.'

3. Then the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'There is Uddaka Râmaputta[1]; he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the doctrine first to Uddaka Râmaputta? He will easily understand this doctrine.'

4. Then an invisible deity said to the Blessed One: 'Uddaka Râmaputta has died, Lord, yesterday evening.' And knowledge arose in the Blessed One's mind that Uddaka Râmaputta had died the previous evening. And the Blessed One thought:

[1] Â*l*âra Kâlâma and Uddaka Râmaputta were the two teachers to whom Gotama had attached himself first after his pabba*gg*â. See Fausböll's *G*âtaka, vol. i. p. 66; Rh. D., Buddhism, p. 34.

'Highly noble was Uddaka Râmaputta. If he had heard my doctrine, he would easily have understood it.'

5. Then the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'The five Bhikkhus[1] have done many services to me[2]; they attended on me during the time of my exertions (to attain sanctification by undergoing austerities). What if I were to preach the doctrine first to the five Bhikkhus?'

6. Now the Blessed One thought: 'Where do the five Bhikkhus dwell now?' And the Blessed One saw by the power of his divine, clear vision, surpassing that of men, that the five Bhikkhus were living at Benares, in the deer park Isipatana[3]. And the Blessed One, after having remained at Uruvelâ as long as he thought fit, went forth to Benares.

7. Now Upaka, a man belonging to the Â*g*îvaka sect (i. e. the sect of naked ascetics), saw the Blessed One travelling on the road, between Gayâ and the Bodhi tree; and when he saw him, he said to the Blessed One: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose

[1] See about the five companions of Buddha's self-mortification, in the time before the sambodhi, the *G*âtaka, vol. i. p. 67; Hardy, Manual, p. 165; Rh. D., Buddhism, p. 35. The names of the five Bhikkhus were, Ko*nd*a*ññ*a, Vappa, Bhaddiya, Mahânâma, Assa*g*i.

[2] Perhaps instead of kho 'me (=kho ime) we should read kho me.

[3] 'The Mrigadâwa, or Deer Park, is represented by a fine wood, which still covers an area of about half a mile, and extends from the great tower of Dhamek on the north, to the Chaukundi mound on the south.' Cunningham, Arch. Reports, I, p. 107.

name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?'

8. When Upaka the Â*g*îvaka had spoken thus, the Blessed One addressed him in the following stanzas: 'I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have obtained Nirvâ*n*a. To found the Kingdom of Truth I go to the city of the Kâsîs (Benares); I will beat the drum of the Immortal in the darkness of this world.'

9. (Upaka replied): 'You profess then, friend, to be the holy, absolute *G*ina[1].'

(Buddha said): 'Like me are all *G*inas who have reached extinction of the Âsavas[2]; I have overcome (*g*itâ me) all states of sinfulness; therefore, Upaka, am I the *G*ina.'

When he had spoken thus, Upaka the Â*g*îvaka replied: 'It may be so, friend;' shook his head, took another road, and went away.

10. And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five Bhikkhus were. And

[1] *G*ina, or the victorious One, is one of the many appellations common to the founders of the Bauddha and *G*aina sects.

[2] Sensuality, individuality, delusion, and ignorance (Kâma, Bhava, Di*tth*i, and Avi*gg*â).

the five Bhikkhus saw the Blessed One coming from afar; when they saw him, they concerted with each other, saying, 'Friends, there comes the sama*n*a Gotama, who lives in abundance, who has given up his exertions, and who has turned to an abundant life. Let us not salute him; nor rise from our seats when he approaches; nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.'

11. But when the Blessed One gradually approached near unto those five Bhikkhus, the five Bhikkhus kept not their agreement. They went forth to meet the Blessed One; one took his bowl and his robe, another prepared a seat, a third one brought water for the washing of the feet, a foot-stool, and a towel[1]. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. Now they addressed the Blessed One by his name, and with the appellation 'Friend.'

12. When they spoke to him thus, the Blessed One said to the five Bhikkhus: 'Do not address, O Bhikkhus, the Tathâgata by his name, and with the appellation "Friend." The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus! The immortal (Amata) has been won (by me); I will teach you; to you I preach the doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the truth, having yourselves known it and seen it face to face; and you

[1] Buddhaghosa, in a note on *K*ullavagga II, 1, 1, says that pâdapî*th*a is a stool to put the washed foot on, pâdakathalika (or pâdakathalikâ?), a stool to put the unwashed foot on, or a cloth to rub the feet with (pâdagha*m*sana).

will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

13. When he had spoken thus, the five monks said to the Blessed One: 'By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in abundance, having given up your exertions, having turned to an abundant life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight?'

14. When they had spoken thus, the Blessed One said to the five Bhikkhus: 'The Tathâgata, O Bhikkhus, does not live in abundance, he has not given up exertion, he has not turned to an abundant life. The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus; the immortal has been won (by me); I will teach you, to you I will preach the doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

15. And the five Bhikkhus said to the Blessed One a second time (as above). And the Blessed One said to the five Bhikkhus a second time (as above). And the five Bhikkhus said to the Blessed One a third time (as above).

16. When they had spoken thus, the Blessed One

said to the five Bhikkhus: 'Do you admit, O Bhikkhus, that I have never spoken to you in this way before this day?'

'You have never spoken so, Lord.'

'The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus, &c. (as above).'

And the Blessed One was able to convince the five Bhikkhus; and the five Bhikkhus again[1] listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (which the Buddha imparted to them).

17. And the Blessed One thus addressed the five Bhikkhus[2]: 'There are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; and a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathâgata has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâ*n*a.

18. 'Which, O Bhikkhus, is this Middle Path the knowledge of which the Tathâgata has gained, which leads to insight, which leads to wisdom, which con-

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[1] As they had done before when they underwent austerities together with the Bodhisatta at Uruvelâ.

[2] Of the literature that exists referring to the discourse which follows now (the Dhamma*k*akkappavattana Sutta), it will suffice to quote M. Feer's Études Bouddhiques, I, p. 189 seq., and Rh. D., 'Buddhist Suttas from the Pâli,' pp. 137–155, and in the Fortnightly Review for December 1879.

duces to calm, to knowledge, to the Sambodhi, to Nirvâna? It is the holy eightfold Path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation. This, O Bhikkhus, is the Middle Path the knowledge of which the Tathâgata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna.

19. 'This, O Bhikkhus, is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; Separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly, the fivefold clinging to existence[1] is suffering.

20. 'This, O Bhikkhus, is the Noble Truth of the Cause of suffering: Thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

21. 'This, O Bhikkhus, is the Noble Truth of the Cessation of suffering: (it ceases with) the complete cessation of this thirst,—a cessation which consists in the absence of every passion,—with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.

22. 'This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering:

[1] Clinging to the five elements of existence, rûpa, vedanâ, saññâ, samkhârâ, viññâna. See § 38 seq.

that holy eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation.

23. '"This is the Noble Truth of Suffering;"—thus, O Bhikkhus, of this doctrine, which formerly had not been heard of, have I obtained insight, knowledge, understanding, wisdom, intuition. "This Noble Truth of Suffering must be understood," thus, O Bhikkhus, of this doctrine, ... (&c., down to intuition). "This Noble Truth of Suffering I have understood," thus, O Bhikkhus, of this doctrine, ... (&c., down to intuition).

24. '"This is the Noble Truth of the Cause of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Cause of suffering must be abandoned[1] . . . . has been abandoned by me," thus, O Bhikkhus, (&c.)

25. '"This is the Noble Truth of the Cessation of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Cessation of suffering must be seen face to face . . . . has been seen by me face to face," thus, O Bhikkhus, (&c.)

26. '"This is the Noble Truth of the Path which leads to the cessation of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Path which leads to the cessation of suffering, must be realised . . . . has been realised by me," thus, O Bhikkhus, (&c.)

27. 'As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these four Noble Truths, with its three modifi-

[1] I. e. the thirst (ta*n*hâ), which is declared in this Noble Truth to be the cause of suffering, must be abandoned.

cations and its twelve constituent parts[1]; so long, O Bhikkhus, I knew that I had not yet obtained the highest, absolute Sambodhi in the world of men and gods, in Mâra's and Brahma's world, among all beings, Sama*n*as and Brâhma*n*as, gods and men.

28. 'But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four Noble Truths, with its three modifications and its twelve constituent parts, then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi in the world of men and gods, ... (&c., as in § 27).

29. 'And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!"'

Thus the Blessed One spoke. The five Bhikkhus were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the venerable Ko*nd*aññа obtained the pure and spotless Eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination, is subject also to the condition of cessation.'

30. And as the Blessed One had founded the Kingdom of Truth (by propounding the four Noble Truths), the earth-inhabiting devas shouted: 'Truly the Blessed One has founded at Benares, in the deer park Isipatana, the highest kingdom of Truth, which may be opposed neither by a Sama*n*a nor by a Brâhma*n*a, neither by a deva, nor by Mâra, nor by Brahma, nor by any being in the world.'

[1] The three modifications and twelve constituent parts are those specified in §§ 23–26.

Hearing the shout of the earth-inhabiting devas, the *k*âtumahârâ*g*ika devas (gods belonging to the world of the four divine mahârâ*g*as) shouted, ... (&c., as above). Hearing the shout of the *k*âtumahârâ*g*ika devas, the tâvati*m*sa devas[1], ... the yâma devas, ... the tusita devas, ... the nimmânarati devas, ... the paranimmita-vasavatti devas, ... the brahmakâyika devas shouted: 'Truly the Blessed One, ...' (&c., as above).

31. Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the devas.

And the Blessed One pronounced this solemn utterance: 'Truly Ko*nd*a*ññ*a has perceived it ("a*ññ*âsi"), truly Ko*nd*a*ññ*a has perceived it!' Hence the venerable Ko*nd*a*ññ*a received the name A*ññ*âtako*nd*a*ññ*a (Ko*nd*a*ññ*a who has perceived the doctrine).

32. And the venerable A*ññ*âtako*nd*a*ññ*a, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the doctrine of the Teacher, thus spoke to the Blessed One: 'Lord, let

[1] The thirty-three devas of the Vedic mythology. This enumeration gives the gods who reside in the different worlds, beginning from the lowest (the bhummâ devâ, who inhabit the earth), and gradually ascending to the higher devalokas. See Hardy, Manual, p. 25.

me receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus this venerable person received the upasampadâ ordination.

33. And the Blessed One administered to the other Bhikkhus exhortation and instruction by discourses relating to the Dhamma. And the venerable Vappa, and the venerable Bhaddiya, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dhamma, obtained the pure and spotless Eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

34. And having seen the Truth, having mastered the Truth, ... (&c., as in § 32), they thus spoke to the Blessed One: 'Lord, let us receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these venerable persons received the upasampadâ ordination.

35. And the Blessed One, living on what the Bhikkhus brought him, administered to the other Bhikkhus exhortation and instruction by discourse relating to the Dhamma; in this way the six persons lived on what the three Bhikkhus[1] brought home from their alms pilgrimage.

[1] Those three Bhikkhus of the five, who had been converted,

36, 37. And the venerable Mahânâma and the venerable Assagi, when they received from the Blessed One, ... (&c., as in §§ 33, 34, down to :). Thus these venerable persons received the upasampadâ ordination.

38. And the Blessed One thus spoke to the five Bhikkhus: 'The body (Rûpa), O Bhikkhus, is not the self. If the body, O Bhikkhus, were the self, the body would not be subject to disease, and we should be able to say: "Let my body be such and such a one, let my body not be such and such a one." But since the body, O Bhikkhus, is not the self, therefore the body is subject to disease, and we are not able to say: "Let my body be such and such a one, let my body not be such and such a one."

39–41. 'Sensation (Vedanâ), O Bhikkhus, is not the self, ... (&c.[1]) Perception (Saññâ) is not the self, ... The Samkhâras[2] are not the self, ... Consciousness (Viññâna) is not the self, ... (&c.[1])

42. 'Now what do you think, O Bhikkhus, is the body permanent or perishable?'

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went about for alms; while the Buddha remained with their two companions, and instructed them.

[1] This is shown exactly in the same way and with the same words that are used in § 38 with regard to the body. Body, sensations, perceptions, samkhâras, and consciousness are the well-known five classes (khandha) of bodily and mental parts and powers; see Rh. D., 'Buddhism,' p. 90 seq. The self (attâ), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the Anattalakkhana Sutta (Sutta of the not having the signs of self), shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

[2] See the note on chap. 1. 2.

'It is perishable, Lord.'

'And that which is perishable, does that cause pain or joy?'

'It causes pain, Lord.'

'And that which is perishable, painful, subject to change, is it possible to regard that in this way: 'This is mine, this am I, this is my self?'

'That is impossible, Lord.'

43. 'Is sensation permanent or perishable?' .... (&c.[1])

44. 'Therefore, O Bhikkhus, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me, is not my self: thus it should be considered by right knowledge according to the truth.

45. 'Whatever sensation, ... (&c.[2])

46. 'Considering this, O Bhikkhus, a learned, noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the Sa*m*khâras, weary of consciousness. Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realises that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world[3].'

47. Thus the Blessed One spoke; the five Bhikkhus were delighted, and rejoiced at the words of the Blessed One. And when this exposition had been

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[1] Here follow the same questions, answers, and rejoinders, with regard to sensation, perception, the sa*m*khâras, and consciousness.

[2] The same with regard to the other four khandhas.

[3] Compare Burnouf, 'Lotus de la bonne Loi,' p. 481.

propounded, the minds of the five Bhikkhus became free from attachment to the world, and were released from the Âsavas[1].

At that time there were six Arahats (persons who had reached absolute holiness) in the world.

End of the first Bhânavâra.

7[2].

1. At that time there was in Benares a noble youth, Yasa by name, the son of a setthi (or treasurer[3]) and delicately nurtured. He had three palaces, one for winter, one for summer, one for the rainy season. In the palace for the rainy season he lived during the four months (of that season), surrounded with female musicians among whom no

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[1] See the note on § 9.

[2] A well-known scene in the life of the Bodhisatta has evidently been represented after the model of this story. See *G*âtaka I, p. 61; Lalita Vistara, p. 251; Bigandet, Life of Gaudama, p. 55. Nowhere in the Pâli Pi*t*akas is the story told about the Bodhisatta himself.

[3] This was a position of honour among the merchants. In the later literature we hear of an office of se*tth*i (se*tth*i-*tth*âna) in a city, to which any one with the requisite wealth and talent was eligible (*G*âtaka I, 120–122); and, according to the Mahâva*m*sa, the king appointed to an office called se*tth*itâ, apparently at his court (Mah. p. 69). The Gahapati, or Treasurer, one of the seven jewels of a king, is explained by Buddhaghosa to be se*tth*i-gahapati (see Rh. D.'s note on Mahâ-sudassana Sutta I, 41). 'The Se*tth*i,' standing alone, or 'the Mahâ-se*tth*i,' means Anâtha Pi*nd*ika (*G*âtaka I, 95, 227–230; Dhammapada Commentary, p. 395). Below, in chapter 9, § 1, it would seem that the rank of se*tth*i was hereditary, and this is confirmed by the later literature; but this applies to the social rank only, and not to the office.

man was, and he did not descend from that palace (all that time). Now one day Yasa, the noble youth, who was endowed with, and possessed of the five pleasures of sense[1], while he was attended (by those female musicians), fell asleep sooner than usual; and after him his attendants also fell asleep. Now an oil lamp was burning through the whole night.

2. And Yasa, the noble youth, awoke sooner than usual; and he saw his attendants sleeping; one had her lute leaning against her arm-pit; one had her tabor leaning against her neck; one had her drum leaning against her arm-pit; one had dishevelled hair; one had saliva flowing from her mouth; and they were muttering in their sleep. One would think it was a cemetery one had fallen into[2]. When he saw that, the evils (of the life he led) manifested themselves to him; his mind became weary (of worldly pleasures). And Yasa, the noble youth, gave utterance to this solemn exclamation: 'Alas! what distress; alas! what danger!'

3. And Yasa, the noble youth, put on his gilt slippers, and went to the gate of his house. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the gate of the city. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the deer park Isipatana.

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[1] Pleasures of the eye, ear, nose, tongue, and touch.

[2] Hatthappatta*m* susâna*m* ma*ññ*e, literally, 'one would think a cemetery had (suddenly) come to one's hand.'

4. At that time the Blessed One, having arisen in the night, at dawn was walking up and down in the open air. And the Blessed One saw Yasa, the noble youth, coming from afar. And when he saw him, he left the place where he was walking, and sat down on a seat laid out (for him). And Yasa, the noble youth, gave utterance near the Blessed One to that solemn exclamation: 'Alas! what distress; alas! what danger!' And the Blessed One said to Yasa, the noble youth: 'Here is no distress, Yasa, here is no danger. Come here, Yasa, sit down; I will teach you the Truth (Dhamma).'

5. And Yasa, the noble youth, when he heard that there was no distress, and that there was no danger, became glad and joyful; and he put off his gilt slippers, and went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. When Yasa, the noble youth, was sitting near him, the Blessed One preached to him in due course: that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire[1].

6. When the Blessed One saw that the mind of Yasa, the noble youth, was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then he preached what is the principal doctrine of the Buddhas, namely, Suffering,

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[1] Nekkhamma is neither naiṣhkramya nor naishkarmya, but naishkâmya. Itivuttaka, fol. khi (Phayre MS.): kâmânam eta*m* nissara*nam* yad ida*m* nekkhamma*m*, rûpânam eta*m* nissara*nam* yad ida*m* aruppa*m*.

the Cause of suffering, the Cessation of suffering, the Path. Just as a clean cloth free from black specks properly takes the dye, thus Yasa, the noble youth, even while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

7. Now the mother of Yasa, the noble youth, having gone up to his palace, did not see Yasa, the noble youth, and she went to the se*tth*i, the householder (her husband), and having approached him, she said to the se*tth*i, the householder: 'Your son Yasa, O householder, has disappeared.' Then the se*tth*i, the householder, sent messengers on horseback to the four quarters of the horizon; and he went himself to the deer park Isipatana. Then the se*tth*i, the householder, saw on the ground the marks of the gilt slippers; and when he saw them, he followed them up.

8. And the Blessed One saw the se*tth*i, the householder, coming from afar. On seeing him, he thought: 'What if I were to effect such an exercise of miraculous power, that the se*tth*i, the householder, sitting here, should not see Yasa, the noble youth, who is sitting here also.' And the Blessed One effected such an exercise of his miraculous power.

9. And the se*tth*i, the householder, went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'Pray, Lord, has the Blessed One seen Yasa, the noble youth?'

'Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the noble youth, sitting here also.'

And the se*tth*i, the householder, who thought: 'Indeed, sitting here I shall see Yasa, the noble youth, sitting here also!' became glad and joyful, and having respectfully saluted the Blessed One, he sat down near him.

10. When the se*tth*i, the householder, was sitting near him, the Blessed One preached to him in due course; that is to say, he talked about the merits obtained by alms-giving, ... (&c., as at end of § 5). And the se*tth*i, the householder, having seen the Truth, having mastered the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in Him.'

This was the first person in the world who became a lay-disciple by the formula of the holy triad.

11. And Yasa, the noble youth, while instruction was administered (by the Buddha) to his father, contemplated the stage of knowledge which he had seen with his mind and understood; and his mind became free from attachment to the world, and was

released from the Âsavas. Then the Blessed One thought: 'Yasa, the noble youth, while instruction was administered to his father, has contemplated the stage of knowledge which he had seen with his mind and understood; and his mind has become free from attachment to the world, and has become released from the Âsavas. It is impossible that Yasa, the noble youth, should return to the world and enjoy pleasures, as he did before, when he lived in his house. What if I were now to put an end to that exertion of my miraculous power.' And the Blessed One put an end to that exertion of his miraculous power.

12. Then the se*tth*i, the householder, saw Yasa, the noble youth, sitting there. On seeing him he said to Yasa, the noble youth: 'My son Yasa, your mother is absorbed in lamentation and grief; restore your mother to life.'

13. Then Yasa, the noble youth, looked at the Blessed One. And the Blessed One said to the se*tth*i, the householder: 'What do you think then, O householder? That Yasa has (first) won only an imperfect[1] degree of knowledge and insight into the Truth, as you have yourself? Or that rather he was contemplating the stage of knowledge which he had seen with his mind and understood; and that his mind has thus become free from attachment to the world, and has become released from the Âsavas? Now would it then be possible, O householder, that Yasa should return to the world and enjoy pleasures as he did before, when he lived in his house?'

'Not so, Lord.'

[1] The stage of a sekha, i. e. a person who has attained to any stage in the Noble Eightfold Path (such as sotâpattiphala, &c.) inferior to the highest (Arahatship).

'Yasa, the noble youth, O householder, had (first) won, like yourself, an imperfect degree of knowledge and insight into the Truth. But when he was contemplating the stage of knowledge which he had seen with his mind and understood, his mind has become free from attachment to the world, and has become released from the Âsavas. It is impossible, O householder, that Yasa, the noble youth, should return to the world and enjoy pleasures as he did before, when he lived in his house.'

14. 'It is all gain, Lord, to Yasa, the noble youth, it is high bliss, Lord, for Yasa, the noble youth, that the mind of Yasa, the noble youth, has become free from attachment to the world, and has become released from the Âsavas. Might, Lord, the Blessed One consent to take his meal with me to-day together with Yasa, the noble youth, as his attendant?'

The Blessed One expressed his consent by remaining silent. Then the se*tth*i, the householder, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, departed thence.

15. And Yasa, the noble youth, soon after the se*tth*i, the householder, was gone, said to the Blessed One: 'Lord, let me receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus this venerable person received the upasampadâ ordination. At that time there were seven Arahats in the world.

End of the story of Yasa's pabba*gg*â.

8.

1. And in the forenoon the blessed One, having put on his under-robes[1], took his alms-bowl, and, with his *k*îvara on, went with the venerable Yasa as his attendant to the house of the se*tth*i, the householder. When he had arrived there, he sat down on a seat laid out for him. Then the mother and the former wife of the venerable Yasa went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, they sat down near him.

2. Then the Blessed One preached to them in due course; that is to say, he talked about the merits obtained by alms-giving,.... (&c., as in chap. 7. 5, 6, down to:); thus they obtained, while sitting there, the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

3. And having seen the Truth, ... (&c., as above, §§ 5, 6, down to:), dependent on nobody else for knowledge of the Teacher's doctrine, they thus spoke to the Blessed One: 'Glorious, Lord! glorious Lord! Just as if one should set up (&c., as in chap. 7. 10, down to:). We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth, while our life lasts, as disciples who have taken their refuge in Him.'

These were the first females in the world who became lay-disciples by the formula of the holy triad.

[1] The rules about the dress of a Bhikkhu who is going to the village are given in the *K*ullavagga VIII, 4, 3; 5, 2. Compare Rh. D.'s note on the Mahâ-parinibbâna Sutta V, 45.

4. And the mother and the father and the former wife of the venerable Yasa with their own hands served and offered[1] excellent food, both hard and soft, to the Blessed One and to the venerable Yasa; and when the Blessed One had finished his meal, and cleansed his bowl and his hands, they sat down near him. Then the Blessed One taught, incited, animated, and gladdened the mother, and father, and the former wife of the venerable Yasa by religious discourse; and then he rose from his seat and went away.

9.

1. Now four lay persons, friends of the venerable Yasa, belonging to the se*tth*i families of Benares, and to the highest after the se*tth*i families, by name Vimala, Subâhu, Pu*nn*a*g*i, and Gavampati, heard: 'Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.' When they had heard that, they thought: 'Surely that cannot be a common doctrine and discipline, that cannot be a common renunciation of the world, if Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.'

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[1] According to Subhûti (in Childers's Dictionary) sampavâreti means that the host hands dishes to the guest until the latter says, 'I have had enough.' Childers accordingly translates sampavâreti, 'to cause to refuse.' But as pavâreti means, 'to cause to accept,' it is impossible that sampavâreti should have exactly the opposite meaning. We prefer, therefore, to take it as an emphatic synonym of pavâreti.

2. Those four persons went to the place where the venerable Yasa was; having approached him and having respectfully saluted the venerable Yasa, they stood by his side. And the venerable Yasa went with his four lay-friends to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Yasa said to the Blessed One: 'Lord, here are four lay-friends of mine, belonging to the se*tth*i families of Benares and to the highest after the se*tth*i families; their names are Vimala, Subâhu, Pu*nn*a*g*i, and Gavampati. May the Blessed One administer exhortation and instruction to these four persons.'

3. Then the Blessed One preached to them, ... (&c., as in chap. 8. 2).

4. And having seen the Truth, ... (&c., down to :) dependent on nobody else for the knowledge of the Teacher's doctrine, they thus spoke to the Blessed One: 'Lord, let us receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these venerable persons received the upasampadâ ordination. And the Blessed One administered to these Bhikkhus exhortation and instruction by discourse relating to the Dhamma. While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the Âsavas.

At that time there were eleven Arahats in the world.

Here ends the story of the ordination of the four laymen.

10.

Now fifty lay persons, friends of the venerable Yasa, belonging to the highest families in the country and to those next to the highest, heard, ... (&c., as in chap. 9, §§ 1, 2, 3, 4, down to:). While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the Âsavas.

At that time there were sixty-one Arahats in the world.

11.

1. And the Blessed One said to the Bhikkhus: 'I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way[1]. Preach, O Bhikkhus, the doctrine

[1] This cannot be understood as a general rule, for it is repeated nowhere where precepts for wandering Bhikkhus are given, and, on the contrary, numerous instances occur in the Sacred Texts

which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also, O Bhikkhus, to Uruvelâ, to Senâninigama[1], in order to preach the doctrine.'

2. And Mâra the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One in the following stanza: 'Thou art bound by all fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Sama*n*a.'

Buddha replied: 'I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death.'

(Mâra said): 'The fetter which pervades the sky, with which mind is bound, with that fetter I will bind thee. Thou wilt not be delivered from me, O Sama*n*a.'

(Buddha replied): 'Whatever forms, sounds, odours, flavours, or contacts there are which please the

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in which two or more Bhikkhus are mentioned as wandering together, without any expression of disapproval being added. The precept given here evidently is intended to refer only to the earliest period in the spread of the new doctrine; just as in chap. 12 a form of upasampadâ is introduced by Buddha which was regarded as inadmissible in later times.

[1] The correct spelling of this name appears to be Senâninigama ('the General's Town'), and not Senânigama ('the Army's Town'); the *G*âtaka Atthava*nn*anâ (vol. i. p. 68) and the Paris MS. of the Mahâvagga (manu secunda) read Senâninigama. The Lalita Vistara has Senâpatigrâma.

senses, in me desire for them has ceased. Thou art struck down, O Death.'

Then Mâra the wicked One understood: 'The Blessed One knows me, the perfect One knows me,' and, sad and afflicted, he vanished away.

Here ends the story of Mâra.

12.

1. At that time the Bhikkhus brought (to Buddha), from different regions and different countries, persons who desired to obtain the pabba*gg*â and upasampadâ ordinations, thinking: 'The Blessed One will confer on them the pabba*gg*â and upasampadâ ordinations.' Thus both the Bhikkhus became tired (from the journey), and also those who desired to obtain the pabba*gg*â and upasampadâ ordinations. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to his mind: 'The Bhikkhus now bring to me from different regions and different countries persons who desire to obtain the pabba*gg*â and upasampadâ ordinations, thinking: "The Blessed One will confer on them the pabba*gg*â and upasampadâ ordinations." Now both the Bhikkhus become tired, and also those who desire to obtain the pabba*gg*â and upasampadâ ordinations. What if I were to grant permission to the Bhikkhus, saying: "Confer henceforth, O Bhikkhus, in the different regions, and in the different countries, the pabba*gg*â and upasampadâ ordinations yourselves (on those who desire to receive them)."'

2. And the Blessed One, having left the solitude

in the evening, in consequence of that, and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, &c. What if I were to permit, ...' (&c., as in § 1).

3. 'I grant you, O Bhikkhus, this permission: Confer henceforth in the different regions and in the different countries the pabba*gg*â and upasampadâ ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer the pabba*gg*â and upasampadâ ordinations in this way: Let him (who desires to receive the ordination), first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say:

4. '"I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sa*m*gha. And for the second time I take (&c. . . . . Sa*m*gha). And for the third time I take my refuge in the Buddha, and for the third time I take my refuge in the Dhamma, and for the third time I take my refuge in the Sa*m*gha."

'I prescribe, O Bhikkhus, the pabba*gg*â and upasampadâ ordinations consisting in the three times repeated declaration of taking refuge (in the holy triad).'

End of the account of the upasampadâ ordination by the threefold declaration of taking refuge[1].

[1] On this ceremony, which is still gone through before the regular ordination, see the remarks in the note on chapter 1, § 1.

13.

1. And the Blessed One, after having kept the vassa residence[1], thus addressed the Bhikkhus: 'By wise contemplation, O Bhikkhus, and by wise firmness of exertion have I attained the highest emancipation, have I realised the highest emancipation. Attain ye also, O Bhikkhus, the highest emancipation, realise the highest emancipation, by wise contemplation and by wise firmness of exertion.'

2. And Mâra the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One by the following stanza: 'Thou art bound by Mâra's fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.'

(Buddha replied): 'I am delivered from Mâra's fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death.'

Then Mâra the wicked One understood: 'The Blessed One knows me, the perfect One knows me;' and, sad and afflicted, he vanished away.

14.

1. And the Blessed One, after having dwelt at Benares as long as he thought fit, went forth to Uruvelâ. And the Blessed One left the road and went to a certain grove; having gone there, and having entered it, he sat down at the foot of a tree. At that time there was a party of thirty friends, rich young men, who were sporting in that same grove

[1] See about the vassa residence the rules given in Book III.

together with their wives. One of them had no wife; for him they had procured a harlot. Now while they did not pay attention, and were indulging in their sports, that harlot took up the articles belonging to them, and ran away.

2. Then those companions, doing service to their friend, went in search of that woman; and, roaming about that grove, they saw the Blessed One sitting at the foot of a tree. Seeing him they went to the place where the Blessed One was; having approached him, they said to the Blessed One: 'Pray, Lord, has the Blessed One seen a woman passing by?'

'What have you to do, young men, with the woman?'

'We were sporting, Lord, in this grove, thirty friends, rich young men, together with our wives. One of us had no wife; for him we had procured a harlot. Now, Lord, while we did not pay attention, and were indulging in our sports, that harlot has taken up the articles belonging to us, and has run away. Therefore, Lord, we companions, doing service to our friend, go in search of that woman, and roam about this grove.'

3. 'Now what think you, young men? Which would be the better for you; that you should go in search of a woman, or that you should go in search of yourselves?'

'That, Lord, would be the better for us, that we should go in search of ourselves.'

'If so, young men, sit down, I will preach to you the Truth (Dhamma).'

The rich young companions replied: 'Yes, Lord,' and respectfully saluted the Blessed One, and sat down near him.

4. Then the Blessed One preached to them, ... (&c., as in chap. 8. 2, or 9. 3).

5. And having seen the Truth, ... (&c., as in chap. 9. 4 down to:). Thus these venerable persons received the upasampadâ ordination.

Here ends the story of the thirty rich young companions.

End of the second Bhâ*n*avâra.

15.

1. And the Blessed One, wandering from place to place, came to Uruvelâ. At that time there lived in Uruvelâ three *Ga*ṭ*ilas*[1], Uruvelâ Kassapa, Nadî Kassapa (Kassapa of the River, i. e. the Nera*ñg*arâ), and Gayâ Kassapa (Kassapa of the village Gayâ). Of these the *Ga*ṭila Uruvelâ Kassapa was chief, leader, foremost, first, and highest over five hundred *Ga*ṭilas; Nadî Kassapa was chief . . . . (&c., down to highest over) three hundred *Ga*ṭilas, Gayâ Kassapa was chief . . . . (&c., down to highest over) two hundred *Ga*ṭilas.

2. And the Blessed One went to the hermitage of

[1] The *Ga*ṭilas (i. e. ascetics wearing matted hair) are Brahmanical vânaprasthas. The description of their ascetic life given in many passages of the *G*âtaka Atthava*nn*anâ and of the Apadâna exactly agrees with the picture of the forest life of the ὑλόβιοι which so frequently occurs in the Mahâbhârata. In the Mahâvagga (VI, 35, 2) it is expressly stated that the *Ga*ṭilas recognised the authority of the Veda, and it is in keeping with this that the usual term for adopting the state of a *Ga*ṭila is 'isipabba*gg*am pabba*g*ati' (frequently in the *G*ât. Atth.), i. e. leaving the world and becoming a *R*ishi.

the *Gaṭila* Uruvelâ Kassapa; having gone there, he said to the *Gaṭila* Uruvelâ Kassapa: 'If it is not disagreeable to you, Kassapa, let me spend one night in the room where your (sacred) fire is kept.'

'It is not disagreeable to me, great Sama*n*a, but there is a savage Nâga (or Serpent) king of great magical power[1], a dreadfully venomous serpent; let him do no harm to you.'

And a second time the Blessed One said to the *Gaṭila* Uruvelâ Kassapa: 'If it is not disagreeable,' &c. . . . .

'It is not disagreeable,' &c.

And a third time the Blessed One said: 'If it is not disagreeable,' &c. . . . .

'It is not disagreeable,' &c. . . . .

'He is not likely to do any harm to me. Pray, Kassapa, allow me a place in the room where your fire is kept.'

'Stay there, great Sama*n*a, as you wish it.'

3. Then the Blessed One entered the room where the fire was kept, made himself a couch of grass, and sat down cross-legged, keeping the body erect and surrounding himself with watchfulness of mind[2]. And the Nâga saw that the Blessed One had entered; when he saw that, he became annoyed, and irritated, and sent forth a cloud of smoke. Then the Blessed One thought: 'What if I were to leave intact the skin, and hide, and flesh, and ligaments, and bones,

[1] Iddhi. Compare the passages referred to by Rh. D. in 'Buddhist Suttas from the Pâli,' pp. 2, 40, 259; and further Mahâvagga VI, 15, 8, and *K*ullavagga VII, 1, 4, and VII, 2, 1.

[2] Sati*m* upa*ṭṭh*âpetvâ. Sati is here a more precise idea than memory.

and marrow of this Nâga; but were to conquer the fire, which he will send forth, by my fire.'

4. And the Blessed One effected the appropriate exercise of miraculous power and sent forth a cloud of smoke. Then the Nâga, who could not master his rage[1], sent forth flames. And the Blessed One, converting his body into fire[2], sent forth flames. When they both shone forth with their flames, the fire room looked as if it were burning and blazing, as if it were all in flames. And the *Gat*ilas, surrounding the fire room, said: 'Truly the countenance of the great Sama*n*a is beautiful, but the Nâga will do harm to him[3].'

5. That night having elapsed, the Blessed One, leaving intact the skin and hide and flesh and ligaments and bones and marrow of that Nâga, and conquering the Nâga's fire by his fire, threw him into his alms-bowl, and showed him to the *Gat*ila Uruvelâ Kassapa (saying), 'Here you see the Nâga, Kassapa; his fire has been conquered by my fire.'

Then the *Gat*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, in that he is able to conquer by his fire the fire of that savage Nâga king, who is possessed of magical power, that dreadfully venomous serpent. He is not, however, holy (arahâ) as I am.'

6[4]. Near the Nera*ñg*arâ river the Blessed One

[1] Buddhaghosa explains makkha by kodha.

[2] Compare *K*ullavagga IV, 4, 4, where Dabba also te*g*odhâtu*m* samâpa*gg*ati, that is, his finger is on fire.

[3] Compare the Editor's corrections at *K*ullavagga, p. 363.

[4] In §§ 6, 7 (excepting the last clause of § 7) the story related in §§ 1–5 is repeated in a more popular style. This appears to us to be a more archaic redaction than the preceding. We do not know

said to the *Gaṭila* Uruvelâ Kassapa: 'If it is not disagreeable to you, Kassapa, let me dwell this moonlight night in your fire room.'

'It is not disagreeable to me, great Samaṇa, but in your own behalf I warn you off. There is a savage Snake king there possessed of magical power, a dreadfully venomous serpent; let him do no harm to you.'

'He is not likely to do any harm to me; pray, Kassapa, allow me a place in your fire room.'

When he saw that Kassapa had given his permission, fearlessly He, who had overcome all fear, entered. When the chief of Serpents saw that the Sage had entered, he became irritated, and sent forth a cloud of smoke. Then the chief of men[1], joyful and unperplexed, also sent forth a cloud of smoke. Unable to master his rage, the chief of Serpents sent forth flames like a burning fire. Then the chief of men[1], the perfect master of the element of fire, also sent forth flames. When they shone forth both with their flames, the *Gaṭilas* looked at the fire room (saying), 'Truly the countenance of the great Samaṇa is beautiful, but the Nâga will do harm to him.'

7. And when that night had elapsed, the flames of the Nâga were extinguished, but the various-coloured flames of Him who is possessed of magical powers remained. Dark blue and red, light red, yellow, and crystal-coloured flames of various colours

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any other instance in the Pâli Piṭakas of a similar repetition, excepting a short passage at the end of chap. 24. 3; and one other in the Mahâ-padhâna Sutta.

[1] Literally, 'the Snake among men,' or 'the Elephant among men' (manussanâgo).

appeared on the Aṅgirasa's[1] body. Having put the chief of Serpents into his alms-bowl, he showed him to the Brâhma*n*a (saying), 'Here you see the Nâga, Kassapa; his fire has been conquered by my fire.'

And the *G*a*t*ila Uruvelâ Kassapa, having conceived an affection for the Blessed One in consequence of this wonder, said to the Blessed One: 'Stay with me, great Sama*n*a, I will daily provide you with food.'

End of the first Wonder.

16.

1. And the Blessed One resided in a certain grove near the hermitage of the *G*a*t*ila Uruvelâ Kassapa. And on a beautiful night the four Mahârâ*g*as[2], filling the whole grove with light by the brilliancy of their complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stood in the four directions like great firebrands.

2. And when that night had elapsed, the *G*a*t*ila Uruvelâ Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'It is time, great Sama*n*a, the meal is ready. Who were they, great Sama*n*a, who came, this beautiful night, filling the whole grove with light by the brilliancy of their complexion, to

[1] According to Vedic tradition the Gautamas, as is well known, belong to the Âṅgirasa tribe.

[2] See chap. 4. 4.

the place where you were, and having approached you and respectfully saluted you, stood in the four directions like great firebrands?'

'They were the four Mahârâ*g*as, Kassapa, who came to me in order to hear my preaching.'

Then the *Gat*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, since even the four Mahârâ*g*as come to hear his preaching. He is not, however, holy like me.'

And the Blessed One ate the food offered by the *Gat*ila Uruvelâ Kassapa, and continued to stay in that same grove.

End of the second Wonder.

17.

1. And on a beautiful night Sakka (*S*akra or Indra) the king of the devas, filling the whole grove with light by the brilliancy of his complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stood near him like a great firebrand, surpassing in beauty and brilliancy the splendour of the former appearances.

2. And when that night had elapsed (&c., as in chap. 16. 2).

End of the third Wonder.

18.

And on a beautiful night Brahmâ Sahampati (&c., as in chap. 17).

End of the fourth Wonder.

19.

1. At that time a great sacrifice which the *Gaṭ*ila Uruvelâ Kassapa used to celebrate was approaching, and all the people of Aṅga and Magadha wished to go to that sacrifice carrying abundant food, both hard and soft. Now the *Gaṭ*ila Uruvelâ Kassapa thought: 'Presently my great sacrifice is approaching, and all the people of Aṅga and Magadha will come and bring with them abundant food, both hard and soft. If the great Sama*n*a should perform a wonder before that great assembly, gain and honour would increase to the great Sama*n*a, and my gain and honour would diminish. Well, the great Sama*n*a shall not appear here to-morrow.'

2. Then the Blessed One, understanding by the power of his mind this reflection which had arisen in the mind of the *Gaṭ*ila Uruvelâ Kassapa, went to Uttara Kuru; having begged alms there, he took the food (he had received) to the Anotatta lake[1]; there he took his meal and rested during the heat of the day at the same place.

And when the night had elapsed, the *Gaṭ*ila Uruvelâ Kassapa went to the place where the Blessed One was; having approached him, he said to the

[1] One of the supposed seven great lakes in the Himavant.

Blessed One: 'It is time, great Sama*n*a, the meal is ready. Why did you not come yesterday, great Sama*n*a? We have thought of you: "Why does the great Sama*n*a not come?" and your portions of food, both hard and soft, were served up for you.'

3. (Buddha replied): 'Did you not think, Kassapa: "Presently my great sacrifice (&c., as above down to:). Well, the great Sama*n*a shall not appear here to-morrow?"

4. 'Now I understood, Kassapa, by the power of my mind this reflection which had arisen in your mind, and I went to Uttara Kuru; having begged alms there, I took the food to the Anotatta lake; there I took my meal and rested during the heat of the day at the same place.'

Then the *G*a*t*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, since he is able to understand by the power of his mind the thoughts of other people. He is not, however, holy like me.'

And the Blessed One ate (&c., as in chap. 16. 2).

End of the fifth Wonder.

20.

1. At that time the Blessed One had rags taken from a dust heap (of which he was going to make himself a dress). Now the Blessed One thought: 'Where shall I wash these rags?' Then Sakka the king of the devas, understanding in his mind the thought which had arisen in the mind of the Blessed One, dug a tank with his own hand,

and said to the Blessed One: 'Lord, might the Blessed One wash the rags here.'

And the Blessed One thought: 'What shall I rub the rags upon?' Then Sakka the king of the devas, understanding, &c., put there a great stone and said: 'Lord, might the Blessed One rub the rags upon this stone.'

2. And the Blessed One thought: 'What shall I take hold of when going up (from the tank)?' Then a deity that resided in a Kakudha tree, understanding, &c., bent down a branch and said: 'Lord, might the Blessed One take hold of this branch when going up (from the tank).'

And the Blessed One thought: 'What shall I lay the rags upon (in order to dry them)?' Then Sakka the king of the devas, understanding, &c., put there a great stone and said: 'Lord, might the Blessed One lay the rags upon this stone.'

3. And when that night had elapsed, the *Gat*ila Uruvelâ Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'It is time, great Sama*n*a, the meal is ready. What is this, great Sama*n*a? Formerly there was here no tank, and now here is this tank. Formerly no stone was put here; by whom has this stone been put here? Formerly this Kakudha tree did not bend down its branch, and now this branch is bent down.'

4. 'I had rags, Kassapa, taken from a dust heap; and I thought, Kassapa: "Where shall I wash these rags?" Then, Kassapa, Sakka the king of the devas, understanding in his mind the thought which had arisen in my mind, dug a tank with his hand and said to me: "Lord, might the Blessed One wash the

rags here." Thus this tank has been dug by the hand of a non-human being.

'And I thought, Kassapa: "What shall I rub the rags upon?" Then, Kassapa, Sakka, &c. Thus this stone has been put here by a non-human being.

5. 'And I thought, Kassapa: "What shall I take hold of when going up (from the tank)?" Then, Kassapa, a deity, &c. Thus this Kakudha tree has served me as a hold for my hand.

'And I thought, Kassapa: "Where shall I lay the rags upon (in order to dry them)?" Then, Kassapa, Sakka, &c. Thus this stone has been put here by a non-human being.'

6. Then the *Gat*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, since Sakka the king of the devas does service to him. He is not, however, holy like me.'

And the Blessed One ate (&c., as in chap. 16. 2).

7. And when that night had elapsed, the *Gat*ila Uruvelâ Kassapa went to the place where the Blessed One was; having approached him, he announced to the Blessed One that it was time, by saying, 'It is time, great Sama*n*a, the meal is ready.'

(Buddha replied): 'Go you, Kassapa; I will follow you.'

Having thus sent away the *Gat*ila Uruvelâ Kassapa, he went to pluck a fruit from the *g*ambu tree after which this continent of *G*ambudîpa (the *G*ambu Island, or India) is named[1]; then arriving before

[1] See about this *g*ambu tree, which grows in the forest of Himavant, Hardy's Manual, p. 18 seq.

Kassapa he sat down in the room where Kassapa's (sacred) fire was kept[1].

8. Then the *Gaṭ*ila Uruvelâ Kassapa saw the Blessed One sitting in the fire room; seeing him he said to the Blessed One: 'By what way have you come, great Sama*n*a? I have departed before you, and you have arrived before me and are sitting in the fire room.'

9. 'When I had sent you away, Kassapa, I went to pluck a fruit from the *g*ambu tree after which this continent of *G*ambudîpa is named; then I arrived before you and sat down in the fire room. Here is the *g*ambu fruit, Kassapa, it is beautiful, fragrant, and full of flavour; you may eat it, if you like.'

'Nay, great Sama*n*a, to you alone it is becoming to eat it; eat it yourself.'

And the *Gat*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, since he is able, having sent me away before him, to go and pluck a fruit from the *g*ambu tree after which this continent of *G*ambudîpa is named, and then to arrive before me and to sit down in the fire room. He is not, however, holy like me.'

And the Blessed One ate (&c., as in chap. 16. 2).

10. And when that night had elapsed (&c., as in § 7, down to:). Having thus sent away the *Gat*ila Uruvelâ Kassapa, he went to pluck a fruit from a mango tree growing near the *g*ambu tree after which this continent of *G*ambudîpa is named, &c. He

[1] Very probably it is this story in which a similar legend has originated that the Ceylonese tell about Mahinda, the converter of their island; see Dîpava*m*sa XII, 75.

went to pluck a fruit from an emblic myrobalan tree, &c., from a yellow myrobalan tree growing near the *g*ambu tree, &c. He went to the Tâvati*m*sa heaven to pluck a pâri*kkh*attaka (or pâri*g*âtaka) flower; then arriving before Kassapa he sat down in the fire room. Then the *Ga*ṭila Uruvelâ Kassapa saw (&c., as in § 8).

11. 'When I had sent you away, Kassapa, I went to the Tâvati*m*sa heaven to pluck a pâri*kkh*attaka flower; then I arrived before you and sat down in the fire room. Here is the pâri*kkh*attaka flower, Kassapa; it is beautiful and fragrant; you may take it, if you like.'

'Nay, great Sama*n*a, to you alone it is becoming to keep it; keep it yourself.'

And the *Ga*ṭila (&c., as in § 9). 'He is not, however, holy as I am.'

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12. At that time one day the *Ga*ṭilas, who wished to attend on their sacred fires, could not succeed in splitting fire-wood. Now these *Ga*ṭilas thought: 'Doubtless this is the magical power and the high faculty of the great Sama*n*a that we cannot succeed in splitting fire-wood.' Then the Blessed One said to the *Ga*ṭila Uruvelâ Kassapa: 'Shall the fire-wood be split, Kassapa?'

'Let it be split, great Sama*n*a.'

Then in a moment the five hundred pieces of fire-wood[1] were split. And the *Ga*ṭila Uruvelâ

[1] Bigandet (Life of Gaudama, p. 135) translates this passage from the Burmese version: 'Gaudama split it in a moment, in five hundred pieces.' Doubtless the true meaning is, that there were five hundred pieces of wood, one for each of the five hundred *Ga*ṭilas over whom was Kassapa chief. In the following two stories (§§ 13, 14) we have five hundred sacred fires.

Kassapa thought: 'Truly the great Samana possesses high magical powers and great faculties, since even the fire-wood splits itself (at his command). He is not, however, holy like me.'

13. At that time the Gatilas who wished to attend on their sacred fires, could not succeed in lighting up the fires (&c., as in the preceding story).

14. At that time the Gatilas, after having attended on their sacred fires, could not succeed in extinguishing the fires (&c., as above).

15. At that time in the cold winter nights, in the time between the ashtakâ festivals[1], when snow falls, the Gatilas plunged into the river Nerañgarâ, and emerged again, and repeatedly plunged into the water and emerged. And the Blessed One created five hundred vessels with burning fire[2]; at those the Gatilas coming out of the river warmed themselves. And the Gatilas thought: 'Doubtless this is the magical power and the high faculty of the great Samana that these vessels with fire have been caused to appear here.' And the Gatila Uruvelâ Kassapa thought: 'Truly the great Samana possesses high magical powers and great faculties, since he can create such great vessels with fire. He is not, however, holy like me.'

16. At that time a great rain fell out of season; and a great inundation arose. The place where the Blessed One lived was covered with water. Then

[1] The ashtakâ festivals, about which accurate details are given in the Grihya Sûtras, were celebrated about the wane of the moon of the winter months mârgasirsha, taisha, and mâgha; see Weber, Die vedischen Nachrichten von den Naxatra, II, p. 337, and H. O.'s note on the Sâṅkhâyana Grihya, 3, 12, ap. Indische Studien, XV, p. 145.

[2] Buddhaghosa explains mandâmukhiyo by aggibhâganâni.

the Blessed One thought: 'What if I were to cause the water to recede round about, and if I were to walk up and down in the midst of the water on a dust-covered spot.' And the Blessed One caused the water to recede round about, and he walked up and down in the midst of the water on a dust-covered spot.

And the *Gaṭ*ila Uruvelâ Kassapa, who was afraid that the water might have carried away the great Sama*n*a, went with a boat together with many *Gaṭ*ilas to the place where the Blessed One lived. Then the *Gaṭ*ila Uruvelâ Kassapa saw the Blessed One, who had caused the water to recede round about, walking up and down in the midst of the water on a dust-covered spot. Seeing him, he said to the Blessed One: 'Are you there, great Sama*n*a?'

'Here I am, Kassapa,' replied the Blessed One, and he rose in the air and stationed himself in the boat.

And the *Gaṭ*ila Uruvelâ Kassapa thought: 'Truly the great Sama*n*a possesses high magical powers and great faculties, since the water does not carry him away. He is not, however, holy like me.'

17. Then the Blessed One thought: 'This foolish man will still for a long time think thus: "Truly the great Sama*n*a possesses high magical powers and great faculties; he is not, however, holy like me." What if I were to move the mind of this *Gaṭ*ila (in order to show him my superiority).'

And the Blessed One said to the *Gaṭ*ila Uruvelâ Kassapa: 'You are not holy (arahâ), Kassapa, nor have you entered the path of Arahatship, nor do you walk in such a practice as will lead you to Arahatship, or to entering the path of Arahatship.'

Then the *Gat*ila Uruvelâ Kassapa prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'Lord, let me receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

18. (Buddha replied): 'You, Kassapa, are chief, leader, foremost, first, and highest of five hundred *Gat*ilas; go first and inform them of your intention, and let them do what they think fit.'

Then the *Gat*ila Uruvelâ Kassapa went to those *Gat*ilas; having gone to them, he said to those *Gat*ilas: 'I wish, Sirs, to lead a religious life under the direction of the great Sama*n*a; you may do, Sirs, what you think fit.'

(The *Gat*ilas replied): 'We have conceived, Sir, an affection for the great Sama*n*a long since; if you will lead, Sir, a religious life under the great Sama*n*a's direction, we will all lead a religious life under the great Sama*n*a's direction.'

19. Then the *Gat*ilas flung their hair[1], their braids, their provisions[2], and the things for the agnihotra sacrifice into the river, and went to the place where the Blessed One was; having approached him and prostrated themselves before him, inclining their heads to the feet of the Blessed One, they said to the Blessed One: 'Lord, let us receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

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[1] Which they had cut off in order to receive the pabba*gg*â ordination, see chap. 12. 3.

[2] We are extremely doubtful about the meaning of khârikâ*g*a, which Buddhaghosa explains by khâribhâra. Perhaps it may mean provisions of any description of which each *Gat*ila used to keep one khârî (a certain dry measure).

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these venerable persons received the upasampadâ ordination.

20. And the *Gat*ila Nadî Kassapa saw the hair, the braids, the provisions, the things for the agnihotra sacrifice, which were carried down by the river; when he saw that, he became afraid that some misfortune might have befallen his brother. He sent some *Gat*ilas, saying, 'Go and look after my brother,' and went himself with his three hundred *Gat*ilas to the venerable Uruvelâ Kassapa; having approached him, he said to the venerable Uruvelâ Kassapa: 'Now, Kassapa, is this bliss?'

(Uruvelâ Kassapa replied): 'Yes, friend, this is bliss.'

21. And the *Gat*ilas (who had come with Nadî Kassapa (&c., as in § 19).

22. And the *Gat*ila Gayâ Kassapa saw (&c., as in § 20); when he saw that, he became afraid that some misfortune might have befallen his brothers. He sent some *Gat*ilas, saying, 'Go and look after my brothers,' and went himself with his two hundred *Gat*ilas to the venerable Uruvelâ Kassapa (&c., as above).

23. And the *Gat*ilas (who had come with Gayâ Kassapa (&c., as in § 19).

24. [1] At the command of the Blessed One the five hundred pieces of fire-wood could not be split and were split, the fires could not be lit up and

[1] This is evidently a remark added to the text by a reader or commentator.

were lit up, could not be extinguished and were extinguished; besides he created five hundred vessels with fire. Thus the number of these miracles amounts to three thousand five hundred.

21.

1. And the Blessed One, after having dwelt at Uruvelâ as long as he thought fit, went forth to Gayâsîsa [1], accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *Ga*t*i*las before. There near Gayâ, at Gayâsîsa, the Blessed One dwelt together with those thousand Bhikkhus.

2. There the Blessed One thus addressed the Bhikkhus: 'Everything, O Bhikkhus, is burning. And how, O Bhikkhus, is everything burning?

'The eye, O Bhikkhus, is burning; visible things are burning; the mental impressions based on the eye are burning; the contact of the eye (with visible things) is burning; the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful, that also is burning. With what fire is it burning? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance; it is burning with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection, and despair.

3. 'The ear is burning, sounds are burning, &c. .... The nose is burning, odours are burning, &c.

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[1] According to General Cunningham, Gayâsîsa ('the head of Gayâ') is the mountain of Brahmâyoni near Gayâ. Arch. Rep. III, 107.

. . . . The tongue is burning, tastes are burning, &c. . . . . The body is burning, objects of contact are burning, &c. . . . . The mind is burning, thoughts are burning, &c. . . . .[1]

4. 'Considering this, O Bhikkhus, a disciple learned (in the scriptures), walking in the Noble Path, becomes weary of the eye, weary of visible things, weary of the mental impressions based on the eye, weary of the contact of the eye (with visible things), weary also of the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful. He becomes weary of the ear (&c. . . . . , down to . . . . thoughts[1]). Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realises that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world.'

When this exposition was propounded, the minds of those thousand Bhikkhus became free from attachment to the world, and were released from the Âsavas.

Here ends the sermon on 'The Burning.'

End of the third Bhâ*n*avâra concerning the Wonders done at Uruvelâ.

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[1] Here the same exposition which has been given relating to the eye, its objects, the sensations produced by its contact with objects, &c., is repeated with reference to the ear and the other organs of sense.

22.

1. And the Blessed One, after having dwelt at Gayâsîsa as long as he thought fit, went forth to Râ*g*agaha, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *G*a*t*ilas before. And the Blessed One, wandering from place to place, came to Râ*g*agaha. There the Blessed One dwelt near Râ*g*agaha, in the La*tth*ivana pleasure garden, near the sacred shrine of Supati*tth*a[1].

2. Then the Magadha king Seniya Bimbisâra heard: 'The Sama*n*a Gotama Sakyaputta, an ascetic of the Sakya tribe, has just arrived at Râ*g*agaha and is staying near Râ*g*agaha, in the La*tth*ivana pleasure garden, near the sacred shrine of Supati*tth*a. Of Him the blessed Gotama such a glorious fame is spread abroad: "Truly he is the blessed, holy, absolute Sambuddha, endowed with knowledge and conduct, the most happy One, who understands all worlds, the highest One, who guides men as a driver curbs a bullock, the teacher of gods and men, the blessed Buddha. He makes known the Truth, which he has understood himself and seen face to face, to this world system with its devas, its Mâras, and its Brahmâs; to all beings, Sama*n*as and Brâhma*n*as,

[1] La*tth*ivana (Sansk. yash*t*ivana), literally, 'stick forest,' means a forest consisting of bambus. General Cunningham has the following note about this bambu forest: 'In 1862, when I was at Râjgir (i.e. Râ*g*agaha), I heard the bambu forest always spoken of as Jaktiban; . . . I fixed the position of the bambu forest to the south-west of Râjgir on the hill lying between the hot-springs of Tapoban and old Râ*g*ag*ri*ha.' Reports, III, 140.
The word we have rendered sacred shrine is *K*etiya.

gods and men; he preaches that Truth (Dhamma) which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; he proclaims a consummate, perfect, and pure life." It is good to obtain the sight of holy men (Arahats) like that.'

3. And the Magadha king Seniya Bimbisâra, surrounded by twelve myriads of Magadha Brâhma*n*as and householders[1], went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. And of those twelve myriads of Magadha Brâhma*n*as and householders some also respectfully saluted the Blessed One and sat down near him; some exchanged greeting with the Blessed One, having exchanged with him greeting and complaisant words, they sat down near him; some bent their clasped hands towards the Blessed One and sat down near him; some shouted out their name and their family name before the Blessed One and sat down near him; some silently sat down near him.

4. Now those twelve myriads of Magadha Brâhma*n*as and householders thought: 'How now is this? has the great Sama*n*a placed himself under the spiritual direction of Uruvelâ Kassapa, or has Uruvelâ Kassapa placed himself under the spiritual direction of the great Sama*n*a?'

And the Blessed One, who understood in his mind the reflection which had arisen in the minds of those twelve myriads of Magadha Brâhma*n*as and householders, addressed the venerable Uruvelâ Kassapa

[1] The word householder (gahapati) is used here, as is the case not unfrequently, to denote householders of the third caste. Compare Rh. D.'s note on Mahâ-sudassana Sutta, p. 260.

in this stanza: 'What knowledge have you gained, O inhabitant of Uruvelâ, that has induced you, who were renowned for your penances[1], to forsake your sacred fire? I ask you, Kassapa, this question: How is it that your fire sacrifice has become deserted?'

(Kassapa replied): 'It is visible things and sounds, and also tastes, pleasures and woman that the sacrifices speak of[2]; because I understood that whatever belongs to existence[3] is filth, therefore I took no more delight in sacrifices and offerings[4].'

5. 'But if your mind, Kassapa (said the Blessed One[5]), found there no more delight,—either in visible things, or sounds, or tastes,—what is it in the world of men or gods in which[6] your mind, Kassapa, now finds delight? Tell me that.'

(Kassapa replied): 'I have seen the state of peace (i. e. Nirvâ*n*a) in which the basis of existence (upadhi[3]) and the obstacles to perfection (ki*ñ*-

[1] Literally, 'who is known as emaciate.' This is said with reference to the mortifications practised by the *G*a*t*ilas or Vânaprasthas. The Mahâbhârata (III, 1499) uses the same adjective (k*r*i*s*a) of a *G*a*t*ila. Vadâno we take for a participle, but it is possible also to read vadâ no, 'tell us,' which Professor Jacobi (Zeitschrift der Deutschen Morg. Ges., XXXIV, p. 187) prefers. Buddhaghosa takes kisakovadâno for a compound of kisaka and ovadâna: tâpasâna*m* ovâdako anusâsako.

[2] The meaning is: The mantras which are recited at the sacrifices contain praises of visible things, &c., and the rewards that are promised to him who offers such sacrifices do not extend beyond that same sphere.

[3] The Pâli word is upadhi, which is translated by Childers, 'substratum of being.' See our note on chap. 5. 2. In this passage upadhi is said to refer to the Khandhas (Buddhaghosa).

[4] Here we have the Vedic distinction of greater and smaller sacrifices (ya*g*atayas and *g*uhotayas).

[5] The words 'said the Blessed One' (ti Bhagavâ avo*k*a) are probably interpolated from a gloss, as they destroy the metre.

[6] Doubtless Buddhaghosa is right in explaining ko by kva.

*k*ana[1]) have ceased, which is free from attachment to sensual existence, which cannot pass over into another state, which cannot be led to another state; therefore I took no more delight in sacrifices and offerings.'

6. Then the venerable Uruvelâ Kassapa rose from his seat, adjusted his upper robe so as to cover one shoulder, prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'My teacher, Lord, is the Blessed One, I am his pupil; my teacher, Lord, is the Blessed One, I am his pupil.' Then those twelve myriads of Magadha Brâhma*n*as and householders understood: 'Uruvelâ Kassapa has placed himself under the spiritual direction of the great Sama*n*a.'

7, 8. And the Blessed One, who understood in his mind the reflection that had arisen in the minds of those twelve myriads of Magadha Brâhma*n*as and householders, preached to them in due course (&c., as in chap. 7, §§ 5, 6, down to:). Just as a clean cloth free from black specks properly takes the dye, thus eleven myriads of those Magadha Brâhma*n*as and householders with Bimbisâra at their head, while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject

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[1] Aki*ñk*ana here, and elsewhere, used as an epithet of Arahatship, refers to the state of mind in which the ki*ñk*anas, that is, lust, malice, and delusion (so in the Sa*m*gîti Sutta of the Dîgha Nikâya), have ceased to be. It is literally 'being without the somethings,' which are the things that stand in the way, the obstacles to Buddhist perfection; and Buddhaghosa (in the Sumaṅgala Vilâsinî on the passage in the Sa*m*gîti Sutta) explains accordingly ki*ñk*ana by pa*l*ibodha.

also to the condition of cessation.' One myriad announced their having become lay-pupils.

9. Then the Magadha king Seniya Bimbisâra, having seen the Truth (&c. . . . . down to) dependent on nobody else for the knowledge of the Teacher's doctrine, said to the Blessed One: 'In former days, Lord, when I was a prince, I entertained five wishes; these are fulfilled now. In former days, Lord, when I was a prince, I wished: "O that I might be inaugurated as king." This was my first wish, Lord; this is fulfilled now. "And might then the holy, absolute Sambuddha come into my kingdom." This was my second wish, Lord; this is fulfilled now.

10. '"And might I pay my respects to Him, the Blessed One." This was my third wish, Lord; this is fulfilled now. "And might He the Blessed One preach his doctrine (Dhamma) to me." This was my fourth wish, Lord; this is fulfilled now. "And might I understand His, the Blessed One's doctrine." This was my fifth wish, Lord; this is fulfilled now. These were the five wishes, Lord, which I entertained in former days when I was a prince; these are fulfilled now.

11. 'Glorious, Lord! (&c., as in chap. 7. 10, down to:) who has taken his refuge in Him. And might the Blessed One, Lord, consent to take his meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent.

12. Then the Magadha king Seniya Bimbisâra, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round him with his right side towards him, went away.

And when the night had elapsed, the Magadha king Seniya Bimbisâra ordered excellent food, both hard and soft, to be prepared, and had dinner-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on his under-robes, took his alms-bowl, and with his *k*îvara on entered the city of Râ*g*agaha accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *G*a*t*ilas before.

13. At that time Sakka the king of the devas, assuming the appearance of a young Brâhman, walked in front of the Bhikkhu fraternity with Buddha at its head, singing the following stanzas: 'The self-controlled One with the self-controlled, with the former *G*a*t*ilas, the released One with the released, the Blessed One, gold-coloured like an ornament of siṅgî gold[1], has entered Râ*g*agaha.

'The emancipated One with the emancipated, with the former *G*a*t*ilas, &c.

'He who has crossed (the ocean of passion) with them who have crossed (it), with the former *G*a*t*ilas, the released One with the released, the Blessed One, gold-coloured like an ornament of siṅgî gold, has entered Râ*g*agaha.

'He who is possessed of the ten Noble States[2]

[1] Gold colour is one (the 17th) of the thirty-two lakkha*n*a which form the characteristics of Buddha as a mahâpurisa.

[2] The ten ariyavâsas. Buddhaghosa says: dasasu ariyavâsesu vutthavâso. The Sa*m*gîti Sutta gives the ten Noble States, as follows: 1. being free from the five bad qualities (pa*ñk*aṅga), 2. being possessed of the six good qualities (*kh*a*l*aṅga), 3. being guarded in the one thing (ekârakkha), 4. observing four things (*k*aturâpassena), 5. rejecting each of the four false truths (panunna pa*kk*eka-sa*kk*a), 6. seeking right things (samavayasa-

and of the ten Powers[1], who understands the ten Paths of Kamma[2] and possesses the ten (attributes of Arahatship)[3], the Blessed One, surrounded by ten hundred of followers, has entered Râgagaha.'

14. The people when they saw Sakka the king of the devas, said: 'This youth indeed is handsome; this youth indeed has a lovely appearance; this youth indeed is pleasing. Whose attendant may this youth be?'

When they talked thus, Sakka the king of the devas addressed those people in this stanza: 'He who is wise, entirely self-controlled, the unrivalled Buddha, the Arahat, the most happy upon earth: his attendant am I.'

15. And the Blessed One went to the palace of the Magadha king Seniya Bimbisâra. Having gone there, he sat down with the Bhikkhus who followed him, on seats laid out for them. Then the Magadha king Seniya Bimbisâra with his own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at

dhesana), 7. having pure aims (anâvila-samkappa), 8. being full of ease (passaddhakâya-samkhâra), 9. being emancipated in heart (suvimuttakitta), 10. being emancipated in ideas (suvimuttapañña). The Samgîti then further enlarges on the meaning of each of these ten.

[1] The ten Balas, which are ten kinds of knowledge (ñâna); see Burnouf, Lotus, p. 781 and following, and compare Gâtaka I, 78.

[2] Buddhaghosa explains dasadhammavidû by dasakammapathavidû.

[3] Buddhaghosa explains dasabhi k'ûpeto by supplying asekhehi dhammehi. The first eight of the ten asekhâ dhammâ consist in the full perfection of sammâditthi (right belief) and the other categories enumerated in the formula of the Noble Eightfold Path; the ninth and tenth are the perfection of sammâñâna (right knowledge) and sammâvimutti (right emancipation).

its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, he sat down near him.

16. Sitting near him the Magadha king Seniya Bimbisâra thought: 'Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible for all people who want (to see him), by day not too crowded, at night not exposed to much noise and alarm, clean of the smell of people, hidden from men, well fitted for a retired life?'

17. And the Magadha king Seniya Bimbisâra thought: 'There is the Ve*l*uvana[1], my pleasure garden, which is not too far from the town and not too near, suitable for going and coming, ... (&c., down to a retired life). What if I were to make an offering of the Ve*l*uvana pleasure garden to the fraternity of Bhikkhus with the Buddha at its head?'

18. And the Magadha king Seniya Bimbisâra took a golden vessel (with water in it, to be poured over the Buddha's hand); and dedicated (the garden) to the Blessed One (by saying), 'I give up this Ve*l*uvana pleasure garden, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the ârâma (park). Then the Blessed One, after having taught, incited, animated, and gladdened the Magadha king Seniya

[1] The site of the Ve*l*uvana ('bambu forest') near Râ*g*agaha has not yet been discovered. 'It must have occupied about the position where the ancient basements, marked K. K. K. and G. in Cunningham's map of Râ*g*agr*i*ha (pl. xiv, Reports, vol. i), were found by him' (Rh. D., 'Buddhism,' p. 62 note).

Bimbisâra by religious discourse, rose from his seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, to receive the donation of an ârâma (a park).'

23.

1. At that time Sañgaya, a paribbâgaka (wandering ascetic), resided at Râgagaha with a great retinue of paribbâgakas, with two hundred and fifty paribbâgakas. At that time Sâriputta and Moggallâna (two young Brâhmanas) led a religious life as followers of Sañgaya the paribbâgaka; these had given their word to each other: 'He who first attains to the immortal (amata, i.e. Nirvâna) shall tell the other one.'

2. Now one day the venerable Assagi in the forenoon, having put on his under-robes, and having taken his alms-bowl, and with his kîvara on, entered the city of Râgagaha for alms; his walking, turning back, regarding, looking, drawing (his arms) back, and stretching (them) out was decorous; he turned his eyes to the ground, and was dignified in deportment. Now the paribbâgaka Sâriputta saw the venerable Assagi, who went through Râgagaha for alms, whose walking, &c., was decorous, who kept his eyes on the ground, and was dignified in deportment. Seeing him he thought: 'Indeed this person is one of those Bhikkhus who are the worthy ones (Arahats) in the world, or who have entered the path of Arahatship. What if I were to approach this Bhikkhu and

to ask him: "In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?"'

3. Now the paribbâgaka Sâriputta thought: 'This is not the time to ask this Bhikkhu; he has entered the interior yard of a house, walking for alms. What if I were to follow this Bhikkhu step by step, according to the course recognised by those who want something[1].'

And the venerable Assagi, having finished his alms-pilgrimage through Râgagaha, went back with the food he had received. Then the paribbâgaka Sâriputta went to the place where the venerable Assagi was; having approached him, he exchanged greeting with the venerable Assagi; having exchanged with him greeting and complaisant words, he stationed himself at his side; standing at his side the paribbâgaka Sâriputta said to the venerable Assagi: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess[2]?'

4. (Assagi replied): 'There is, friend, the great Samana Sakyaputta, an ascetic of the Sakya tribe; in His, the Blessed One's, name have I retired from the world; He, the Blessed One, is my teacher; and His, the Blessed One's, doctrine do I profess.'

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[1] This seems to us the meaning of atthikehi upaññâtam maggam. Sâriputta followed Assagi as suppliants are accustomed to follow their proposed benefactor till a convenient season arrives for preferring their request.

[2] The same words as are put in the mouth of Upaka, when addressing the Buddha, above, chap. 6, § 7 (and see below, § 6).

'And what is the doctrine, Sir, which your teacher holds, and preaches to you?'

'I am only a young disciple, friend; I have but recently received the ordination; and I have newly adopted this doctrine and discipline. I cannot explain to you the doctrine in detail; but I will tell you in short what it means.'

Then the paribbâgaka Sâriputta said to the venerable Assagi: 'Well, friend, tell me much or little as you like, but be sure to tell me the spirit (of the doctrine); I want but the spirit; why do you make so much of the letter?'

5. Then the venerable Assagi pronounced to the paribbâgaka Sâriputta the following text of the Dhamma: 'Of all objects which proceed from a cause, the Tathâgata has explained the cause, and He has explained their cessation also; this is the doctrine of the great Samana[1].'

And the paribbâgaka Sâriputta after having heard this text obtained the pure and spotless Eye of the Truth (that is, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' (And he said): 'If this alone be the Doctrine (the Dhamma), now you have reached up to the state where all sorrow ceases (i. e. Nirvâna), (the state) which has remained unseen

[1] This famous stanza doubtless alludes to the formula of the twelve Nidânas (see chap. 1. 2) which explains the origination and cessation of what are called here 'dhammâ hetuppabhavâ.' Hetu and pakkaya (the word so frequently used in the formula of the Nidânas) are nearly synonymous. Colebrooke (Life and Essays, vol. ii. p. 419) says that the Bauddhas distinguish between hetu, 'proximate cause,' and pakkaya (pratyaya), 'concurrent occasion;' but, in practical use, this slight difference of meaning, if it really existed, has but little weight attached to it.

through many myriads of Kappas (world-ages) of the past.'

6. Then the paribbâ*g*aka Sâriputta went to the place where the paribbâ*g*aka Moggallâna was. And the paribbâ*g*aka Moggallâna saw the paribbâ*g*aka Sâriputta coming from afar; seeing him he said to the paribbâ*g*aka Sâriputta: 'Your countenance, friend, is serene; your complexion is pure and bright. Have you then really reached the immortal, friend?'

'Yes, friend, I have attained to the immortal.'

'And how, friend, have you done so?'

7–9. 'I saw, friend, the Bhikkhu Assa*g*i who went through Râ*g*agaha for alms (&c.[1], down to:); "But I will tell you in short what it means."

'"Tell me much or little as you like, but be sure to tell me the spirit (of the doctrine); I want but the spirit; why do you make so much of the letter?"

10. 'Then, friend, the Bhikkhu Assa*g*i pronounced the following Dhamma sentence: "Of all objects which proceed from a cause, the Tathâgata has explained the cause, and He has explained their cessation also; this is the doctrine of the great Sama*n*a."'

And the paribbâ*g*aka Moggallâna, after having heard (&c., as in § 5, down to the end).

24.

1. Then the paribbâ*g*aka Moggallâna said to the paribbâ*g*aka Sâriputta: 'Let us go, friend, and join

[1] See §§ 2–4. Instead of 'The paribbâ*g*aka Sâriputta,' of course, the pronoun of the first person is to be read; instead of 'The venerable Assa*g*i' read, 'The Bhikkhu Assa*g*i;' and further, the vocative 'Friend' (âvuso), addressed to Moggallâna, is inserted three or four times in the course of this narration.

the Blessed One; that He, the Blessed One, may be our teacher.'

(Sâriputta replied): 'It is on our account, friend, that these two hundred and fifty paribbâ*g*akas live here (as followers of Sa*ñg*aya), and it is we whom they regard; let us first inform them also of our intention; then they may do what they think fit.'

Then Sâriputta and Moggallâna went to the place where those paribbâ*g*akas were; having approached them, they said to the paribbâ*g*akas: 'Friends, we are going to join the Blessed One; that He, the Blessed One, may be our teacher.'

(The paribbâ*g*akas replied): 'It is on your account, Sirs, that we live here, and it is you whom we regard; if you, Sirs, are about to place yourselves under the spiritual direction of the great Sama*n*a, we all will place ourselves also under the spiritual direction of the great Sama*n*a.'

2. Then Sâriputta and Moggallâna went to the place where the paribbâ*g*aka Sa*ñg*aya was; having approached him, they said to the paribbâ*g*aka Sa*ñg*aya: 'Friend, we are going to join the Blessed One; that He, the Blessed One, may be our teacher.'

(Sa*ñg*aya replied): 'Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

And a second time Sâriputta and Moggallâna said, &c. And a third time Sâriputta and Moggallâna said, &c. (And a third time he replied): 'Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

3. But Sâriputta and Moggallâna took with them those two hundred and fifty paribbâ*g*akas and went to the Ve*l*uvana. But the paribbâ*g*aka Sa*ñg*aya

began, on the spot, to vomit hot blood from his mouth[1].

And the Blessed One saw them, Sâriputta and Moggallâna, coming from afar; on seeing them he thus addressed the Bhikkhus: 'There, O Bhikkhus, two companions arrive, Kolita and Upatissa[2]; these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

When[3] (Sâriputta and Moggallâna), who had reached emancipation in the perfect destruction of the substrata (of existence), which is a profound subject accessible only to knowledge, came to the Ve*l*uvana, the Teacher, who saw them, foretold about

[1] The later Burmese and Chinese works translated by Bigandet (Life of Gaudama, p. 152) and by Beal (Romantic Legend, p. 330) add that he died. This is not in the Pâli text, and the Sinhalese account given by Hardy (Manual, p. 197) is directly opposed to that statement.

[2] Upatissa was called Sâriputta after his mother ('The Son of Sâri'); Kolita had the family name Moggallâna (compare Beal, Romantic Legend, pp. 324, 331). The name Upatissa occurs in Asoka's well-known edict which has been found at Bairât. The king there quotes 'The Question of Upatissa' among the texts, the study of which he recommends to the brethren and sisters of the fraternity and to the laymen of either sex. This very probably refers to the dialogue between Assa*g*i and Sâriputta.

[3] As to this repetition of what had been related before, comp. the note on chap. 15. 6, 7. The words from gambhîre down to upadhisa*m*khaye form a *s*loka. This is one of several instances where an older passage in verse, and probably first composed in some nearly related dialect, appears in the Pâli Pi*t*akas in prose. It is this which explains the extraordinary grammatical construction of the first seven words. Compare Rh. D.'s note on the similar instance at Mahâ-parinibbâna Sutta V, 62. The exclamation put into the mouth of Sâriputta, and afterwards of Moggallâna (above, chap. 23, §§ 5, 10), ought also, perhaps, to be included in the same category.

them: 'These two companions who are now coming—Kolita and Upatissa—these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

4. Then Sâriputta and Moggallâna went to the place where the Blessed One was; having approached him, they prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: 'Lord, let us receive the pabba*gg*â and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these venerable persons received the upasampadâ ordination.

5. At that time many distinguished young Magadha noblemen led a religious life under the direction of the Blessed One. The people were annoyed, murmured, and became angry (saying), 'The Sama*n*a Gotama causes fathers to beget no sons; the Sama*n*a Gotama causes wives to become widows; the Sama*n*a Gotama causes families to become extinct. Now he has ordained one thousand *G*a*t*ilas, and he has ordained these two hundred and fifty paribbâ*g*akas who were followers of Sa*ñg*aya; and these many distinguished young Magadha noblemen are now leading a religious life under the direction of the Sama*n*a Gotama.' And moreover, when they saw the Bhikkhus, they reviled them in the following stanza: 'The great Sama*n*a has come to Giribba*g*a (i. e. Râ*g*agaha) of the Magadha people, leading with him all the followers of Sa*ñg*aya; who will be the next to be led by him?'

6. Some Bhikkhus heard those people that were

annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. (He replied): 'This noise, O Bhikkhus, will not last long; it will last only seven days; after seven days it will be over. And if they revile you, O Bhikkhus, in this stanza: "The great Samana has come, &c.," you should reply to the revilers in the following stanza: "It is by means of the true doctrine that the great heroes, the Tathâgatas, lead men. Who will murmur at the wise, who lead men by the power of the Truth?"'

7. At that time the people, when seeing the Bhikkhus, reviled them in the following stanza: 'The great Samana has come, &c.'

Then the Bhikkhus replied to the revilers in the following stanza: 'It is by means of the true doctrine, &c.'

Then the people understood: 'It is by truth, and not by wrong, that the Sakyaputtiya Samanas lead men;' and thus that noise lasted only seven days, and after seven days it was over.

Here ends the narration of the ordination of Sâriputta and Moggallâna.

End of the fourth Bhânavâra.

25[1].

1. At that time some Bhikkhus, as they had no upagghâyas (preceptors) and received no exhorta-

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[1] The chief object of the first book being to discuss the regulations for the upasampadâ ordination, at which the preceptor

tion and instruction, went on their rounds for alms wearing improper under and upper garments (or, wearing their under and upper garments improperly), and in an improper attire. While people were eating, they held out their alms-bowls in which were leavings of food[1], over the hard food (which the people were eating), and held them out over soft food, and held them out over savoury food, and held them out over drinks. They asked for soup and boiled rice themselves, and ate it; in the dining halls they made a great and loud noise.

2. The people were annoyed, murmured, and became angry (saying), 'How can the Sakyaputtiya Sama*n*as go on their rounds for alms wearing improper under and upper garments, ... (&c., as in § 1, down to drinks)? How can they make so great and loud a noise in the dining halls? They behave like Brâhma*n*as at the dinners given to them.'

3. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. Those Bhikkhus who were moderate, frugal, modest, con-

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(upa*ggh*âya) of the candidate has a principal part, the text now goes on to relate the institution of the office and upa*ggh*âyas, and to explain the mutual duties incumbent on upa*ggh*âyas and pupils (saddhivihârikas).

[1] Buddhaghosa has the following note on utti*tth*apatta: 'utti*tth*apattan ti pi*nd*âya *k*ara*n*akapatta*m*, tasmi*m* hi manussâ u*kk*i*tth*asaññino (this word is spelt so in the Paris MS. as well as in the Berlin MS. of the Samanta Pâsâdikâ; the usual spelling is u*kkh*i*tth*a), tasmâ utti*tth*apattan ti vutta*m*. athavâ u*tth*ahitvâ patta*m* upanâmentîti evam ettha attho da*tth*abbo.' We take the word, as the former of Buddhaghosa's two explanations implies, for a composition of u*kkh*i*tth*a. For the conversion of palatal consonants into dentals, see E. Kuhn, Beiträge zur Pali-Grammatik, p. 36, and on the use of the word compare Trenckner's Milinda Pañho, pp. 213, 214.

scientious, anxious for training, were annoyed, murmured, and became angry: 'How can the Bhikkhus go on their rounds for alms wearing improper under and upper garments, &c.? How can they make so great and loud a noise in the dining halls?'

4. These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: 'Is it true, O Bhikkhus, that some Bhikkhus go on their rounds, ... (&c., down to), that they make a great and loud noise in the dining halls?'

'It is true, Lord.'

5. Then the Blessed Buddha rebuked those Bhikkhus: 'It is improper, O Bhikkhus, what these foolish persons are doing, it is unbecoming, indecent, unworthy of Sama*n*as, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, go on their rounds, &c.? How can they make so great and loud a noise in the dining halls? This will not do, O Bhikkhus, for converting the unconverted, and for augmenting the number of the converted; but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted being estranged.'

6. And the Blessed One rebuked those Bhikkhus in many ways, spoke against unfrugality, ill-nature, immoderation, insatiableness, delighting in society, and indolence; spoke in many ways in praise of frugality, good-nature, of the moderate, contented, who have eradicated (sin), who have shaken off (sin), of the gracious, of the reverent, and of the energetic. And having delivered before the Bhikkhus a religious

discourse in accordance to, and in conformity with these subjects, he thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, (that young Bhikkhus choose) an upa*ggh*âya (or preceptor).

'The upa*ggh*âya, O Bhikkhus, ought to consider the saddhivihârika (i.e. pupil) as a son; the saddhivihârika ought to consider the upa*ggh*âya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this doctrine and discipline.

7. 'And let them choose, O Bhikkhus, an upa*ggh*âya in this way: Let him (who is going to choose an upa*ggh*âya) adjust his upper robe so as to cover one shoulder, salute the feet (of the intended upa*ggh*âya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my upa*ggh*âya; venerable Sir, be my upa*ggh*âya; venerable Sir, be my upa*ggh*âya." (If the other answer): "Well," or, "Certainly," or, "Good," or, "All right," or, "Carry on (your work) with friendliness (towards me)," or should he express this by gesture (lit. by his body), or by word, or by gesture and word, then the upa*ggh*âya has been chosen. If he does not express this by gesture, nor by word, nor by gesture and word, the upa*ggh*âya has not been chosen.

8. 'The saddhivihârika, O Bhikkhus, ought to observe a strict conduct towards his upa*ggh*âya. And these are the rules for his conduct: Let him arise betimes, and having taken off his shoes[1] and adjusted his upper robe so as to cover one shoulder,

[1] If he had put on shoes for having a walk early in the morning or for keeping his feet clean (Buddhaghosa).

let him give (to the upa*ggh*âya) the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat (for the upa*ggh*âya). If there is rice-milk, let him rinse the jug and offer the rice-milk (to the upa*ggh*âya). When he has drunk it, let him give water (to the upa*ggh*âya), take the jug, hold it down, rinse it properly without (damaging it by) rubbing, and put it away. When the upa*ggh*âya has risen, let him take away the seat. If the place is dirty, let him sweep the place.

9. 'If the upa*ggh*âya wishes to go into the village, let (the saddhivihârika) give (to the upa*ggh*âya) his under garment, take (from him) his second under garment (i.e. his house-dress?), give him his girdle, lay the two upper garments upon each other[1] and give them (to the upa*ggh*âya), rinse the alms-bowl, and give it him with some water in it. If the upa*ggh*âya wishes (to go with) an attendant Bhikkhu, let him put on his under garment so as to conceal the three circles (viz. the navel and the two knees) and as to cover the body all around; then let him put on his girdle, lay the two upper garments upon each other and put them on, tie the knots, take his alms-bowl, after having it rinsed, and follow the upa*ggh*âya as his attendant. Let him not go too far (from the upa*ggh*âya) nor too near. Let him take (from the upa*ggh*âya) what has been put into his alms-bowl[2].

10. 'When the upa*ggh*âya speaks, let (the sad-

[1] Buddhaghosa explains sagu*n*a*m* katvâ by ekato katvâ.

[2] According to Buddhaghosa the meaning of these words is: If the alms-bowl of the upa*ggh*âya has become too heavy or hot by the food put into it, the saddhivihârika ought to take it and give his own bowl to the upa*ggh*âya.

dhivihârika) not interrupt him. If the upa*gg*-*h*âya is in danger of committing an offence by the words he says, let (the saddhivihârika) keep him back. When (the upa*ggh*âya) turns back (from his alms-pilgrimage), let the saddhivihârika go back (to the Vihâra) before (the upa*ggh*âya), prepare a seat, get water for the washing of his feet, a foot-stool, and a towel[1]; then let him go to meet the upa*gg*-*h*âya, take his bowl and his robe, give him his second under garment (his house-dress ?), and take his under garment. If the robe (of the upa*ggh*âya) is wet with perspiration, let him dry it a while in a hot place, but let him not leave the robe in a hot place. Let him fold up the robe. When folding up the robe, let him fold it up so as to leave (every day) four inches (more than the day before) hanging over at the corners, in order that no fold may arise in the middle of it[2]. Let him . . . . the girdle[3]. If there is any food received in the alms-bowl, and the upa*ggh*âya desires to eat it, let him give water (to the upa*ggh*âya) and then offer him the food.

11. 'Let him offer to the upa*ggh*âya (water) to drink. When the upa*ggh*âya has finished his meal, let (the saddhivihârika) give him water, take his alms-bowl, hold it down, rinse it properly without (damaging it by) rubbing, pour the water out, and dry (the bowl) a while in some hot place, but let

[1] See Chap. 6. 11, with the note.

[2] I. e. in order that the folds might not fall upon the same place every day, and the robe might be worn out at that place (Buddhaghosa).

[3] The Pâli text is : 'Obhoge kâyabandhana*m* kâtabba*m*.' Buddhaghosa's note runs as follows: 'Kâyabandhana*m* sa*m*gharitvâ (read sa*m*haritvâ) *k*îvarabhoge pakkhipitvâ *th*apetabba*m*.' We do not venture to offer any conjectures as to the meaning of this passage.

him not leave the bowl in the hot place. Let him put away the alms-bowl and the robe. When he puts away the alms-bowl, let him do so holding the alms-bowl with one hand, and first feeling with the other hand under the bed or under the chair (where he is going to put the bowl), and let him not put the bowl on the bare ground. When he hangs up the robe, let him take the robe with one hand and stroke with the other hand along the bambu peg or rope on which the robe is to be hung up, and hang up the robe so that the border is turned away from him (and turned to the wall), and the fold is turned towards him. When the upa*ggh*âya has risen, let him take away the seat and put away the water for the washing of the feet, the foot-stool, and the towel[1]. If the place is dirty, let him sweep the place.

12. 'If the upa*ggh*âya wishes to bathe, let him prepare a bath. If he wants cold water, let him get cold water; if he wants hot water, let him get hot water. If the upa*ggh*âya wishes to go to the *g*antâghara[2], let (the saddhivihârika) knead the powder[3], moisten the clay[4], take up the chair belonging to the *g*antâghara, follow the upa*ggh*âya from behind, give him the chair, take his

[1] See Chap. 6. 11, with the note.

[2] A *g*antâghara (Sansk. yantragr*i*ha, according to Dr. Bühler's conjecture) is a bathing-place for hot sitting baths. See *K*ullavagga V, 14, 3; VIII, 8; Kuhn's Zeitschrift für vergleichende Sprachf., XXV, 325.

[3] It is first moistened by water and then kneaded into lumps (Buddhaghosa),—no doubt to be rubbed over the person who is bathing.

[4] The face was besmeared with moistened clay in order to protect it from the heat. See *K*ullavagga V, 14, 3.

robe and put it aside, give him the powder and the clay. If he is able[1], let him also enter the *g*antâghara. When he is going to enter the *g*antâghara, let him besmear his face with clay, cover himself from before and behind, and thus enter the *g*antâghara.

13. 'Let him not sit down so as to encroach on senior Bhikkhus, nor let him dislodge junior Bhikkhus from their seats. Let him wait upon the upa*ggh*âya in the *g*antâghara. When he is going to leave the *g*antâghara, let him take up the chair belonging to the *g*antâghara, cover himself from before and behind, and thus leave the *g*antâghara. Let him wait upon the upa*ggh*âya also in the water. When he has bathed, let (the saddhivihârika) go out of the water first, let him dry his own body, put on his dress, then wipe off the water from his upa*ggh*âya's body, give him his under garment and his upper garment, take the chair belonging to the *g*antâghara, go before the upa*ggh*âya, prepare a seat for him, and get water for the washing of his feet, a foot-stool, and a towel[2]. Let him offer to the upa*ggh*âya (water) to drink.

14. 'If (the upa*ggh*âya) likes being called upon to deliver a discourse, let him call upon (the upa*ggh*âya to do so). If (the upa*ggh*âya) likes questions being put to him, let him put questions (to the upa*ggh*âya).

'If the Vihâra, in which the upa*ggh*âya dwells, is dirty, let him clean that Vihâra, if he is able to do so. When cleaning the Vihâra, let him first take away the alms-bowl and the robe (of the upa*ggh*âya)

[1] I. e. if he is not prevented by indisposition (Buddhaghosa).

[2] See Chap. 6. 11, with the note.

and lay them aside. Let him take away the mat and the sheet[1] and lay them aside. Let him take away the mattress and the pillow and lay them aside.

15. 'Let him turn down the bed, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him turn down the chair, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him take away the supporters of the bed[2] and put them aside. Let him take away the spitting-box and put it aside. Let him take away the board to recline on[3] and put it aside. Let him take away the carpet, after having noticed how it was spread out, and put it aside. If there are cobwebs in the Vihâra, let him remove them as soon as he sees them. Let him wipe off the casements[4] and the corners of the room. If a wall which is coated with red chalk, is dirty, let him moisten the mop, wring it out, and scour the wall. If the floor is coated black and is dirty, let him moisten the mop, wring it out, and scour the floor. If the floor is not blacked, let him sprinkle it with water and scrub it in order that the Vihâra may not become dusty. Let him heap up the sweepings and cast them aside.

16. 'Let him bask the carpet in the sunshine, clean it, dust it by beating, take it back, and spread it out as it was spread before. Let him put the supporters of the bed in the sunshine, wipe them,

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[1] See VIII, 16, 3. 4.

[2] The bedstead rested on movable supporters. See *K*ullavagga VI, 2, 5.

[3] See *K*ullavagga VI, 20, 2.

[4] See the Samanta Pâsâdikâ, ap. Minayeff, Prâtimoksha, p. 87.

take them back, and put them in their place. Let him put the bed in the sunshine, clean it, dust it by beating, turn it down, take it back properly without rubbing it (against the floor) and without knocking it against door and doorpost, and put it in its place. Let him put the chair in the sunshine, &c.[1] Let him put mattress and pillow in the sunshine, clean them, dust them by beating, take them back, and lay them out as they were laid out before. Let him put the mat and sheet in the sunshine, &c.[1] Let him put the spittoon in the sunshine, wipe it, take it back, and put it in its place. Let him put in the sunshine the board to recline on, &c.[1]

17. 'Let him put away the alms-bowl and the robe. When he puts them away (&c., as in § 11, down to:), and hang up the robe so that the border is turned away from him and the fold is turned towards him.

18. 'If dusty winds blow from the East, let him shut the windows on the East. If dusty winds blow from the West, let him shut the windows on the West, &c.[2] If it is cold weather, let him open the windows by day and shut them at night. If it is hot weather, let him shut the windows by day and open them at night.

19. 'If the cell is dirty, let him sweep the cell. If the store-room is dirty, let him sweep the store-room. If the refectory, &c. If the fire room, &c. If the privy is dirty, let him sweep the privy. If there is no drinkable water, let him provide drinkable water. If there is no food, let him provide food. If there is no water in the waterpot for rinsing the mouth with, let him pour water into the pot.

[1] As in the preceding clause.
[2] The same for North and South.

20. 'If discontent has arisen within the upag*gh*âya's heart, let the saddhivihârika appease him[1], or cause him to be appeased (by another), or compose him by religious conversation. If indecision has arisen in the upag*gh*âya's mind, let the saddhivihârika dispel it, or cause it to be dispelled, or compose him by religious conversation. If the upag*gh*âya takes to a false doctrine, let the saddhivihârika discuss it, or cause another to discuss it, or compose (the upag*gh*âya) by religious conversation.

21. 'If the upag*gh*âya is guilty of a grave offence, and ought to be sentenced to parivâsa discipline[2], let the saddhivihârika take care that the Sa*m*gha sentence the upag*gh*âya to parivâsa discipline. If the upag*gh*âya ought to be sentenced to recommence his penal discipline, let the saddhivihârika take care that the Sa*m*gha may order the upag*gh*âya to recommence his penal discipline. If the mânatta discipline ought to be imposed on the upag*gh*âya, let the saddhivihârika take care that the Sa*m*gha impose the mânatta discipline on the upag*gh*âya. If the upag*gh*âya is to be rehabilitated (when his penal discipline has been duly undergone), let the saddhivihârika take care that the Sa*m*gha rehabilitate the upag*gh*âya.

[1] Literally, make it (the discontentedness) clear. Buddhaghosa reads vûpakâsetabbo vûpakâsâpetabbo, which he explains thus: 'vûpakâsetabbo means, "Let (the saddhivihârika) lead him to another place;" vûpakâsâpetabbo means, "Let him tell another Bhikkhu to take the Thera and go with him elsewhere."'

[2] The second and third books of the *K*ullavagga contain a detailed explanation of parivâsa and of the other technical terms contained in this paragraph.

22. 'If the Samgha wishes to proceed against the upagghâya by the tagganiyakamma[1], or the nissaya, or the pabbâganiyakamma, or the patisâraniyakamma, or the ukkhepaniyakamma, let the saddhivihârika do what he can in order that the Samgha may not proceed against the upagghâya or may mitigate the proceeding. Or if the Samgha has instituted a proceeding against him, the tagganiyakamma, &c., or the ukkhepaniyakamma, let the saddhivihârika do what he can in order that the upagghâya may behave himself properly, live modestly, and aspire to get clear of his penance, and that the Samgha may revoke its sentence.

23. 'If the robe of the upagghâya must be washed, let the saddhivihârika wash it or take care that the upagghâya's robe is washed. If a robe must be made for the upagghâya, let the saddhivihârika make it or take care that the upagghâya's robe is made. If dye must be boiled for the upagghâya, &c. If the robe of the upagghâya must be dyed, &c. When he dyes the robe, let him dye it properly and turn it whenever required, and let him not go away before the dye has ceased to drop.

24. 'Let him not give his alms-bowl to any one without the permission of his upagghâya. Let him not accept an alms-bowl from any one else without the permission of his upagghâya. Let him not give his robe to any one else, &c. Let him not accept a robe from any one else; let him not give articles

[1] The discussion about the tagganiyakamma and the other disciplinary proceedings alluded to in this paragraph is given in the first book of the *K*ullavagga.

(required for a Bhikkhu) to any one else; let him not receive (such) articles from any one else; let him not shave the hair of any one else; let him not have his hair shaven by any one else; let him not wait upon any one else; let him not have done service by any one else; let him not execute commissions for any one else; let him not have commissions executed by any one else; let him not go with any one else as his attendant; let him not take any one else with him as his attendant; let him not carry any one's food received by him in alms (to the Vihâra); let him not have the food received by himself in alms carried by any one (to the Vihâra) without the permission of his upa*ggh*âya. Let him not enter the village, or go to a cemetery, or go abroad on journeys without the permission of his upa*ggh*âya. If his upa*ggh*âya is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the duties towards an upa*ggh*âya.

26.

1. 'The upa*ggh*âya, O Bhikkhus, ought to observe a strict conduct towards his saddhivihârika. And these are the rules for his conduct: Let the upa*ggh*âya, O Bhikkhus, afford (spiritual) help and furtherance to the saddhivihârika by teaching, by putting questions to him, by exhortation, by instruction. If the upa*ggh*âya has an alms-bowl and the saddhivihârika has not, let the upa*ggh*âya give the alms-bowl to the saddhivihârika or take care

that the saddhivihârika gets an alms-bowl. If the upa*ggh*âya has a robe and the saddhivihârika has not, let the upa*ggh*âya give the robe, &c. If the upa*ggh*âya has the articles (required for a Bhikkhu) and the saddhivihârika has not, &c.

2–6. 'If the saddhivihârika is sick, let (the upa*ggh*âya) arise betimes and give him the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat (for the saddhivihârika). If there is rice-milk (&c., as in chap. 25. 8, 9, down to :), and give it him with some water in it. When he expects: "Now he must be about to return," let him prepare a seat, get water for the washing of his feet (&c., as in chap. 25. 10–13[1], down to :). Let him offer to the saddhivihârika water to drink.

7–10. 'If the Vihâra in which the saddhivihârika dwells, is dirty (&c., as in chap. 25. 14–22).

11. 'If the robe of the saddhivihârika must be washed, let the upa*ggh*âya tell the saddhivihârika: "Thus must you wash your robe," or let him take care that the saddhivihârika's robe is washed. If a robe must be made for the saddhivihârika, let the upa*ggh*âya tell the saddhivihârika: "Thus must you make the robe," or let him take care that the saddhivihârika's robe is made. If dye must be boiled for the saddhivihârika, &c. If the robe of the saddhivihârika must be dyed, let the upa*ggh*âya tell, &c. When he dyes the robe, let him dye it properly, and turn it whenever required, and let him not go away before the dye has ceased to drop. If the saddhivihârika

[1] Instead of, 'Follow the upa*ggh*âya from behind' (chap. 25. 12), read here, 'Go (with the saddhivihârika).'

is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the duties towards a saddhivihârika.

27.

1. At that time the saddhivihârikas did not observe a proper conduct towards their upa*ggh*âyas. The moderate Bhikkhus[1] were annoyed, murmured, and became angry, saying, 'How can the saddhivihârikas not observe a proper conduct towards their upa*ggh*âyas?' These Bhikkhus told this thing to the Blessed One.

(Then Buddha questioned the Bhikkhus): 'Is it true, O Bhikkhus, that the saddhivihârikas do not observe a proper conduct towards their upa*ggh*âyas?'

(They replied): 'It is true, Lord.'

Then the blessed Buddha rebuked those Bhikkhus: 'How can the saddhivihârikas, O Bhikkhus, not observe a proper conduct towards their upa*ggh*âyas?' Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus[2]: 'Let a saddhivihârika, O Bhikkhus, not forbear to observe a proper conduct towards

[1] We believe that the words 'The moderate Bhikkhus' are intended here and throughout the whole work as an abbreviation of the fuller phrase, 'Those Bhikkhus who were moderate, frugal, modest, conscientious, anxious for training' (chap. 25. 3).

[2] All this is an abbreviation of what has been given at full length in chap. 25. 4–6.

his upa*ggh*âya. He who does not observe it, is guilty of a dukka*t*a[1] offence.'

2. Notwithstanding this, they did not observe a proper conduct. They told this thing to the Blessed One.

'I ordain, O Bhikkhus, to turn away (a saddhivihârika) who does not observe a proper conduct. And he ought, O Bhikkhus, to be turned away in this way: (The upa*ggh*âya is to say): "I turn you away," or, "Do not come back hither," or, "Take away your alms-bowl and robe," or, "I am not to be attended by you any more." Whether he express this by gesture, or by word, or by gesture and word, the saddhivihârika has then been turned away. If he does not express this by gesture, nor by word, nor by gesture and word, the saddhivihârika has not been turned away.'

3. At that time saddhivihârikas who had been turned away did not beg pardon (of their upa*ggh*âyas). They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (a saddhivihârika who has been turned away) should beg pardon (of his upa*ggh*âya).'

They did not beg pardon notwithstanding. They told, &c.

'I prescribe, O Bhikkhus, that (a saddhivihârika) who has been turned away shall not forbear to beg pardon (of his upa*ggh*âya). If he does not beg pardon, it is a dukka*t*a offence.'

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[1] Those slight offences which were not embodied in the Pâtimokkha are called dukka*t*a offences. They range, as to their gravity, with the pâ*k*ittiya offences of the Pâtimokkha. For him who had committed a dukka*t*a offence, no further penance was required than a simple confession of his fault. See *K*ullavagga XI, 1, 10.

4. At that time upa*ggh*âyas, when the saddhivihârikas begged their pardon, would not forgive them. They told, &c.

'I prescribe, O Bhikkhus, forgiving.'

Notwithstanding this they did not forgive. The saddhivihârikas went away, or returned to the world, or went over to other schools. They told, &c.

'Let him who is asked for his pardon, not withhold it. He who does not forgive, is guilty of a dukka*t*a offence.'

5. At that time upa*ggh*âyas turned away (a saddhivihârika) who observed a proper conduct, and did not turn away one who did not observe it. They told, &c.

'Let no one, O Bhikkhus, who observes a proper conduct, be turned away. He who turns him away is guilty of a dukka*t*a offence. And let no one, O Bhikkhus, who does not observe a proper conduct, not be turned away. (An upa*ggh*âya) who does not turn him away is guilty of a dukka*t*a offence.

6. 'In five cases, O Bhikkhus, a saddhivihârika ought to be turned away: when he does not feel great affection for his upa*ggh*âya, nor great inclination (towards him), nor much shame, nor great reverence, nor great devotion (towards the upa*ggh*âya). In these five cases, O Bhikkhus, a saddhivihârika ought to be turned away.

'In five cases, O Bhikkhus, a saddhivihârika ought not to be turned away: when he feels great affection for his upa*ggh*âya, great inclination (towards him), &c. In these five cases, O Bhikkhus, a saddhivihârika ought not to be turned away.

7. 'In five cases, O Bhikkhus, it is right to turn away a saddhivihârika: when he does not feel

great affection, &c. In these five cases, O Bhikkhus, it is right to turn away a saddhivihârika.

'In five cases, O Bhikkhus, it is not right, &c.

8. 'In five cases, O Bhikkhus, an upa*ggh*âya who does not turn away a saddhivihârika, trespasses (against the law), and an upa*ggh*âya who turns him away, does not trespass: when he does not feel great affection, &c. In these five cases, &c.

'In five cases, O Bhikkhus, an upa*ggh*âya who turns away a saddhivihârika, trespasses (against the law), and an upa*ggh*âya who does not turn him away, does not trespass, &c.'

28.

1. At that time a certain Brâhma*n*a came to the Bhikkhus and asked them for the pabba*gg*â ordination. The Bhikkhus were not willing to ordain him. As he did not obtain the pabba*gg*â ordination from the Bhikkhus, he became emaciated, lean, discoloured, more and more livid, and the veins became visible all over his body.

And the Blessed One saw this Brâhma*n*a, who had become emaciated, &c. When he had seen him, he said to the Bhikkhus: 'How is it, O Bhikkhus, that this Brâhma*n*a has become emaciated, &c.?'

'This Brâhma*n*a, Lord, came to the Bhikkhus and asked them for the pabba*gg*â ordination (&c., as above, down to:), and the veins became visible all over his body.'

2. Then the Blessed One said to the Bhikkhus: 'Now, O Bhikkhus, who remembers anything about this Brâhma*n*a?'

When he had spoken thus, the venerable Sâriputta said to the Blessed One: 'I remember something, Lord, about this Brâhma*n*a.'

'And what is it you remember, Sâriputta, about this Brâhma*n*a?'

'This Brâhma*n*a, Lord, one day, when I went through Râ*g*agaha for alms, ordered a spoonful of food to be given to me; this is what I remember, Lord, about this Brâhma*n*a.'

3. 'Good, good, Sâriputta; pious men, Sâriputta, are grateful and remember what has been done to them. Therefore, Sâriputta, confer you the pabba*gg*â and upasampadâ ordinations on that Brâhma*n*a.'

'Lord, how shall I confer the pabba*gg*â and upasampadâ ordinations on this Brâhma*n*a?'

Then the Blessed One on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I abolish, O Bhikkhus, from this day the upasampadâ ordination by the threefold declaration of taking refuge[1], which I had prescribed. I prescribe, O Bhikkhus, that you confer the upasampadâ ordination by a formal act of the Order in which the announcement (ñatti) is followed by three questions[2].

4. 'And you ought, O Bhikkhus, to confer the

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[1] See chap. 12 and the note on chap. 1. 1.

[2] The form for bringing a formal motion before the Order is the following: The mover first announces to the assembled Bhikkhus what resolution he is going to propose; this announcement is called ñatti (see, for instance, § 4). After the ñatti follows the question put to the Bhikkhus present if they approve the resolution. This question is put either once or three times; in the first case we have a ñattidutiya kamma (see, for instance, II, chap. 6); in the second case, a ñatti*k*atuttha kamma (as in this chapter).

upasampadâ ordination in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha:

'Let the Sa*m*gha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N. (i. e. with the venerable N. N. as his upa*ggh*âya). If the Sa*m*gha is ready, let the Sa*m*gha confer on N. N. the upasampadâ ordination with N. N. as upa*ggh*âya. This is the *ñ*atti.

5, 6. 'Let the Sa*m*gha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N. The Sa*m*gha confers on N. N. the upasampadâ ordination with N. N. as upa*ggh*âya. Let any one of the venerable brethren who is in favour of the upasampadâ ordination of N. N. with N. N. as upa*ggh*âya, be silent, and any one who is not in favour of it, speak.

'And for the second time I thus speak to you: Let the Sa*m*gha (&c., as before).

'And for the third time I thus speak to you: Let the Sa*m*gha, &c.

'N. N. has received the upasampadâ ordination from the Sa*m*gha with N. N. as upa*ggh*âya. The Sa*m*gha is in favour of it, therefore it is silent. Thus I understand[1].'

29.

1. At that time a certain Bhikkhu shortly after having received the upasampadâ ordination, aban-

[1] With this and the following chapters should be compared the corresponding ordinance laid down in chapters 74–76.

doned himself to bad conduct. The Bhikkhus said to him: 'You ought not to do so, friend; it is not becoming.'

He replied: 'I never asked you, Sirs, saying, "Confer on me the upasampadâ ordination." Why have you ordained me without your being asked?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, ordain a person unless he has been asked to do so. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that you ordain only after having been asked.

2. 'And (a Bhikkhu) ought to be asked in this way: Let him who desires to receive the upasampadâ ordination, go to the Sa*m*gha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus with his head, sit down squatting, raise his joined hands, and say: "I ask the Sa*m*gha, reverend Sirs, for the upasampadâ ordination; might the Sa*m*gha, reverend Sirs, draw me out (of the sinful world) out of compassion towards me." And for the second time, &c.; and for the third time let hiṃ ask, &c.

3. 'Then let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N.; N. N. asks the Sa*m*gha for the upasampadâ ordination with N. N. as upa*ggh*âya. If the Sa*m*gha is ready, &c.[1]"'

[1] Here follows the complete formula of a *ñ*atti*k*atuttha kamma, as in chap. 28. 4–6. The only difference is, that here in the *ñ*atti, as well as in the three questions, the words 'N. N. asks the Sa*m*gha for the upasampadâ ordination with N. N. as upa*ggh*âya' are inserted after the words 'desires to receive the upasampadâ ordination from the venerable N. N.'

30.

1. At that time an arrangement had been made at Râ*g*agaha that the Bhikkhus were to receive excellent meals successively (in the houses of different rich upâsakas). Now (one day) a certain Brâhma*n*a thought: 'Indeed the precepts which these Sakyaputtiya Sama*n*as keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind[1]. What if I were to embrace the religious life among the Sakyaputtiya Sama*n*as?' Then this Brâhma*n*a went to the Bhikkhus and asked them for the pabba*gg*â ordination; the Bhikkhus conferred the pabba*gg*â and upasampadâ ordinations on him.

2. When he had been ordained, the arrangement of successive meals (with the rich upâsakas) came to an end. The Bhikkhus said to him: 'Come, friend, let us now go on our rounds for alms.'

He replied: 'I have not embraced the religious life for that purpose—to going about for alms; if you give me (food), I will eat; if you do not, I will return to the world.'

(The Bhikkhus said): 'What, friend! have you indeed embraced the religious life for your belly's sake?'

'Yes, friends.'

3. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can a Bhikkhu embrace the religious life in so well-taught a doctrine and discipline for his belly's sake?'

[1] On this curious expression, compare *K*ullavagga IV, 4, 8. It is frequently repeated below.

These Bhikkhus told this thing to the Blessed One.

(The Buddha said): 'Is it true, O Bhikkhu, that you have embraced the religious life for your belly's sake?'

(He replied): 'It is true, Lord.'

Then the blessed Buddha rebuked that Bhikkhu: 'How can you, foolish person that you are, embrace the religious life in so well-taught a doctrine and discipline for your belly's sake? This will not do, O foolish one, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked him and delivered a religious discourse, he thus addressed the Bhikkhus:

4. 'I prescribe, O Bhikkhus, that he who confers the upasampadâ ordination (on a Bhikkhu), tell him the four Resources:

'The religious life has morsels of food given in alms for its resource. Thus you must endeavour to live all your life. Meals given to the Sa*m*gha, to certain persons, invitations, food distributed by ticket, meals given each fortnight, each uposatha day (i.e. the last day of each fortnight), or the first day of each fortnight, are extra allowances.

'The religious life has the robe made of rags taken from a dust heap for its resource. Thus you must endeavour to live all your life. Linen, cotton, silk, woollen garments, coarse cloth, hempen cloth are extra allowances.

'The religious life has dwelling at the foot of a tree for its resource. Thus you must endeavour to live all your life. Vihâras, a*ddh*ayogas, storied dwellings, attics, caves[1] are extra allowances.

[1] These are the five kinds of dwellings (pa*ñk*a lenâni) which are declared to be allowable, *K*ullavagga VI, 1, 2. The single expres-

'The religious life has decomposing urine as medicine[1] for its resource. Thus you must endeavour to live all your life. Ghee, butter, oil, honey, and molasses are extra allowances.'

Here ends the fifth Bhâ*n*avâra, which contains the duties towards upa*ggh*âyas.

31.

1. At that time a certain youth came to the Bhikkhus and asked them to be ordained. The Bhikkhus told him the (four) Resources before his ordination. Then he said: 'If you had told me the Resources, venerable Sirs, after my ordination, I should have persisted (in the religious life); but now, venerable Sirs, I will not be ordained; the Resources are repulsive and loathsome to me.'

The Bhikkhus told this thing to the Blessed One.

'You ought not, O Bhikkhus, to tell the Resources (to the candidates) before their ordination. He who does, is guilty of a dukka*t*a offence. I prescribe, O Bhikkhus, that you tell the Resources (to the newly-ordained Bhikkhus) immediately after their upasampadâ.'

sions are explained by Buddhaghosa in his note on *K*ullavagga I. l. as follows: 'a*ddh*ayogo 'ti suva*nn*avaṅgageha*m*, pâsâdo 'ti dîghapâsâdo, hammiyan ti upariâkâsatale pati*tth*itakû*t*âgâro pâsâdo yeva, guhâ 'ti i*tth*akaguhâ silâguhâ dâruguhâ pa*m*suguhâ,' i. e. 'A*ddh*ayoga is a gold-coloured Bengal house. Pâsâda is a long storied mansion (or, the whole of an upper storey). Hammiya is a Pâsâda, which has an upper chamber placed on the topmost storey. Guhâ is a hut made of bricks, or in a rock, or of wood.'

[1] Compare Mahâvagga VI, 14, 6.

2. At that time some Bhikkhus performed the upasampadâ service with a chapter of two or three Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination before a chapter of less than ten Bhikkhus. He who performs the upasampadâ service (with a smaller number of Bhikkhus), is guilty of a dukka*t*a offence. I prescribe you, O Bhikkhus, the holding of upasampadâ services with a chapter of ten Bhikkhus or more than ten.'

3. At that time some Bhikkhus conferred the upasampadâ ordination on their saddhivihârikas one or two years after their own upasampadâ. [1] Thus also the venerable Upasena Vaṅgantaputta conferred the upasampadâ ordination on a saddhivihârika of his one year after his own upasampadâ. When he had concluded the vassa residence, after two years from his own upasampadâ had elapsed, he went with his saddhivihârika, who had completed the first year after his upasampadâ, to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him.

4. Now it is the custom of the blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the venerable Upasena Vaṅgantaputta: 'Do things go well with you, Bhikkhu? Do you get enough to support your life? Have you made your journey with not too great fatigue?'

'Things go pretty well with us, Lord; we get

[1] This story recurs in the *G*âtaka Commentary II, 449.

enough, Lord, to support our life, and we have made our journey, Lord, with not too great fatigue.'

The Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine or when they intend to institute a rule of conduct to their disciples.

5. And the Blessed One said to the venerable Upananda Vangantaputta: 'How many years have you completed, O Bhikkhu, since your upasampadâ?'

'Two years, Lord.'

'And how many years has this Bhikkhu completed?'

'One year, Lord.'

'In what relation does this Bhikkhu stand to you?'

'He is my saddhivihârika, Lord.'

Then the blessed Buddha rebuked him: 'This is improper, O foolish one, unbecoming, unsuitable, unworthy of a Samana, unallowable, and to be avoided. How can you, O foolish one, who ought to receive exhortation and instruction from others, think yourself fit for administering exhortation and instruction to another Bhikkhu? Too quickly, O foolish one, have you abandoned yourself to the ambition of collecting followers. This will not do (&c., as in chap. 30. 3). Let no one, O Bhikkhus, confer the upasampadâ ordination who has not

completed ten years. He who does, is guilty of a dukka*t*a offence. I prescribe, O Bhikkhus, that only he who has completed ten years, or more than ten years, may confer the upasampadâ ordination.'

6. At that time ignorant, unlearned Bhikkhus (who said), 'We have completed ten years (since our upasampadâ), we have completed ten years,' conferred the upasampadâ ordination; (thus) ignorant upa*ggh*âyas were found and clever saddhivihârikas; unlearned upa*ggh*âyas were found and learned saddhivihârikas; upa*ggh*âyas were found who had small knowledge, and saddhivihârikas who had great knowledge; foolish upa*ggh*âyas were found and wise saddhivihârikas. And a certain Bhikkhu who had formerly belonged to a Titthiya school, when his upa*ggh*âya remonstrated with him (on certain offences) according to the Dhamma, brought his upa*ggh*âya (by reasoning) to silence and went back to that same Titthiya school[1].

7. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can those ignorant, unlearned Bhikkhus confer the upasampadâ ordination (saying), "We have completed ten years, we have completed ten years?" (Thus) ignorant upa*ggh*âyas are found and clever saddhivihârikas (&c., down to:), foolish upa*ggh*âyas are found and wise saddhivihârikas.'

These Bhikkhus told, &c.

'Is it true, O Bhikkhus, &c.?'

'It is true, Lord.'

8. Then the blessed Buddha rebuked those Bhikkhus: 'How can these foolish persons, O Bhikkhus,

[1] See the conclusion of this in chapter 38.

confer the upasampadâ ordination (saying), "We have, &c ?" (Thus) ignorant upa*ggh*âyas are found, &c. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no ignorant, unlearned Bhikkhu, O Bhikkhus, confer the upasampadâ ordination. If he does, he is guilty of a dukka*t*a offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may confer the upasampadâ ordination.'

32.

1. At that time some Bhikkhus whose upa*ggh*âyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction[1], as they had no â*k*ariyas and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (&c., as in chap. 25. 1–6, down to:), he thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, (that young Bhikkhus choose) an â*k*ariya[2].

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[1] Buddhaghosa can scarcely be right in explaining pakkhasa*m*kanta by titthiyapakkhasa*m*kanta.

[2] Â*k*ariya as well as upa*ggh*âya means 'teacher,' or 'preceptor.' It is very difficult or rather impossible to draw a sharp line of distinction between â*k*ariya and upa*ggh*âya. The duties of an â*k*ariya towards his antevâsika, and of an antevâsika towards his â*k*ariya, as indicated in chaps. 32, 33 (=*K*ullavagga VIII, 13, 14), are exactly the same as those of an upa*ggh*âya

'The â*k*ariya, O Bhikkhus, ought to consider the antevâsika (i.e. disciple) as a son; the antevâsika ought to consider the â*k*ariya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this doctrine and discipline.

'I prescribe, O Bhikkhus, that you live (the first) ten years in dependence (on an â*k*ariya); he who has completed his tenth year may give a nissaya[1] himself.

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towards his saddhivihârika and vice versa (chaps. 25, 26=*K*ullavagga VIII, 11, 12). The position of an upa*ggh*âya, however, was considered as the more important of the two; at the upasampadâ service the upa*ggh*âya had a more prominent part than the â*k*ariya, as we may infer from chaps. 28, 29, and from the explanations on the 65th pâ*k*ittiya rule which are given in the Sutta Vibhaṅga. There it is said that, if the upasampadâ ordination had been conferred, against the rule, on a person that has not yet attained his twentieth year, the upa*ggh*âya has made himself guilty of a pâ*k*ittiya offence, the â*k*ariya and the other present Bhikkhus only of a dukka*t*a offence. We may add that the succession of Vinaya teachers from Upâli down to Mahinda, which is given in the Dîpava*m*sa (Bhâ*n*avâras IV and V), is a succession of upa*ggh*âyas and saddhivihârikas (see IV, 36, 42, 43, &c.), not of â*k*ariyas and antevâsikas; the duty of instructing the young Bhikkhus in the holy doctrines and ordinances seems, therefore, to belong to the upa*ggh*âya rather than to the â*k*ariya; compare also Dîpava*m*sa VII, 26. So among the Brâhma*n*as, on the contrary, the â*k*ârya is estimated higher than the upâdhyâya; see Manu II, 145; Yâ*gñ*avalkya I, 35. Compare also chap. 36. 1 (end of the paragraph), and Buddhaghosa's explanation of that passage.

[1] Nissaya (i.e. dependence) is the relation between â*k*ariya and antevâsika. The antevâsika lives 'nissâya' with regard to the â*k*ariya, i.e. dependent on him; the â*k*ariya gives his nissaya to the antevâsika, i.e. he receives him into his protection and care. At chap. 36. 1, 'nissaya' is said also of the relation between upa*ggh*âya and saddhivihârika.

2. 'And let (the antevâsika), O Bhikkhus, choose his â*k*ariya in this way: Let him adjust his upper robe so as to cover one shoulder, salute the feet (of the â*k*ariya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my â*k*ariya, I will live in dependence on you, Sir."' (This formula is repeated thrice.)

'(If the other answers): "Well" (&c., as in chap. 25. 7).

3. 'The antevâsika, O Bhikkhus, ought to observe a strict conduct towards his â*k*ariya' (&c., as in chap. 25. 8–24).

End of the duties towards an â*k*ariya.

33.

'The â*k*ariya, O Bhikkhus, ought to observe a strict conduct towards his antevâsika' (&c., as in chap. 26).

End of the duties towards an antevâsika.

End of the sixth Bhâ*n*avâra.

34.

At that time the antevâsikas did not observe a proper conduct towards their â*k*ariyas (&c., as in chap. 27. 1–8).

35.

1, 2. At that time ignorant, unlearned Bhikkhus (who said), 'We have completed ten years (since our upasampadâ), we have completed ten years,' gave a nissaya (i. e. they received young Bhikkhus as their antevâsikas); (thus) ignorant â*k*ariyas were found and clever antevâsikas; unlearned â*k*ariyas were found and learned antevâsikas; â*k*ariyas were found who had small knowledge, and antevâsikas who had great knowledge; foolish â*k*ariyas were found and wise antevâsikas. The moderate Bhikkhus were annoyed (&c., as in chap. 31. 7, 8).

'Let no ignorant, unlearned Bhikkhu, O Bhikkhus, give a nissaya. If he does, he is guilty of a dukka*t*a offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may give a nissaya.'

36.

1. At that time the Bhikkhus whose â*k*ariyas and upa*ggh*âyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction, were not acquainted with (the rules about) the cessation of their nissayas[1].

They told this thing to the Blessed One.

'There are five cases of cessation of a nissaya, O Bhikkhus, between (saddhivihârika and) upa*g*-

[1] That is, 'did not know how to decide whether their nissaya was destroyed, or not.'

*gh*âya: When the upa*ggh*âya is gone away, or he has returned to the world, or has died, or is gone over to a (schismatic) faction; the fifth case is that of order (given by the upa*ggh*âya to the saddhivihârika[1]). These, O Bhikkhus, are the five cases of the cessation of a nissaya between (saddhivihârika and) upa*ggh*âya.

'There are six cases of cessation of a nissaya, O Bhikkhus, between (antevâsika and) â*k*ariya: When the â*k*ariya is gone away, &c.; the fifth case is that of order (given by the â*k*ariya to the antevâsika); or (sixthly) when the â*k*ariya and the upa*ggh*âya have come together at the same place[2]. These, O Bhikkhus, are the six cases of cessation of a nissaya between (antevâsika and) â*k*ariya.

2. 'In five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadâ ordination, nor give a nissaya, nor ordain a novice[3]: When he does not possess full perfection in what belongs to moral practices; or does not possess full perfection in what belongs to self-concentration; or does not possess full perfection in what belongs to wisdom; or does

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[1] This refers, according to Buddhaghosa, to the pa*n*âmanâ (turning away of the saddhivihârika); see chap. 27. 2.

[2] Buddhaghosa: 'Coming together may be understood either by seeing or by hearing. If a saddhivihârika who lives in dependence (nissâya) on his â*k*ariya sees his upa*ggh*âya paying homage to a sacred shrine in the same Vihâra, or going on his rounds in the same village, cessation of the nissaya (towards the â*k*ariya) is the consequence. If he hears the voice of his upa*ggh*âya, who preaches the Dhamma or gladdens (lay-people by religious discourse), in the Vihâra or in the interior of a house, and if he recognises that it is his upa*ggh*âya's voice, cessation of the nissaya (towards the â*k*ariya) is the consequence.'

[3] About the ordination of novices, see chap. 54. 3.

not possess full perfection in what belongs to emancipation; or does not possess full perfection in what belongs to knowledge and insight into emancipation. In these five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadâ ordination, nor give a nissaya, nor ordain a novice.

3. 'In five cases, O Bhikkhus, a Bhikkhu may confer the upasampadâ ordination, give a nissaya, and ordain a novice: When he possesses full perfection in what belongs to moral practices, &c. In these five cases, O Bhikkhus, a Bhikkhu may, &c.

4. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not possess for himself full perfection in what belongs to moral practices, and is not able to help others to full perfection in what belongs to moral practices; or does not possess for himself full perfection in what belongs to self-concentration, and is not able to help others to full perfection in what belongs to self-concentration, &c.

5. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he possesses for himself full perfection in what belongs to moral practices, and is able to help others to full perfection, &c.

6. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is unbelieving, shameless, fearless of sinning, indolent, forgetful. In these five cases, &c.

7. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is believing, modest, fearful of sinning, strenuous, of ready memory. In these five cases, &c.

8. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When as regards

moral practices he is guilty of moral transgressions; or when as regards the rules of conduct[1] he is guilty of transgressions in his conduct; or when as regards belief he is guilty of heresy; or when he is unlearned; or when he is foolish. In these five cases, &c.

9. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When as regards moral practices he is not guilty of moral transgressions, &c.; when he is learned; and when he is wise. In these five cases, &c.

10. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is not able to nurse or to get nursed an antevâsika or a saddhivihârika when he is sick, to appease him or to cause him to be appeased when discontent with religious life has sprung up within him, to dispel or to cause to be dispelled according to the Dhamma doubts of conscience which have arisen in his mind; when he does not know what is an offence; or does not know how to atone for an offence. In these five cases, &c.

11. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is able (&c., down to:); when he knows what is an offence; and knows how to atone for an offence. In these five cases, &c.

12. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is not able to train an antevâsika or a saddhivihârika in the precepts of proper conduct[2], to educate him

[1] According to Buddhaghosa, moral transgression (adhisîla) is said with regard to offences against the pârâ*g*ika and sa*m*ghâdisesa rules, while transgressions in conduct (a*ggh*â*k*âra) consist in offences against the minor rules of the Pâtimokkha. Buddhaghosa's explanation is confirmed by the Mahâvagga IV, 16, 12.

[2] According to Buddhaghosa, this refers to instruction in the

in the elements of morality[1], to instruct him in what pertains to the Dhamma, to instruct him in what pertains to the Vinaya, to discuss or to make another discuss according to the Dhamma a false doctrine that might arise. In these five cases, &c.

13. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is able, &c.

14. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; when the two Pâtimokkhas are not perfectly known to him in their entirety, with all their divisions and their whole course, and with the entire discussion according to the single rules and to the single parts of each rule. In these five cases, &c.

15. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he knows, &c.

16. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence;

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khandhakavatta (i.e. in the rules contained in the Khandhaka texts, Mahâvagga and *K*ullavagga?). See also Spence Hardy, Manual, p. 492.

[1] This means instructing him in the sekhapaññatti (Buddhaghosa). We cannot say what is the accurate meaning of the last term, which apparently, as its verbal meaning seems to imply, refers to ordinances for those Bhikkhus who have entered the path of sanctification, but have not yet attained Arahatship. Spence Hardy (Manual, p. 493) gives the term sekha-sîla, which he explains as the observance of precepts in order to become a sekha. See also Hardy's note on âdibrahma*k*ariya-sîla, l. l. p. 492.

or when he has not completed the tenth year (after his upasampadâ). In these five cases, &c.

17. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he knows (&c., down to:); when he has completed ten years or more than ten years (after his upasampadâ). In these five cases, &c.'

End of the sixteen times five cases concerning the admissibility of upasampadâ.

37.

'In six cases, O Bhikkhus, a Bhikkhu should not confer, &c.[1]'

End of the sixteen times[2] six cases concerning the admissibility of upasampadâ.

38.

1. At that time that Bhikkhu who, having formerly belonged to a Titthiya school, had (by reasoning) put to silence his upa*ggh*âya, when he remonstrated with him according to the Dhamma, and had returned to that same Titthiya school[3], came back again and asked the Bhikkhus for the upasampadâ ordination. The Bhikkhus told, &c.

'That Bhikkhu, O Bhikkhus, who having formerly

[1] Chap. 37 is exactly identical with chap. 36. 2–15, but for the sixth case, which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36, 'When he has not completed the tenth year (after his upasampadâ);' and respectively, 'When he has completed ten years or more than ten years (after his upasampadâ).'

[2] It should be, 'Fourteen times.'

[3] See chap. 31, § 6.

belonged to a Titthiya school, has put to silence his upa*ggh*âya when he remonstrated with him according to the Dhamma, and has returned to that same Titthiya school, must not receive the upasampadâ ordination, if he comes back. On other persons, O Bhikkhus, who have formerly belonged to Titthiya schools and desire to receive the pabba*gg*â and upasampadâ ordinations in this doctrine and discipline, you ought to impose a parivâsa (a probation-time) of four months.

2. 'And you ought, O Bhikkhus, to impose it in this way: Let him (who desires to receive the ordination) first cut off his hair and beard; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands, and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sa*m*gha. And for the second time, &c. And for the third time take I my refuge in the Buddha, and for the third time take I my refuge in the Dhamma, and for the third time take I my refuge in the Sa*m*gha."

3. 'Let that person, O Bhikkhus, who has formerly belonged to a Titthiya school, approach the Sa*m*gha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), sit down squatting, raise his joined hands, and say: "I, N. N., reverend Sirs, who have formerly belonged to a Titthiya school, desire to receive the upasampadâ ordination in this doctrine and discipline, and ask the Sa*m*gha, reverend Sirs, for a parivâsa of four months." Let him ask thus a second time. Let him ask thus a third time.

'Then let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This person N. N., who has formerly belonged to a Titthiya school, desires to receive the upasampadâ ordination in this doctrine and discipline. He asks the Sa*m*gha for a parivâsa of four months. If the Sa*m*gha is ready, let the Sa*m*gha impose on N. N., who has formerly belonged to a Titthiya school, a parivâsa of four months. This is the *ñ*atti.

4. '"Let the Sa*m*gha, reverend Sirs, hear me. This person N. N., who has, &c. He asks the Sa*m*gha for a parivâsa of four months. The Sa*m*gha imposes on N. N., who has formerly belonged to a Titthiya school, a parivâsa of four months. Let any one of the venerable brethren who is in favour of imposing a parivâsa of four months on N. N., who has formerly belonged to a Titthiya school, be silent, and any one who is not in favour of it, speak. A parivâsa of four months has been imposed by the Sa*m*gha on N. N., who has formerly belonged to a Titthiya school. The Sa*m*gha is in favour of it, therefore it is silent. Thus I understand."

5. 'And this, O Bhikkhus, is the way in which a person that has formerly belonged to a Titthiya school, succeeds or fails in satisfying (the Bhikkhus and obtaining upasampadâ when the probation-time is over).

'What is the way, O Bhikkhus, in which a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus)?

'In case, O Bhikkhus, the person that has formerly belonged to a Titthiya school, enters the village

too early, and comes back (to the Vihâra) too late, thus, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus).

'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, frequents the society of harlots, or of widows, or of adult girls, or of eunuchs, or of Bhikkhunîs, thus also, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus).

6. 'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, does not show himself skilled in the various things his fellow Bhikkhus have to do, not diligent, not able to consider how those things are to be done, not able to do things himself, not able to give directions to others, thus also, O Bhikkhus, &c.

'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, does not show keen zeal, when the doctrine is preached to him or when questions are put, in what belongs to morality, to contemplation, and to wisdom, thus also, O Bhikkhus, &c.

7. 'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, becomes angry, displeased, and dissatisfied, when people speak against the teacher, the belief, the opinions, the persuasion, the creed of the school he formerly belonged to; and is pleased, glad, and satisfied, when people speak against the Buddha, the Dhamma, and the Sa*m*gha; or he is pleased, glad, and satisfied, when people speak in praise of the teacher, &c.; and becomes angry, displeased, dissatisfied, when people speak in praise of the Buddha, the

Dhamma, and the Sa*m*gha; this, O Bhikkhus, is a decisive moment for the failure of a person that has formerly belonged to a Titthiya school (in obtaining admission to the Sa*m*gha).

'Thus, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus). When a person comes, O Bhikkhus, that has formerly belonged to a Titthiya school, and has thus failed in satisfying (the Bhikkhus), the upasampadâ ordination should not be conferred on him.

8–10. 'And what is the way, O Bhikkhus, in which a person that has formerly belonged to a Titthiya school, succeeds in satisfying (the Bhikkhus)?

'In case, O Bhikkhus, the person that has formerly belonged to a Titthiya school, does not enter the village too early (&c., point by point the contrary of the preceding).

'When a person comes, O Bhikkhus, that has formerly belonged to a Titthiya school, and has thus succeeded in satisfying (the Bhikkhus), the upasampadâ ordination ought to be conferred on him.

11. 'If a person, O Bhikkhus, that has formerly belonged to a Titthiya school, comes (to the Bhikkhus) naked, it is incumbent on his upa*ggh*âya to get a robe for him. If he comes with unshaven hair, the Sa*m*gha's permission ought to be asked for having his hair shaved[1].

'If fire-worshippers and *G*a*t*ilas come to you, O Bhikkhus, they are to receive the upasampadâ ordination (directly), and no parivâsa is to be imposed on them. And for what reason? These, O Bhikkhus, hold the doctrine that actions receive their

[1] Compare chap. 48.

reward, and that our deeds have their result (according to their moral merit).

'If a Sakya by birth, O Bhikkhus, who has belonged to a Titthiya school, comes to you, he is to receive the upasampadâ ordination (directly), and no parivâsa is to be imposed on him. This exceptional privilege, O Bhikkhus, I grant to my kinsmen.'

Here ends the exposition on the ordination of persons that have formerly belonged to Titthiya schools.

End of the seventh Bhânavâra.

39.

1. At that time these five diseases prevailed among the people of Magadha:—leprosy, boils, dry leprosy, consumption, and fits. The people who were affected with these five diseases went to *G*îvaka Komârabha*kk*a[1] and said: 'Pray, doctor, cure us.'

'I have too many duties, Sirs, and am too occupied. I have to treat the Magadha king Seniya Bimbisâra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head. I cannot cure you.'

'All that we possess shall be yours, doctor, and we will be your slaves; pray, doctor, cure us.'

'I have too many duties, Sirs, &c.; I cannot cure you.'

2. Now those people thought: 'Indeed the precepts which these Sakyaputtiya Sama*n*as keep and

[1] *G*îvaka was physician to king Bimbisâra, and one of the chief partisans of Buddha at the court of Râ*g*agaha. See VIII, 1, the introduction of the Sâma*ññ*aphala Sutta, &c.

the life they live are commodious; they have good meals and lie down on beds protected from the wind. What if we were to embrace the religious life among the Sakyaputtiya Sama*n*as: then the Bhikkhus will nurse us, and *G*îvaka Komârabha*kk*a will cure us.'

Thus these persons went to the Bhikkhus and asked them for the pabba*gg*â ordination; the Bhikkhus conferred on them the pabba*gg*â and upasampadâ ordinations; and the Bhikkhus nursed them, and *G*îvaka Komârabha*kk*a cured them.

3. At that time the Bhikkhus, who had to nurse many sick Bhikkhus, began to solicit (lay people) with many demands and many requests: 'Give us food for the sick; give us food for the tenders of the sick; give us medicine for the sick.' And also *G*îvaka Komârabha*kk*a, who had to treat many sick Bhikkhus, neglected some of his duties to the king.

4. Now one day a man who was affected with the five diseases went to *G*îvaka Komârabha*kk*a and said: 'Pray, doctor, cure me.'

'I have too many duties, Sir, and am too occupied; I have to treat the Magadha king Seniya Bimbisâra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head; I cannot cure you.'

'All that I possess shall be yours, doctor, and I will be your slave; pray doctor, cure me.'

'I have too many duties, Sir, &c.; I cannot cure you.'

5. Now that man thought: 'Indeed the precepts which these Sakyaputtiya Sama*n*as keep (&c., down to:): then the Bhikkhus will nurse me, and *G*îvaka Komârabha*kk*a will cure me. When I have become free from sickness, then I will return to the world.'

Thus that man went to the Bhikkhus and asked them for the pabba*gg*â ordination; the Bhikkhus

conferred on him the pabba*gg*â and upasampadâ ordinations; and the Bhikkhus nursed him, and *G*îvaka Komârabha*kk*a cured him. When he had become free from sickness, he returned to the world. Now *G*îvaka Komârabha*kk*a saw this person that had returned to the world; and when he saw him he asked that person: 'Had you not embraced the religious life, Sir, among the Bhikkhus?'

'Yes, doctor.'

'And why have you adopted such a course, Sir?'

Then that man told *G*îvaka Komârabha*kk*a the whole matter.

6. Then *G*îvaka Komârabha*kk*a was annoyed, murmured, and became angry: 'How can the venerable brethren confer the pabba*gg*â ordination on a person affected with the five diseases?'

And *G*îvaka Komârabha*kk*a went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, *G*îvaka Komârabha*kk*a said to the Blessed One: 'Pray, Lord, let their reverences not confer the pabba*gg*â ordination on persons affected with the five diseases.'

7. Then the Blessed One taught, incited, animated, and gladdened *G*îvaka Komârabha*kk*a by religious discourse; and *G*îvaka Komârabha*kk*a, having been taught . . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'Let no one,

O Bhikkhus, who is affected with the five diseases, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on such a person), is guilty of a dukka*t*a offence.'

40.

1. At that time the border provinces (of the kingdom) of the Magadha king Seniya Bimbisâra were agitated. Then the Magadha king Seniya Bimbisâra gave order to the officers who were at the head of the army: 'Well now, go and search through the border provinces[1].' The officers who were at the head of the army accepted the order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty.'

2. Now many distinguished warriors thought: 'We who go (to war) and find our delight in fighting, do evil and produce great demerit. Now what shall we do that we may desist from evil-doing and may do good?'

Then these warriors thought: 'These Sakyaputtiya Sama*n*as lead indeed a virtuous, tranquil, holy life; they speak the truth; they keep the precepts of morality, and are endowed with all virtues. If we could obtain pabba*gg*â with the Sakyaputtiya Sama*n*as, we should desist from evil-doing and do good.'

Thus these warriors went to the Bhikkhus and

[1] On u*kk*inatha, compare the use of u*kkh*e*kkh*âmi at Mahâparinibbâna Sutta I, 1 (p. 1), which Buddhaghosa rightly explains by u*kkh*indissâmi. But we think it better to adhere here to the reading u*kk*inatha, in accordance with the MSS.

asked them for the pabba*gg*â ordination; the Bhikkhus conferred on them the pabba*gg*â and upasampadâ ordinations.

3. The officers at the head of the army asked the royal soldiers: 'Why, how is it that the warriors N. N. and N. N. are nowhere to be seen?'

'The warriors N. N. and N. N., Lords, have embraced religious life among the Bhikkhus.'

Then the officers at the head of the army were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Sama*n*as ordain persons in the royal service?'

The officers who were at the head of the army told the thing to the Magadha king Seniya Bimbisâra. And the Magadha king Seniya Bimbisâra asked the officers of justice: 'Tell me, my good Sirs, what punishment does he deserve who ordains a person in the royal service?'

'The upa*ggh*âya, Your Majesty, should be beheaded; to him who recites (the kammavâ*k*â), the tongue should be torn out; to those who form the chapter, half of their ribs should be broken.'

4. Then the Magadha king Seniya Bimbisâra went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Magadha king Seniya Bimbisâra said to the Blessed One: 'Lord, there are unbelieving kings who are disinclined (to the faith); these might harass the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not confer the pabba*gg*â ordination on persons in royal service.'

Then the Blessed One taught (&c., see chap. 39. 7,

down to:), thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, who is in the royal service, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence.'

41.

At that time the robber Aṅgulimâla[1] had embraced religious life among the Bhikkhus. When the people saw that, they became alarmed and terrified; they fled away, went elsewhere, turned away their heads, and shut their doors. The people were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas ordain a robber who openly wears the emblems (of his deeds)?'

Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told the thing to the Blessed One.

The Blessed One thus addressed the Bhikkhus: 'Let no robber, O Bhikkhus, who wears the emblems (of his deeds), receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence.'

[1] The robber Aṅgulimâla (i. e. he who wears a necklace of fingers), whose original name was Ahimsaka, had received this surname from his habit of cutting off the fingers of his victims and wearing them as a necklace. See Spence Hardy, Manual, p. 249 seq.

42.

1. At that time the Magadha king Seniya Bimbisâra had issued the following decree: 'No one is to do any harm to those who are ordained among the Sakyaputtiya Sama*n*as; well taught is their doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

Now at that time a certain person who had committed robbery was imprisoned in the jail. He broke out of the jail, ran away, and received the pabba*gg*â ordination with the Bhikkhus.

2. The people who saw him, said: 'Here is the robber who has broken out of jail; come, let us bring him (before the authorities).'

But some people replied: 'Do not say so, Sirs. A decree has been issued by the Magadha king Seniya Bimbisâra: 'No one is to do any harm to those who are ordained, &c.'

People were annoyed, murmured, and became angry, thinking: 'Indeed these Sakyaputtiya Sama*n*as are secure from anything; it is not allowed to do any harm to them. How can they ordain a robber who has broken out of jail?'

They told this thing to the Blessed One.

'Let no robber, O Bhikkhus, who has broken out of jail, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on such a person), is guilty of a dukka*t*a offence.'

43.

At that time a certain person who had committed robbery had run away and had become ordained with the Bhikkhus. At the royal palace a proclamation was written: 'Wherever he is seen, he is to be killed.'

The people who saw him, said: 'Here is the proclaimed robber; come, let us kill him' (&c., as in chap. 42).

'Let no proclaimed robber, O Bhikkhus, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on such a robber), is guilty of a dukka*t*a offence.'

44.

At that time a certain person who had been punished by scourging had been ordained with the Bhikkhus. People were annoyed, &c.: 'How can these Sakyaputtiya Sama*n*as ordain a person that has been punished by scourging?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, who has been punished by scourging, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on such a person), is guilty of a dukka*t*a offence.'

45.

At that time a certain person who had been punished by branding (&c., as in chap. 44, down to the end).

46.

At that time a certain person who was in debt, ran away and was ordained with the Bhikkhus. When his creditors saw him, they said: 'There is our debtor; come, let us lead him (to prison).' But some people replied: 'Do not say so, Sirs. A decree has been issued by the Magadha king Seniya Bimbisâra: 'No one is to do any harm to those who are ordained with the Sakyaputtiya Sama*n*as; well taught is their doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

People were annoyed, murmured, and became angry: 'Indeed these Sakyaputtiya Sama*n*as are secure from anything; it is not allowed to do anything to them. How can they ordain a debtor?'

They told this thing to the Blessed One.

'Let no debtor, O Bhikkhus, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on a debtor), is guilty of a dukka*t*a offence.'

47.

At that time a slave ran away and was ordained with the Bhikkhus. When his masters saw him, they said: 'There is our slave; come, let us lead him away (back to our house),' (&c., as in chap. 46).

'Let no slave, O Bhikkhus, receive the pabba*gg*â ordination. He who confers the pabba*gg*â ordination (on a slave), is guilty of a dukka*t*a offence.'

48.

1. At that time a certain smith[1] who was bald-headed, having had a quarrel with his father and mother, had gone to the Ârâma and received pabbaggâ with the Bhikkhus. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, came to the Ârâma and asked the Bhikkhus: 'Pray, reverend Sirs, have you seen such and such a boy?'

The Bhikkhus, who did not know him, said: 'We do not know him;' having not seen him, they said: 'We have not seen him.'

2. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, found him ordained with the Bhikkhus; they were annoyed, &c.: 'These Sakyaputtiya Samanas are shameless, wicked, and liars. They knew him and said: "We do not know him;" they had seen him and said: "We have not seen him." This boy has been ordained with the Bhikkhus.'

Now some Bhikkhus heard the father and mother of that bald-headed smith, who were annoyed, &c. Those Bhikkhus told the thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Samgha's permission is asked for having (the new coming Bhikkhus) shaved.'

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[1] Buddhaghosa explains kammârabhandu by tulâtaramundako (read tulâdhâram.) suvannakâraputto. At Dhammapada, v. 239, kammâra is said of a silversmith. There was probably no distinction in these early times between gold, silver, copper, and iron smiths; the same man being an artificer in all kinds of metal.

49.

1. At that time there was in Râgagaha a company of seventeen boys, friends of each other; young Upâli[1] was first among them. Now Upâli's father and mother thought: 'How will Upâli after our death live a life of ease and without pain?' Then Upâli's father and mother said to themselves: 'If Upâli could learn writing, he would after our death live a life of ease and without pain.' But then Upâli's father and mother thought again: 'If Upâli learns writing, his fingers will become sore. But if Upâli could learn arithmetic, he would after our death live a life of ease and without pain.'

2. But then Upâli's father and mother thought again: 'If Upâli learns arithmetic, his breast will become diseased[2]. But if Upâli could learn money-changing[3], he would after our death live a life of ease and comfort, and without pain.' But then Upâli's father and mother said to themselves: 'If Upâli learns money-changing, his eyes will suffer. Now here are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from the wind. If Upâli could be ordained with the

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[1] This Upâli is different from the famous Upâli who belonged to the chief disciples of Buddha; the latter came not from Râgagaha, but from the Sakya country.

[2] Buddhaghosa: 'He who learns arithmetic, must think much; therefore his breast will become diseased.'

[3] We prefer this translation of rûpa to translating it by 'painting,' on account of Buddhaghosa's note: 'He who learns the rûpa-sutta must turn over and over many kârshâpanas and look at them.'

Sakyaputtiya Sama*n*as, he would after our death live a life of ease and without pain.'

3. Now young Upâli heard his father and mother talking thus. Then young Upâli went to the other boys; having approached them, he said to those boys: 'Come, Sirs, let us get ordained with the Sakyaputtiya Sama*n*as.' (They replied): 'If you will get ordained, Sir, we will be ordained also.' Then those boys went each to his father and mother and said to them: 'Give me your consent for leaving the world and going forth into the houseless state.' Then the parents of those boys, who thought, 'It is a good thing what all these boys are wishing so unanimously for,' gave their consent. They went to the Bhikkhus and asked them for the pabba*gg*â ordination. The Bhikkhus conferred the pabba*gg*â and upasampadâ ordinations on them.

4. In the night, at dawn, they rose and began to cry: 'Give us rice-milk, give us soft food, give us hard food!' The Bhikkhus said: 'Wait, friends, till day-time. If there is rice-milk, you shall drink; if there is food, soft or hard, you shall eat; if there is no rice-milk and no food, soft or hard, you must go out for alms, and then you will eat.'

But those Bhikkhus, when they were thus spoken to by the other Bhikkhus, threw their bedding about and made it wet, calling out: 'Give us rice-milk, give us soft food, give us hard food!'

5. Then the Blessed One, having arisen in the night, at dawn, heard the noise which those boys made; hearing it he said to the venerable Ânanda: 'Now, Ânanda, what noise of boys is that?'

Then the venerable Ânanda told the thing to the Blessed One.

'Is it true, O Bhikkhus, that the Bhikkhus knowingly confer the upasampadâ ordination on persons under twenty years of age?'

'It is true, Lord.'

Then the Blessed One rebuked those Bhikkhus: 'How can those foolish persons, O Bhikkhus, knowingly confer the upasampadâ ordination on persons under twenty years of age?

6. 'A person under twenty years, O Bhikkhus, cannot endure coldness and heat, hunger and thirst, vexation by gadflies and gnats, by storms and sunheat, and by reptiles; (he cannot endure) abusive, offensive language; he is not able to bear bodily pains which are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life; whilst a person that has twenty years of age, O Bhikkhus, can endure coldness, &c. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, knowingly confer the upasampadâ ordination on a person under twenty years of age. He who does, is to be treated according to the law[1].'

[1] The law alluded to is the 65th pâkittiya rule. Generally in the Khandhakas, which presuppose, as we have stated in our preface, the existence of the Pâtimokkha, direct repetition of the rules laid down there has been avoided. If, nevertheless, in the Khandhakas a transgression alluded to in the Pâtimokkha had to be mentioned again, then in most cases the Khandhakas, instead of directly indicating the penance incurred thereby, use of the guilty Bhikkhu the expression, 'yathâdhammo kâretabbo,' i.e. 'he is to be treated according to the law.' See H. O.'s Introduction to his edition of the Mahâvagga, p. xx note.

50.

At that time a certain family had died of pestilence[1]; only a father and his son were left; they received the pabbaggâ ordination with the Bhikkhus and went together on their rounds for alms. Now that boy, when food was given to his father, ran up to him and said: 'Give some to me too, father; give some to me too, father.'

People were annoyed, &c.: 'These Sakyaputtiya Samanas live an impure life; this boy is a Bhikkhunî's son.'

Some Bhikkhus heard, &c.

They told this thing to the Blessed One, &c.

'Let no one, O Bhikkhus, confer the pabbaggâ ordination on a boy under fifteen years of age. He who does, is guilty of a dukkata offence.'

51.

At that time a believing, pious family, who devoted themselves to the (especial) service of the venerable Ânanda, had died of pestilence. Only two boys were left; these, when seeing Bhikkhus, ran up to them according to their old custom, but the Bhikkhus turned them away. When they were turned away by the Bhikkhus, they cried. Now the venerable Ânanda thought: 'The Blessed One has forbidden us to confer the pabbaggâ ordination

[1] Buddhaghosa explains ahivâtakaroga by mâribyâdhi, and says: 'When this plague befalls a house, men and beasts in that house die; but he who breaks through wall or roof, or is "rogâ mâdigato (?)," may be saved.'

on a boy under fifteen years of age, and these boys are under fifteen years of age. What can be done in order that these boys may not perish?' And the venerable Ânanda told this thing to the Blessed One.

'Are these boys able, Ânanda, to scare crows?'

'They are, Lord.'

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, to confer the pabba*gg*â ordination on crow-keeper boys even under fifteen years of age.'

52.

At that time the venerable Upananda, of the Sakya tribe, had two novices, Ka*nd*aka and Mahaka; these committed sodomy with each other. The Bhikkhus were annoyed, &c.: 'How can novices abandon themselves to such bad conduct?'

They told this thing to the Blessed One, &c.

'Let no one, O Bhikkhus, ordain two novices. He who does, is guilty of a dukka*t*a offence[1].'

53.

1. At that time the Blessed One dwelt at Râ*g*agaha during the rainy season, and remained at the same place during winter and summer. The people were annoyed, &c.: 'The (four) regions are[2] .... and

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[1] This seems very unpractical: and the rule is accordingly practically abrogated again by chapter 55.

[2] We must leave 'âhundarikâ' untranslated; Buddhaghosa says nothing about this obscure word.

covered by darkness to the Sakyaputtiya Sama*n*as; they cannot discern the (four) regions.' Some Bhikkhus heard, &c.

2. Then the Blessed One said to the venerable Ânanda: 'Go, Ânanda, take a key and tell the Bhikkhus in every cell: "Friends, the Blessed One wishes to go forth to Dakkhi*n*âgiri. Let any one of the venerable brethren who thinks fit, come to him."'

The venerable Ânanda accepted this order of the Blessed One (by saying), 'Yes, Lord,' took a key, and said to the Bhikkhus in every cell: 'Friends, the Blessed One,' &c.

3. The Bhikkhus replied: 'Friend Ânanda, the Blessed One has prescribed[1] that Bhikkhus are to live (the first) ten years in dependence (on their â*k*ariyas and upa*ggh*âyas), and that he who has completed his tenth year, may give a nissaya himself. Now if we go there, we shall be obliged to take a nissaya there; then we shall stay there for a short time, then we must go back again and take a new nissaya. If our â*k*ariyas and upa*ggh*âyas go, we will go also; if our â*k*ariyas and upa*ggh*âyas do not go, we will not go either. Otherwise our light-mindedness, friend Ânanda, will become manifest.'

4. Thus the Blessed One went forth to Dakkhi*n*âgiri followed only by a few Bhikkhus. And the Blessed One, after having dwelt at Dakkhi*n*âgiri as long as he thought fit, went back to Râ*g*agaha again.

Then the Blessed One said to the venerable Ânanda: 'How is it, Ânanda, that the perfect

[1] See chap. 32. 1.

One has gone forth to Dakkhi*n*âgiri with so few Bhikkhus?'

Then the venerable Ânanda told the thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that a learned, competent Bhikkhu lives five years in dependence (on his â*k*ariya and upa*g*-*gh*âya), an unlearned one all his life.

5. 'In five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya (i. e. independent of â*k*ariya and upa*ggh*âya): when he does not possess full perfection in what belongs to moral practices (&c., as in chap. 36. 2). In these five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya.

'In five cases, O Bhikkhus, a Bhikkhu may live without a nissaya: when he possesses full perfection in what belongs to moral practices (&c., as in chap. 36. 3). In these five cases, O Bhikkhus, a Bhikkhu may live without a nissaya.

6–13. 'And also in other five cases, &c.[1]'

End of the eighth Bhâ*n*avâra, which is called the Abhayûvara Bhâ*n*avâra[2].

54.

1. Then the Blessed One, after having resided at Râ*g*agaha as long as he thought fit, went forth to

[1] Supply these pentads and hexads, respectively, from chaps. 36. 6, 7; 8, 9; 14, 15; 16, 17; 37. 1, 2; 5, 6; 7, 8; 13, 14.

[2] Abhayûvara means, 'secure from anything.' This refers to the expression used in chap. 42, § 2.

Kapilavatthu. Wandering from place to place he came to Kapilavatthu. There the Blessed One dwelt in the Sakka country, near Kapilavatthu, in the Nigrodhârâma (Banyan Grove).

And in the forenoon the Blessed One, having put on his under-robes, took his alms-bowl and with his *k*îvara on went to the residence of the Sakka Suddhodana (his father). Having gone there, he sat down on a seat laid out for him.

Then the princess, who was the mother of Râhula[1], said to young Râhula: 'This is your father, Râhula; go and ask him for your inheritance.'

2. Then young Râhula went to the place where the Blessed One was; having approached him, he stationed himself before the Blessed One (and said): 'Your shadow, Sama*n*a, is a place of bliss.'

Then the Blessed One rose from his seat and went away, and young Râhula followed the Blessed One from behind and said: 'Give me my inheritance, Sama*n*a; give me my inheritance, Sama*n*a.'

Then the Blessed One said to the venerable Sâriputta: 'Well, Sâriputta, confer the pabba*gg*â ordination on young Râhula.'

(Sâriputta replied): 'How shall I confer, Lord, the pabba*gg*â ordination on young Râhula?'

3. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe,

[1] The Buddha's former wife. This is, as far as we know, the only passage in the Pâli Pi*t*akas which mentions this lady, and it deserves notice that her name is not mentioned. Probably this name was unknown to the Buddhists in early times, and thus we may best account for the difference of the simply invented names given to this lady by later writers. Compare Rh. D., Buddhism, p. 50 seq.

O Bhikkhus, the pabba*gg*â ordination of novices by the threefold declaration of taking refuge.

'And you ought, O Bhikkhus, to confer the pabba*gg*â ordination (on a novice) in this way: Let him first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sa*m*gha. And for the second time, &c. And for the third time, &c."

'I prescribe, O Bhikkhus, the pabba*gg*â ordination of novices by this threefold declaration of taking refuge.'

Thus the venerable Sâriputta conferred the pabba*gg*â ordination on young Râhula.

4. Then the Sakka Suddhodana went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Sakka Suddhodana said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (The Buddha replied): 'The perfect Ones, Gotama, are above granting boons (before they know what they are[1]).' (Suddhodana said): 'Lord, it is a proper and unobjectionable demand.' 'Speak, Gotama.'

5. 'Lord, when the Blessed One gave up the

[1] Granting a boon (vara) is a constant phrase used of princes when making an open promise to give to any one whatever they should ask. See, for instance, the *G*âtaka Story, No. 9, where the person to whom the boon was given laid it by for a convenient season; and then asked the king to make her son heir-apparent, in violation of all ancient law and custom.

world, it was a great pain to me; so it was when Nanda[1] did the same; my pain was excessive when Râhula too did so. The love for a son, Lord, cuts into the skin; having cut into the skin, it cuts into the hide; having cut into the hide, it cuts into the flesh, ... the ligaments, ... the bones; having cut into the bones, it reaches the marrow and dwells in the marrow. Pray, Lord, let their reverences not confer the pabba*gg*â ordination on a son without his father's and mother's permission.'

Then the Blessed One taught the Sakka Suddhodana (&c., see chap. 39. 7).

'Let no son, O Bhikkhus, receive the pabba*gg*â ordination without his father's and mother's permission. He who confers the pabba*gg*â ordination (on a son without that permission), is guilty of a dukka*t*a offence.'

55.

Then the Blessed One, after having resided at Kapilavatthu as long as he thought fit, went forth to Sâvatthi. Wandering from place to place he came to Sâvatthi. There the Blessed One dwelt at Sâvatthi, in the *G*etavana, the Ârâma of Anâthapi*nd*ika.

At that time a family who devoted themselves to the (especial) service of the venerable Sâriputta sent a boy to the venerable Sâriputta (with this message):

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[1] Nanda was a son of Mahâpa*g*âpatî, a half-brother of the Buddha. See the story of his conversion in Rh. D.'s Buddhist Birth Stories, p. 128 (later and fuller accounts can be seen in Hardy, Manual, p. 204 seq.; Beal, Romantic Legend, p. 369 seq.)

'Might the Thera confer the pabba*gg*â ordination on this boy.' Now the venerable Sâriputta thought: 'The Blessed One has established the rule[1] that no one may ordain two novices, and I have already one novice, Râhula. Now what am I to do?'

He told the thing to the Blessed One.

'I allow, O Bhikkhus, a learned, competent Bhikkhu to ordain two novices, or to ordain as many novices as he is able to administer exhortation and instruction to.'

56.

Now the novices thought: 'How many precepts[2] are there for us, and in what (precepts) are we to exercise ourselves?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, ten precepts for the novices, and the exercise of the novices in these (ten precepts), viz. abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver. I pre-

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[1] See chap. 52.

[2] Sikkhâpadâni, literally, 'Paths of Training.' Compare chap. 60.

scribe, O Bhikkhus, these ten precepts for the novices, and the exercise of the novices in these (ten precepts).'

57.

1. At that time novices did not show reverence and confidence towards the Bhikkhus, and did not live in harmony with them. The Bhikkhus were annoyed, murmured, and became angry: 'How can the novices not show reverence and confidence towards the Bhikkhus, and not live in harmony with them?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you inflict punishment upon a novice in five cases: When he is intent on the Bhikkhus' receiving no alms; when he is intent on the Bhikkhus' meeting with misfortune; when he is intent on the Bhikkhus' finding no residence; when he abuses and reviles the Bhikkhus; when he causes divisions between Bhikkhus and Bhikkhus. I prescribe, O Bhikkhus, that in these five cases you inflict punishment upon a novice.'

2. Now the Bhikkhus thought: 'What punishment are we to inflict?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you forbid them (certain places, for instance, their own residences).'

At that time Bhikkhus forbad novices the whole Sa*m*ghârâma. The novices, who were not admitted to the Sa*m*ghârâma, went away, or returned to the world, or went over to Titthiya schools.

They told this thing to the Blessed One.

'Let them not, O Bhikkhus, forbid (novices) the whole Saṃghârâma. He who does so, commits a dukkaṭa offence. I prescribe, O Bhikkhus, that (the Bhikkhus) forbid (a novice) the place where he lives or which he uses to frequent.'

3. At that time Bhikkhus forbad the novices the use of (certain kinds of) food that is taken with the mouth. People, when they prepared rice-milk to drink or meals for the Saṃgha, said to the novices: 'Come, reverend Sirs, drink rice-milk; come, reverend Sirs, take food.' The novices replied: 'It is impossible, friends; the Bhikkhus have issued a forewarning (against us).' The people were annoyed, murmured, and became angry, thinking: 'How can their reverences forbid novices the use of all food that is taken with the mouth?'

They told this thing to the Blessed One.

'Let them not, O Bhikkhus, forbid (novices) food that is taken with the mouth. He who does so, commits a dukkaṭa offence.'

End of the section about punishment (of novices).

58.

At that time the *Kh*abbaggiya[1] Bhikkhus laid a ban upon novices without the consent of the upa*ggh*âyas (of those novices). The upa*ggh*âyas

[1] Here first appear the *Kh*abbaggiya Bhikkhus (the company of the 'six Bhikkhus', with their attendants), the constant and indefatigable evil-doers throughout the whole Vinaya-Piṭaka. Buddhaghosa (on *K*ullavagga I, 1) says that Pa*nd*uka and Lohitaka belonged to this company, and also Assa*g*i and Punabbasu are mentioned as *Kh*abbaggiyas (see Childers s. v. *kh*abbaggiyo).

searched after them, thinking: 'How is it that our novices have disappeared?' The Bhikkhus said: 'The *Kh*abbaggiya Bhikkhus, friends, have laid a ban upon them.' The upa*ggh*âyas were annoyed, &c.: 'How can the *Kh*abbaggiya Bhikkhus lay a ban upon our novices without having obtained our consent?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, lay a ban (upon novices) without consent of the upa*ggh*âyas. He who does, commits a dukka*t*a offence.'

59.

At that time the *Kh*abbaggiya Bhikkhus drew the novices of senior Bhikkhus over (to themselves). The Theras, who were obliged to get themselves teeth-cleansers and water to rinse their mouths with, became tired.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, draw the followers of another Bhikkhu over to himself. He who does, commits a dukka*t*a offence.'

60.

At that time a novice, Ka*nd*aka by name, who was a follower of the venerable Upananda Sakyaputta, had sexual intercourse with a Bhikkhunî, Ka*nd*akâ by name. The Bhikkhus were annoyed, &c.: 'How can a novice abandon himself to such conduct?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you expel a novice (from the fraternity) in the following ten cases: When he destroys life; when he commits theft; when he commits impurity; when he is a liar; when he drinks strong drinks; when he speaks against the Buddha; when he speaks against the Dhamma; when he speaks against the Sa*m*gha; when he holds false doctrines; when he has sexual intercourse with Bhikkhunîs[1]. In these ten cases I prescribe, O Bhikkhus, that you expel the novice (from the fraternity).'

61.

At that time, &c.[2]

'Let a eunuch, O Bhikkhus, who has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

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[1] The case of the novice's committing sexual intercourse with a Bhikkhunî can have found its place here only by a negligence of the redactor, as it is comprised already in the third of the ten cases (the novice's committing impurity). Buddhaghosa (who of course never admits anything like an inadvertence of the holy Theras by whom the Vinaya is compiled) says that the third case and the tenth are distinguished here, because a person that has simply committed an impurity may receive the ordination, if he is willing to refrain himself in future; whilst a bhikkhunîdûsaka cannot be ordained in any case (see chap. 67).

[2] Tena kho pana samayena aññataro pa*nd*ako bhikkhûsu pabbagito hoti, so dahare dahare bhikkhû upasa*m*kamitvâ eva*m* vadeti: etha ma*m* âyasmanto dûsethâ 'ti. Bhikkhû apasâdenti: nassa pa*nd*aka, vinassa pa*nd*aka, ko tayâ attho 'ti. So bhikkhûhi apasâdito mahante mahante moligalle (Buddhaghosa: thûlasarîre) sâma*n*ere upasa*m*kamitvâ eva*m* vadeti: etha ma*m* âvuso dûsethâ

62.

1. At that time there was a certain person of an old family, whose kinsmen had died away; he was delicately nurtured. Now this person of an old family, whose kinsmen had died away, thought: 'I am delicately nurtured; I am not able to acquire new riches or to augment the riches which I possess. What shall I do in order that I may live a life of ease and without pain?'

Then this person of an old family, whose kinsmen had died away, gave himself the following answer: 'There are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from wind. What if I were to procure myself an alms-bowl and robes on my own account, and were to have my hair and beard cut off, to put on yellow robes, to go to the Ârâma, and to live there with the Bhikkhus.'

2. Then that person of an old family, whose kinsmen had died away, procured himself an alms-bowl and robes on his own account, had his hair and beard cut off, put on yellow robes, went to the Ârâma, and respectfully saluted the Bhikkhus. The

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'ti. Sâma*n*erâ apasâdenti: nassa pa*nd*aka, vinassa pa*nd*aka, ko tayâ attho 'ti. So sâma*n*erehi apasâdito hatthibha*nd*e assabha*nd*e upasa*m*kamitvâ eva*m* vadeti: etha ma*m* âvuso dûsethâ 'ti. Hatthibha*nd*â assabha*nd*â dûsesu*m*. Te ugg*h*âyanti khîyanti vipâ*k*enti: pa*nd*akâ ime sama*n*â Sakyaputtiyâ, ye pi imesa*m* na pa*nd*akâ te pi pa*nd*ake dûsenti, eva*m* ime sabbeva abrahma*k*ârino 'ti. Assosu*m* kho bhikkhû hatthibha*nd*âna*m* assabha*nd*âna*m* ugg*h*âyantâna*m* khîyantâna*m* vipâ*k*entâna*m*. Atha kho te bhikkhû bhagavato etam attha*m* âro*k*esu*m*.

Bhikkhus said to him: 'How many years, friend, have elapsed since your upasampadâ?'

'What does that mean, friends, "years elapsed since the upasampadâ?"'

'And who is your upagghâya, friend?'

'What does that word upagghâya mean, friends?'

The Bhikkhus said to the venerable Upâli: 'Pray, friend Upâli, examine this ascetic.'

3. Then that person of an old family, whose kinsmen had died away, when being examined by the venerable Upâli, told him the whole matter. The venerable Upâli told this thing to the Bhikkhus; the Bhikkhus told this thing to the Blessed One.

'Let a person, O Bhikkhus, who has furtively attached himself to the Samgha, if he has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).

'Let a person, O Bhikkhus, who has gone over to the Titthiyas' (&c., as in chap. 61).

63.

1. At that time there was a serpent who was aggrieved at, ashamed of, and conceived aversion for his having been born as a serpent. Now this serpent thought: 'What am I to do in order to become released from being a serpent, and quickly to obtain human nature?' Then this serpent gave himself the following answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the truth; they keep the precepts of morality, and are endowed with all virtues. If

I could obtain pabbaggâ with the Sakyaputtiya Samanas, I should be released from being a serpent and quickly obtain human nature.'

2. Then that serpent, in the shape of a youth, went to the Bhikkhus, and asked them for the pabbaggâ ordination; the Bhikkhus conferred on him the pabbaggâ and upasampadâ ordinations.

At that time that serpent dwelt together with a certain Bhikkhu in the last Vihâra (near the boundary wall of the Getavana). Now that Bhikkhu, having arisen in the night, at dawn, was walking up and down in the open air. When that Bhikkhu had left (the Vihâra), that serpent, who thought himself safe (from discovery), fell asleep (in his natural shape). The whole Vihâra was filled with the snake's body; his windings jutted out of the window.

3. Then that Bhikkhu thought: 'I will go back to the Vihâra,' opened the door, and saw the whole Vihâra filled with the snake's body, the windings jutting out of the window. Seeing that he was terrified and cried out. The Bhikkhus ran up, and said to that Bhikkhu: 'Why did you cry out, friend?' 'This whole Vihâra, friends, is filled with a snake's body; the windings jut out of the window.'

Then that serpent awoke from that noise and sat down on his seat. The Bhikkhus said to him: 'Who are you, friend?' 'I am a serpent, reverend Sirs.' 'And why have you done such a thing, friend?' Then that Nâga told the whole matter to the Bhikkhus; the Bhikkhus told it to the Blessed One.

4. In consequence of that and on this occasion the Blessed One, having ordered the fraternity of

Bhikkhus to assemble, said to that serpent: 'You serpents are not capable of (spiritual) growth in this doctrine and discipline. However, serpent, go and observe fast on the fourteenth, fifteenth, and eighth day of each half month; thus will you be released from being a serpent and quickly obtain human nature.'

Then that serpent, who thought, 'I am not capable of (spiritual) growth in this doctrine and discipline,' became sad and sorrowful, shed tears, made an outcry, and went away.

5. Then the Blessed One said to the Bhikkhus: 'There are two occasions, O Bhikkhus, on which a serpent (who has assumed human shape) manifests his true nature: when he has sexual intercourse with a female of his species, and if he thinks himself safe (from discovery) and falls asleep. These, O Bhikkhus, are the two occasions on which a serpent manifests his true nature.

'Let an animal, O Bhikkhus, that has not received the upasampadâ ordination, not receive it; if it has received it, let it be expelled (from the fraternity).'

64.

1. At that time a certain young man deprived his mother of life. He was grieved, ashamed, and loathed this sinful deed. Now this young man thought: 'What am I to do to get rid of my sinful deed?' Then this young man gave himself this answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life, &c. If I could obtain

pabbaggâ with the Sakyaputtiya Samanas, I might get rid of my sinful deed.'

2. Then that young man went to the Bhikkhus and asked them for the pabbaggâ ordination. The Bhikkhus said to the venerable Upâli: 'Formerly, friend Upâli, a serpent in the shape of a youth received the pabbaggâ ordination with the Bhikkhus; pray, friend Upâli, examine this young man.' Then that young man, when examined by the venerable Upâli, told him the whole matter. The venerable Upâli told it to the Bhikkhus; the Bhikkhus told it to the Blessed One.

'Let a person, O Bhikkhus, that is guilty of matricide, if he has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

65.

At that time a certain young man deprived his father of life (&c., as in chap. 64).

'Let a person, O Bhikkhus, that is guilty of parricide, &c.'

66.

1. At that time a number of Bhikkhus were travelling on the road from Sâketa to Sâvatthi. On the road robbers broke forth, robbed some of the Bhikkhus, and killed some of them. Then royal soldiers came from Sâvatthi and caught some of the robbers; others of them escaped. Those who had escaped, received pabbaggâ with the Bhikkhus; those who had been caught, were led to death.

2. Then those who had been ordained, saw those robbers who were being led to death; seeing them they said: 'It is well that we have escaped; had we been caught, we should also be killed thus.' The Bhikkhus said to them: 'Why, what have you done, friends?' Then those (robbers) who had been ordained, told the whole matter to the Bhikkhus. The Bhikkhus told this thing to the Blessed One.

'Those Bhikkhus, O Bhikkhus, were Arahats. Let a person, O Bhikkhus, that has murdered an Arahat, if this person has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

67.

At that time a number of Bhikkhunîs were travelling on the road from Sâketa to Sâvatthi. On the road robbers broke forth, robbed some of the Bhikkhunîs, and violated some of them. Then royal soldiers (&c., as in chap. 66).

The Bhikkhus told this thing to the Blessed One.

'Let a person, O Bhikkhus, that has violated a Bhikkhunî (or, that has had sexual intercourse with a Bhikkhunî), (&c., as in chap. 66).

'Let a person, O Bhikkhus, that has caused a schism among the Sa*m*gha, &c.

'Let a person, O Bhikkhus, that has shed (a Buddha's) blood,' &c.

68.

At that time a certain hermaphrodite had received pabba*gg*â with the Bhikkhus; so karoti pi kârâpeti pi.

They told this thing to the Blessed One.

'Let a hermaphrodite, O Bhikkhus,' &c.

69.

1. At that time the Bhikkhus conferred the upasampadâ ordination on a person that had no upa*ggh*âya.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, who has no upa*ggh*âya, receive the upasampadâ ordination. He who confers the upasampadâ ordination (on such a person), commits a dukka*t*a offence.'

2. At that time the Bhikkhus conferred the upasampadâ ordination with the Sa*m*gha as upa*ggh*âya.

They told this thing to the Blessed One.

'Let no one receive the upasampadâ ordination with the Sa*m*gha as upa*ggh*âya. He who confers the upasampadâ ordination (in such a way), commits a dukka*t*a offence.'

3. At that time the Bhikkhus conferred the upasampadâ ordination with a number of Bhikkhus[1] as upa*ggh*âya (&c., as before).

4. At that time the Bhikkhus conferred the upa-

[1] I.e. not with the whole fraternity residing at that place, but with a part of it.

sampadâ ordination with a eunuch as upa*ggh*âya, &c.; with a person that had furtively attached himself (to the Sa*m*gha) as upa*ggh*âya; with a person that was gone over to the Titthiyas as upa*ggh*âya; with an animal as upa*ggh*âya; with a person that was guilty of matricide as upa*ggh*âya; with a person that was guilty of parricide as upa*ggh*âya; with a person that had murdered an Arahat as upa*ggh*âya; with a person that had violated a Bhikkhunî as upa*ggh*âya; with a person that had caused a schism among the Sa*m*gha as upa*ggh*âya; with a person that had shed (a Buddha's) blood as upa*ggh*âya; with a hermaphrodite as upa*ggh*âya.

They told this thing to the Blessed One.

'Let no one,' &c. (as in the first clause).

70.

1. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had no alms-bowl. They received alms with their hands. People were annoyed, murmured, and became angry, saying, 'Like the Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination without having an alms-bowl. He who confers the upasampadâ ordination (on a person that has not), commits a dukka*t*a offence.'

2. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had no robes. They went out for alms naked. People were annoyed (&c., as in § 1).

3. At that time the Bhikkhus conferred the upa-

sampadâ ordination on persons that had neither alms-bowl nor robes. They went out for alms naked and (received alms) with their hands. People were annoyed (&c., as in § 1).

4. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed alms-bowls. After the ordination (the owners) took their alms-bowls back; (the Bhikkhus) received alms with their hands. People were annoyed (&c. . . . . down to): 'Like the Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination who has borrowed the alms-bowl. He who confers,' &c. (as in the first clause).

5. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed robes. After the ordination (the owners) took their robes back; (the Bhikkhus) went out for alms naked. People were annoyed (&c., as in § 1 to the end).

6. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed alms-bowls and robes, &c.

Here end the twenty cases in which upasampadâ is forbidden.

71.

1. At that time the Bhikkhus conferred the pabba*gg*â ordination on a person whose hands were cut off, on a person whose feet were cut off, whose hands and feet were cut off, whose ears were cut off, whose nose was cut off, whose ears and nose were cut off, whose fingers were cut off, whose

thumbs were cut off, whose tendons (of the feet) were cut, who had hands like a snake's hood[1], who was a hump-back, or a dwarf, or a person that had a goître, that had been branded, that had been scourged, on a proclaimed robber, on a person that had elephantiasis, that was afflicted with bad illness, that gave offence (by any deformity) to those who saw him, on a one-eyed person, on a person with a crooked limb, on a lame person, on a person that was paralysed on one side, on a cripple[2], on a person weak from age, on a blind man, on a dumb man, on a deaf man, on a blind and dumb man, on a blind and deaf man, on a deaf and dumb man, on a blind, deaf and dumb man.

They told this thing to the Blessed One.

'Let no person, O Bhikkhus, whose hands are cut off, receive the pabba*gg*â ordination. Let no person whose feet are cut off, receive the pabba*gg*â ordination, &c. (each of the above cases being here repeated). He who confers the pabba*gg*â ordination (on such persons), is guilty of a dukka*t*a offence.'

Here end the thirty-two cases in which pabba*gg*â is forbidden.

End of the ninth Bhâ*n*avâra.

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[1] 'Whose fingers are grown together, like bats' wings' (Buddhaghosa).

[2] Buddhaghosa (Berlin MS.) explains '*kh*inniriyâpatha' by 'pidhasappi.' We ought to read, no doubt, pi*th*asappi, which is Sanskrit pi*th*asarpin, a cripple that is moved on in a rolling chair.

72.

1. At that time the *Kh*abbaggiya Bhikkhus gave a nissaya to shameless Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, give a nissaya to shameless Bhikkhus. He who does, is guilty of a dukka*t*a offence.'

At that time some Bhikkhus lived in dependence on shameless Bhikkhus (i. e. they received a nissaya from them, they chose them for their upa*g*-*gh*âyas or â*k*ariyas); ere long they became also shameless, bad Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, live in dependence on shameless Bhikkhus. He who does, is guilty of a dukka*t*a offence.'

2. Now the Bhikkhus thought: 'The Blessed One has prescribed that we shall not give a nissaya to shameless Bhikkhus, nor live in dependence on shameless Bhikkhus. Now how are we to discern modest and shameless persons?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you wait first four or five days until you have seen how a Bhikkhu behaves to the other Bhikkhus.'

73.

1. At that time a certain Bhikkhu was travelling on the road in the Kosala country. Now this Bhikkhu thought: 'The Blessed One has prescribed that we shall not live without a nissaya (of an â*k*ariya and

an upagghâya); now I want a nissaya, but I am travelling. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a travelling Bhikkhu who can get no nissaya, to live without a nissaya.'

2. At that time two Bhikkhus were travelling on the road in the Kosala country. They came to a certain residence; there one of the two Bhikkhus was taken ill. Now that sick Bhikkhu thought: 'The Blessed One has prescribed that we shall not live without a nissaya; now I want a nissaya, but I am sick. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a sick Bhikkhu who can get no nissaya, to live without a nissaya.'

3. Now the other Bhikkhu, who nursed that sick Bhikkhu, thought: 'The Blessed One has prescribed, &c.; now I want a nissaya, but this Bhikkhu is sick. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a Bhikkhu who is nursing a sick Bhikkhu, if he can get no nissaya and the sick asks him (to remain with him), to live without a nissaya.'

4. At that time a certain Bhikkhu lived in the forest; he had a dwelling-place where he lived pleasantly. Now this Bhikkhu thought: 'The Blessed One has prescribed, &c.; now I want a nissaya, but I live in the forest and have a dwelling-place where I live pleasantly. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a Bhikkhu living in the forest who finds a place where he may live pleasantly,

and who can get (there) no nissaya, to live without a nissaya (saying to himself): "If a proper person to give me nissaya comes hither, I will take nissaya of that person."'

74.

1. At that time there was a person that desired to receive the upasampadâ ordination from the venerable Mahâkassapa. Then the venerable Mahâkassapa sent a messenger to the venerable Ânanda: 'Come, Ânanda, and recite the upasampadâ proclamation for this person.' The venerable Ânanda said: 'I cannot pronounce the Thera's (i. e. Mahâkassapa's) name; the Thera is too venerable compared with me.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use also the family name (of the upa*ggh*âya, instead of his proper name) in the proclamation.'

2. At that time there were two persons that desired to receive the upasampadâ ordination from the venerable Mahâkassapa. They quarrelled with each other. (One said): 'I will receive the upasampadâ ordination first.' (The other said): 'Nay, I will receive it first.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to ordain two persons by one proclamation.'

3. At that time there were persons who desired to receive the upasampadâ ordination from different Theras. They quarrelled with each other. (One said): 'I will receive the upasampadâ ordina-

tion first.' (The other said): 'Nay, I will receive it first.' The Theras said: 'Well, friends, let us ordain them altogether by one proclamation.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to ordain two or three persons by one proclamation, provided they have the same upa*ggh*âya, but not if they have different upa*ggh*âyas.'

75.

At that time the venerable Kumârakassapa had received the upasampadâ ordination when he had completed the twentieth year from his conception (but not from his birth). Now the venerable Kumârakassapa thought: 'The Blessed One has forbidden us to confer the upasampadâ ordination on persons under twenty years of age[1], and I have completed my twentieth year (only) from my conception. Have I, therefore, received the upasampadâ ordination, or have I not received it?'

They told this thing to the Blessed One.

'When, O Bhikkhus, in the womb the first thought rises up (in the nascent being), the first consciousness manifests itself, according to this the (true) birth should be reckoned. I allow you, O Bhikkhus, to confer the upasampadâ ordination on persons that have completed the twentieth year from their conception (only).'

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[1] See chap. 49. 6.

76.

1. At that time ordained Bhikkhus were seen who were afflicted with leprosy, boils, dry leprosy, consumption, and fits.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that he who confers the upasampadâ ordination, ask (the person to be ordained) about the Disqualifications (for receiving the ordination). And let him ask, O Bhikkhus, in this way:

'Are you afflicted with the following diseases, leprosy, boils, dry leprosy, consumption, and fits?

'Are you a man?

'Are you a male?

'Are you a freeman?

'Have you no debts?

'Are you not in the royal service?

'Have your father and mother given their consent?

'Are you full twenty years old?

'Are your alms-bowl and your robes in due state?

'What is your name?

'What is your upa*ggh*âya's name?'

2. At that time the Bhikkhus asked the persons who desired to receive the upasampadâ ordination about the Disqualifications, without having them instructed beforehand (how to answer). The persons that desired to be ordained, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you first instruct (the persons desirous of being ordained), and then ask them about the Disqualifications.'

3. Then they instructed (the candidates) in the midst of the assembly; the persons desirous of being ordained became disconcerted, perplexed, and could not answer nevertheless.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you instruct them aside, and ask them about the Disqualifications before the assembly. And you ought, O Bhikkhus, to instruct them in this way: You ought first to cause them to choose an upa*ggh*âya; when they have chosen an upa*ggh*âya, their alms-bowl and robes must be shown to them, "This is your alms-bowl, this is your sa*m*ghâ*t*i, this is your upper robe, this is your under garment; come and place yourself here."'

4. Ignorant, unlearned Bhikkhus instructed them; the persons desirous of being ordained, though they had been instructed, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

'Let no ignorant, unlearned Bhikkhus, O Bhikkhus, instruct them. If they do, they commit a dukka*t*a offence. I prescribe, O Bhikkhus, that a learned, competent Bhikkhu instruct them.'

5. At that time persons instructed them who were not appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, instruct them without being appointed thereto. He who so instructs, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that an appointed Bhikkhu is to instruct them. And (this Bhikkhu), O Bhikkhus, is to be appointed in this way: One may either appoint himself, or one may appoint another person. And how is (a Bhikkhu) to

appoint himself? Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. N.N. desires to receive the upasampadâ ordination from the venerable N.N. If the Sa*m*gha is ready, I will instruct N.N." Thus one may appoint himself.

6. 'And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, &c. N.N. desires to receive the upasampadâ ordination from the venerable N.N. If the Sa*m*gha is ready, let N.N. instruct N.N." Thus one may appoint another person.

7. 'Then let that appointed Bhikkhu go to the person who desires to be ordained, and thus address him: "Do you hear, N.N.? This is the time for you to speak the truth, and to say that which is. When I ask you before the assembly about that which is, you ought, if it is so, to answer: 'It is;' if it is not so, you ought to answer: 'It is not.' Be not disconcerted, be not perplexed. I shall ask you thus: 'Are you afflicted with the following diseases, &c?'"'

8. (After the instruction, the instructor and the candidate) appeared together before the assembly.

'Let them not appear together. Let the instructor come first and proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. N.N. desires to receive the upasampadâ ordination from the venerable N.N.; he has been instructed by me. If the Sa*m*gha is ready, let N.N. come." Then let him be told: "Come on." Let him be told to adjust his upper robe (&c., see chap. 29. 2), to raise his joined hands, and to ask (the Sa*m*gha) for the upasampadâ ordination (by say-

ing), "I ask the Sa*m*gha, reverend Sirs, for the upasampadâ ordination; might the Sa*m*gha, reverend Sirs, draw me out (of the sinful world) out of compassion towards me. And for the second time, reverend Sirs, I ask, &c. And for the third time, reverend Sirs, I ask, &c."

9. 'Then let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N. If the Sa*m*gha is ready, let me ask N. N. about the Disqualifications.

'"Do you hear, N. N.? This is the time for you (&c., see § 7, down to:) you ought to answer: 'It is not.'"

'"Are you afflicted with the following diseases, &c.?"

10. 'Then let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N.; he is free from the Disqualifications; his alms-bowl and robes are in due state. N. N. asks the Sa*m*gha for the upasampadâ ordination with N. N. as upa*ggh*âya. If the Sa*m*gha is ready, &c.[1]"'

End of the regulations for the upasampadâ ordination[2].

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[1] Here follows the usual complete formula of a *ñ*atti*k*atuttha kamma; see chaps. 28. 4–6; 29. 3, &c.

[2] With these sections compare the previous chapters 12, 28 and following, 36 and following. The *ñ*attis prescribed in this chapter, together with the Three Refuges Formula prescribed in chap. 12, § 4, the whole of chap. 77, and the Four Interdictions form together

77.

'Then let them measure the shadow, tell (the newly-ordained Bhikkhu) what season and what date it is, tell him what part of the day it is, tell him the whole formula[1], and tell him the four Resources: "The religious life has the morsels of food given in alms for its resource (&c., as in chap. 30. 4)."'

End of the four Resources.

78.

1. At that time the Bhikkhus, after having conferred the upasampadâ ordination on a certain Bhikkhu, left him alone and went away. Afterwards, as he went alone (to the Ârâma), he met on the way his former wife. She said to him: 'Have you now embraced the religious life?' (He replied): 'Yes, I have embraced the religious life.' 'It is difficult to persons who have embraced religious life, to obtain sexual intercourse; come, let us have intercourse.' He practised intercourse with her, and, in consequence, came late (to the Ârâma). The Bhikkhus said: 'How is it, friend, that you are so late?'

2. Then that Bhikkhu told the whole matter to the Bhikkhus. The Bhikkhus told it to the Blessed One.

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the current ceremony of ordination (the upasampadâ-kammavâkâ) as now still in use in the Order. See the Journal of the Royal Asiatic Society, New Series, VII, p. 1.

[1] I. e., according to Buddhaghosa, repeat to him all the data specified before together, in order that he might be able to give a correct answer when asked about his spiritual age.

'I prescribe, O Bhikkhus, that you give a companion to a newly-ordained Bhikkhu, and that you tell him the four Interdictions:

'"A Bhikkhu who has received the upasampadâ ordination, ought to abstain from all sexual intercourse even with an animal. A Bhikkhu who practises sexual intercourse is no Samana and no follower of the Sakyaputta. As a man whose head is cut off, cannot live any longer with his trunk alone, thus a Bhikkhu who practises sexual intercourse is no Samana and no follower of the Sakyaputta. Abstain from doing so as long as your life lasts.

3. '"A Bhikkhu who has received the upasampadâ ordination, ought to abstain from taking what is not given to him, and from theft, even of a blade of grass. A Bhikkhu who takes what is not given to him, or steals it, if it is a pâda (i. e. a quarter of a kârshâpana), or of the value of a pâda, or worth more than a pâda, is no Samana and no follower of the Sakyaputta. As a sear leaf loosed from its stalk cannot become green again, thus a Bhikkhu who takes, &c. Abstain from doing so as long as your life lasts.

4. '"A Bhikkhu who has received the upasampadâ ordination, ought not intentionally to destroy the life of any being down to a worm or an ant. A Bhikkhu who intentionally kills a human being, down to procuring abortion, is no Samana and no follower of the Sakyaputta. As a great stone which is broken in two, cannot be reunited, thus a Bhikkhu who intentionally, &c. Abstain from doing so as long as your life lasts.

5. '"A Bhikkhu who has received the upasampadâ ordination, ought not to attribute to

himself any superhuman condition, and not to say even: 'I find delight in sojourning in an empty place.' A Bhikkhu who with bad intention and out of covetousness attributes to himself a superhuman condition, which he has not, and which he is not possessed of, a state of *gh*âna (mystic meditation), or one of the vimokkhas[1], or one of the samâdhis (states of self-concentration), or one of the samâpattis (the attainment of the four *gh*ânas and four of the eight vimokkhas), or one of the Paths (of sanctification), or one of the Fruits thereof, is no Sama*n*a and no follower of the Sakyaputta. As a palm tree of which the top sprout has been cut off, cannot grow again, thus a Bhikkhu who with bad intention, &c. Abstain from doing so as long as your life lasts."'

End of the four Interdicts.

79.

1. At that time a certain Bhikkhu against whom expulsion[2] had been pronounced for his refusal to see an offence (committed by himself), returned to

[1] The vimokkhas (literally, deliverances) are eight stages of meditation different from the four *gh*ânas. The characteristics of the different vimokkhas are specified by Childers s. v.

[2] This temporary expulsion (ukkhepaniyakamma), which is pronounced against Bhikkhus who refuse to see an offence committed by themselves (âpattiyâ adassane), or to atone for such an offence (âpattiyâ appa*t*ikamme), or to renounce a false doctrine (pâpikâya di*tth*iyâ appa*t*inissagge), must be distinguished from the definitive and permanent expulsion (nâsanâ) which is pronounced against Bhikkhus who have committed a pârâ*g*ika offence, or in cases like those treated of in chapters 61 seq.

the world. Afterwards he came back to the Bhikkhus and asked them for the upasampadâ ordination.

They told this thing to the Blessed One.

'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), returns to the world, and afterwards comes back to the Bhikkhus and asks them for the upasampadâ ordination, let them say to him: "Will you see that offence?" If he replies: "I will see it," let him be admitted to the pabba*gg*â ordination; if he replies: "I will not see it," let him not be admitted to the pabba*gg*â ordination.

2. 'When he has received the pabba*gg*â ordination let them say to him: "Will you see that offence?" If he says: "I will see it," let him be admitted to the upasampadâ ordination; if he says: "I will not see it," let him not be admitted to the upasampadâ ordination.

'When he has received the upasampadâ ordination (&c., as before). If he says: "I will see it," let him be restored[1]; if he says: "I will not see it," let him not be restored.

'When he has been restored, let them say to him: "Do you see that offence?" If he sees it, well and good; if he does not see it, let them expel him again, if it is possible to bring about unanimity (of the fraternity for the sentence of expulsion); if that is impossible, it is no offence to live and to dwell together (with such a Bhikkhu).

3. 'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal

[1] I. e. the sentence of expulsion is abolished; compare the Samanta Pâsâdikâ, ap. Minayeff, Prâtimoksha, p. 92.

to atone for an offence (committed by himself), &c.[1] When he has been restored, let them say to him: "Atone now for that offence." If he atones for it, well and good, &c.

4. 'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to renounce a false doctrine, &c.[2] When he has been restored, let them say to him: "Renounce now that false doctrine." If he renounces it, well and good, &c.'

End of the first Khandhaka, which is called the Great Khandhaka[3].

[1] As in §§ 1, 2. Instead of 'Will you see that offence?' and, 'I will see it,' read here: 'Will you atone for that offence?' and, 'I will atone for it.'

[2] As above. Read here: 'Will you renounce that false doctrine?' and, 'I will renounce it.'

[3] Here follow some *S*lokas, probably written in Ceylon, and an elaborate Table of Contents, both of which we leave untranslated. The *S*lokas are introductory to the Table of Contents (uddâna) and belong to it. A similar Table of Contents is found in the MSS. nearly after all the other Khandhakas.

SECOND KHANDHAKA.

(THE UPOSATHA CEREMONY, AND THE PÂTIMOKKHA.)

1.

1. At that time the blessed Buddha dwelt near Râgagaha, on the Gigghakûta mountain ('the Vulture's Peak'). At that time the Paribbâgakas belonging to Titthiya schools assembled on the fourteenth, fifteenth, and eighth day of each half month[1] and recited their Dhamma. The people went to them in order to hear the Dhamma. They were filled with favour towards, and were filled with faith in, the Paribbâgakas belonging to Titthiya schools; the Paribbâgakas belonging to Titthiya schools gained adherents.

2. Now when the Mâgadha king Seniya Bimbisâra was alone, and had retired into solitude, the following consideration presented itself to his mind: 'The Paribbâgakas belonging to Titthiya schools assemble now on the fourteenth, fifteenth, and eighth day of each half month and recite their Dhamma. The people go to them in order to hear the Dhamma. They are filled with favour towards, and are filled with faith in, the Paribbâgakas who belong to Titthiya

[1] One should be inclined to understand that the Paribbâgakas assembled twice each half month, on the eighth day of the pakkha and on the fourteenth or fifteenth day, according to the different length of the pakkha. However, chap. 4 makes it probable that not two days in each pakkha are to be understood, but three. Compare, however, the remark of Buddhaghosa, quoted in the note on chap. 34. 1.

schools; the Paribbâ*g*akas who belong to Titthiya schools gain adherents. What if the reverend ones (the Buddhist Bhikkhus) were to assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

3. Then the Mâgadha king Seniya Bimbisâra went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Mâgadha king Seniya Bimbisâra said to the Blessed One: 'Lord, when I was alone and had retired into solitude, the following consideration presented itself to my mind: "The Paribbâ*g*akas, &c.; what if the reverend ones were to assemble also on the fourteenth, fifteenth, and eighth day of each half month." Well, Lord, let the reverend ones assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

4. Then the Blessed One taught, incited, animated, and gladdened the Mâgadha king Seniya Bimbisâra by religious discourse; and the Mâgadha king Seniya Bimbisâra, having been taught . . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that you assemble on the fourteenth, fifteenth, and eighth day of each month.'

2.

At that time the Bhikkhus, considering that the Blessed One had ordered them to assemble on the fourteenth &c. day of each half month, assembled on the fourteenth &c. day of each half month and sat there silent. The people went to them in order to hear the Dhamma. They were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Sama*n*as, when they have assembled on the fourteenth &c. day of each half month, sit there silent, like the dumb, or like hogs? Ought they not to recite the Dhamma, when they have assembled?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that you recite the Dhamma, when you have assembled on the fourteenth &c. day of each half month.'

3.

1. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to his mind: 'What if I were to prescribe that the Bhikkhus recite as the Pâtimokkha[1] the precepts which I have promulgated to

[1] On the origin and the meaning of the title 'Pâtimokkha,' see our Introduction, p. xxvii.

them; this will be their Uposatha service (service of the fast-day).'

2. And the Blessed One, having left the solitude in the evening, in consequence of that and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, &c., this will be their Uposatha service. I prescribe you, O Bhikkhus, to recite the Pâtimokkha.

3. 'And you ought, O Bhikkhus, to recite it in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the Samgha: "Let the Samgha, reverend Sirs, hear me. To-day it is Uposatha, the fifteenth (of the half month). If the Samgha is ready, let the Samgha hold the Uposatha service and recite the Pâtimokkha. What ought to be first done by the Samgha? Proclaim the pârisuddhi[1], Sirs. I will recite the Pâtimokkha."

'"We hear it well and fix well the mind on it all of us[2]."

'"He who has committed an offence, may confess it; if there is no offence, you should remain silent; from your being silent I shall understand that the reverend brethen are pure (from offences). As a single person that has been asked a question, answers it, the same is the matter if before an

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[1] See chap. 22. If a Bhikkhu is prevented by disease from assisting to the Pâtimokkha ceremony, he is to charge another Bhikkhu with his pârisuddhi, i.e. with the solemn declaration that he is pure from the offences specified in the Pâtimokkha.

[2] These words are evidently the answer of the Bhikkhus then present to the proclamation of the pâtimokkhuddesaka.

assembly like this a question has been solemnly proclaimed three times: if a Bhikkhu, after a threefold proclamation, does not confess an existing offence which he remembers, he commits an intentional falsehood. Now, reverend brethren, an intentional falsehood has been declared an impediment[1] by the Blessed One. Therefore, by a Bhikkhu who has committed (an offence), and remembers it, and desires to become pure, an existing offence should be confessed; for if it has been confessed, it is treated duly."'

4.[2] 'Pâtimokkha*m*:' it is the beginning, it is the face (mukha*m*), it is the principal (pamukha*m*) of good qualities; therefore it is called 'pâtimokkha*m*[3].'

'Âyasmanto:' this word 'âyasmanto' is an expression of friendliness, an expression of respect, an appellation that infers respectfulness and reverence.

'Uddisissâmi:' I will pronounce, I will show, I will proclaim, I will establish, I will unveil, I will distinguish, I will make evident, I will declare.

'Ta*m*' (it): this refers to the Pâtimokkha.

'Sabbe va santâ' (all of us): as many as are present in that assembly, aged, young, and middle-aged (Bhikkhus), are denoted by 'sabbe va santâ[4].'

'Sâdhuka*m* su*n*oma' (we hear it well): admit-

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[1] See § 7.

[2] §§ 4–8 contain an explanation, word by word, of the formula given in § 3. This explanation is a portion of the ancient commentary on the Pâtimokkha which at the time of the redaction of the Vinaya Pi*t*aka has been admitted into it in its full extent (see the Introduction, p. xv seq.).

[3] See p. 241, note 1.

[4] See p. 1, note 5.

ting its authority, fixing our minds on it, we repeat the whole of it in our thoughts.

'Manasikaroma' (we fix our minds on it): we listen to it with concentrated, not perplexed, not confused thoughts.

5. 'Yassa siyâ âpatti' (he who has committed an offence): he who, whether an aged or young or middle-aged Bhikkhu, has committed some offence belonging to the five classes of offences or to the seven classes of offences[1].

'So âvikareyya:' he may show it, unveil it, make it evident, declare it before the Sa*m*gha (the full chapter of Bhikkhus), or before a small number, or before one person.

'Asantî âpatti' (a non-existing offence): an offence which has not been committed, or which has been committed and atoned for.

'Tu*n*hî bhavitabba*m*' (he ought to remain silent): he ought to accept (the recitation of the Pâtimokkha without any answer), he ought not to utter anything.

'Parisuddhâ 'ti vedissâmi' (I shall understand that they are pure): I shall infer, I shall know.

6. 'Yathâ kho pana pa*kk*ekapu*tth*assa veyyâkara*n*a*m* hoti' (as a single person that has been asked a question answers it): as a single person that has been asked a question by another one, would answer it, thus (those who are present) in that assembly ought to understand: 'He asks me.'

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[1] The five classes of offences are, the pârâ*g*ika, sa*m*ghâdisesa, pâ*k*ittiya, pâ*t*idesaniya, dukka*t*a offences; the seven classes, the pârâ*g*ika, sa*m*ghâdisesa, thulla*kk*aya, pâ*k*ittiya, pâ*t*idesaniya, dukka*t*a, dubbhâsita offences. See, for instance, *K*ullavagga IX, 3, 3.

'Evarûpâ parisâ' (an assembly like this): this refers to the assembly of Bhikkhus.

'Yâvatatiya*m* anussâvita*m* hoti' (it has been solemnly proclaimed three times): it has been solemnly proclaimed once, and the second time, and the third time.

'Saramâno' (remembering it): knowing it, being conscious of it.

'Santî âpatti' (an existing offence): an offence which has been committed, or which has been committed and not been atoned for.

'Nâvikareyya:' he does not show it, he does not unveil it, he does not make it evident, he does not declare it before the Sa*m*gha, or before a small chapter, or before one person.

7. 'Sampa*g*ânamusâvâd' assa hoti' (he commits an intentional falsehood): what is intentional falsehood? It is a sin[1].

'Antarâyiko dhammo vutto bhagavatâ' (it has been declared an impediment by the Blessed One): an impediment to what? An impediment to the attainment of the first *Gh*âna, an impediment to the attainment of the second . . . third . . . fourth *Gh*âna, an impediment to the attainment of the *Gh*ânas, Vimokkhas[2], Samâdhis (states of self-concentration), Samâpattis (the eight attainments of the four *Gh*ânas and four of the eight Vimokkhas),

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[1] The Pâli text has 'dukka*t*a.' We cannot interpret here dukka*t*a in the technical sense of a dukka*t*a offence (see the Introduction, p. xxiv), for intentional falsehood belongs to the class of the pâ*k*ittiya offences, among which it occupies the first place.

[2] See the note on I, 78, 5.

the states of renunciation, of escape (from the world), of seclusion, of (all) good qualities.

'Tasmâ:' for that reason.

'Saramânena' (by him who remembers it): by him who knows it and is conscious of it.

'Visuddhâpekkhena' (by him who desires to become pure): by him who wishes to atone for it and to make himself pure of it.

8. 'Santî âpatti' . . . (see § 6).

'Âvikâtabbâ' (it is to be confessed): it is to be confessed before the Sa*m*gha, or before a small chapter, or before one person.'

'Âvikatâ hi 'ssa phâsu hoti' (for if it has been confessed, it is treated duly): duly for what purpose? In the due way for the attainment of the first *Gh*âna (and so on, as in § 7, down to:) of (all) good qualities.

4.

1. At that time the Bhikkhus, considering that the Pâtimokkha recitation had been instituted by the Blessed One, recited the Pâtimokkha every day.

They told this thing to the Blessed One.

'The Pâtimokkha, O Bhikkhus, is not to be recited every day. He who recites it (every day), commits a dukka*t*a offence. I ordain, O Bhikkhus, to recite the Pâtimokkha on the Uposatha day.'

2. At that time the Bhikkhus, considering that it had been prescribed by the Blessed One to recite the Pâtimokkha on the Uposatha day, recited the Pâtimokkha three times each half month, on the fourteenth, fifteenth, and eighth day of each half month.

They told this thing to the Blessed One.

'The Pâtimokkha, O Bhikkhus, is not to be recited three times each half month. He who recites it (three times), commits a dukka*t*a offence. I prescribe, O Bhikkhus, that you recite the Pâtimokkha once each half month, on the fourteenth or on the fifteenth day.'

5.

1. At that time the *Kh*abbaggiya Bhikkhus recited the Pâtimokkha according as they lived together, every one before his own companions.

They told this thing to the Blessed One.

'The Pâtimokkha, O Bhikkhus, is not to be recited according as (the Bhikkhus) live together, by every one before his own companions. He who recites it (in that way), commits a dukka*t*a offence. I prescribe, O Bhikkhus, that the Uposatha service is to be held by the complete fraternity.'

2. Now the Bhikkhus thought: 'The Blessed One has prescribed that the Uposatha service is to be held by the complete fraternity. How far does completeness extend, as far as one residence (or one district), or all over the earth?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that completeness is to extend as far as one residence.'

3. At that time the reverend Mahâ Kappina dwelt near Râ*g*agaha, in the deer park of Maddaku*kkh*i. Now (one day) when the reverend Mahâ Kappina was alone and had retired into solitude, the following consideration presented itself to his mind: 'Shall I go to the Uposatha service or shall I not go? Shall I go to the functions of the Order

or shall I not go? Indeed I have become pure by the highest purity (i. e. I have reached Arahatship or Nirvâ*n*a).'

4. Then the Blessed One, understanding by the power of his mind the reflection which had arisen in Mahâ Kappina's mind, disappeared from the Gi*ggh*a-kû*t*a mountain and appeared in the deer park of Maddaku*kkh*i, before the reverend Mahâ Kappina (as quickly) as a strong man might stretch his bent arm out, or draw his outstretched arm back. The Blessed One sat down on a seat laid out for him, and the reverend Mahâ Kappina, after having respectfully saluted the Blessed One, sat down also near him.

5. When the reverend Mahâ Kappina was seated near him, the Blessed One said to him: 'When you were alone, Kappina, and had retired into solitude, has not the following consideration presented itself to your mind: "Shall I go (&c., as in § 3 down to:) by the highest purity?"'

'Even so, Lord.'

'If you Brâhma*n*as do not honour, do not regard, do not revere, do not pay reverence to the Uposatha, who will then honour, regard, revere, pay reverence to the Uposatha? Go to the Uposatha, O Brâhma*n*a, do not neglect to go; go to the functions of the Order, do not neglect to go.' The reverend Mahâ Kappina promised the Blessed One to do so (by saying), 'Even so, Lord.'

6. Then, having taught, incited, animated, and gladdened the reverend Mahâ Kappina by a religious discourse, the Blessed One disappeared from the deer park of Maddaku*kkh*i, from the presence of the reverend Mahâ Kappina, and appeared on the

Gi*ggh*akû*t*a mountain (as quickly) as a strong man might stretch his bent arm out, or draw his outstretched arm back.

6.

Now the Bhikkhus thought: 'The Blessed One has prescribed that completeness (of the assembled fraternity) is to extend as far as one residence[1]. Now how far does one residence extend?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you determine a boundary. And it ought to be determined, O Bhikkhus, in this way: First the landmarks are to be proclaimed: a landmark consisting in a mountain, in a rock, in a wood, in a tree, in a path, in an ant-hill, in a river, in a piece of water. The landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Samgha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha, as the landmarks have been proclaimed all around, by these landmarks determine the boundary for common residence and communion of Uposatha. This is the *ñ*atti. Let the Sa*m*gha, reverend Sirs, hear me. The Sa*m*gha determines the boundary (&c., as above). Thus I understand."'

7.

1. At that time the *Kh*abbaggiya Bhikkhus, considering that fixing of boundaries had been

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[1] See chap. 5. 2.

prescribed by the Blessed One, fixed boundaries of excessive extension, of four yo*g*anas, five yo*g*anas, six yo*g*anas. The Bhikkhus who came to the Uposatha, arrived when the Pâtimokkha was being recited, or when it had just been recited, or they were obliged to stay the night on the way.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, determine a boundary of excessive extension, of four, five, or six yo*g*anas. He who determines (such a boundary), commits a dukka*t*a offence. I prescribe, O Bhikkhus, that you determine boundaries of three yo*g*anas' extent at most.'

2. At that time the *Kh*abbaggiya Bhikkhus determined a boundary which extended to the opposite side of a river. The Bhikkhus who came to the Uposatha, were carried down (by the river), and their alms-bowls and robes were carried away.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, determine a boundary which extends to the opposite side of a river. He who determines (such a boundary), commits a dukka*t*a offence. I allow you, O Bhikkhus, if there is a regular communication by a ferry boat or a dike, at such places to determine a boundary which extends also to the opposite side of the river.'

8.

1. At that time the Bhikkhus recited the Pâtimokkha in their successive cells without appointing (a certain place for doing so). The Bhikkhus who

arrived (from distant places), did not know where the Uposatha was to be held that day.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the Pâtimokkha in the successive cells without appointing a certain place for it. He who recites it (in this way), commits a dukka*t*a offence. I prescribe, O Bhikkhus, the holding of Uposatha after having fixed upon an Uposatha hall, wherever the Sa*m*gha likes, a Vihâra, or an A*ddh*ayoga, or a storied building, or a house, or a cave[1]. And you ought to appoint it in this way:

2. 'Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha appoint the Vihâra called N. N. to be our Uposatha hall. This is the *ñ*atti. Let the Sa*m*gha, reverend Sirs, hear me. The Sa*m*gha appoints, &c. Thus I understand."'

3. At that time there were in a certain residence (or district) two Uposatha halls fixed upon. The Bhikkhus assembled in both places, because (some of them) thought, 'The Uposatha will be held here;' (and some), 'It will be held there.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, fix upon two Uposatha halls in one district. He who does so, commits a dukka*t*a offence. I ordain, O Bhikkhus, the abolishing of one of them[2], and the holding of Uposatha (only) in one place.

4. 'And you ought to abolish it, O Bhikkhus, in this way: Let a learned, competent Bhikkhu pro-

[1] See the note on I, 30, 4.

[2] I. e. to abolish the character of uposathâgâra, conferred on the Vihâra &c. by the act of sammuti.

claim the following *ñatti* before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, the Sa*m*gha may abolish the Uposatha hall called N.N. This is the *ñatti*. Let the Sa*m*gha, &c. Thus I understand."'

9.

1. At that time in a certain district too small an Uposatha hall had been appointed. On the day of Uposatha a great assembly of Bhikkhus met together. The Bhikkhus heard the Pâtimokkha sitting outside the site fixed upon. Now those Bhikkhus thought: 'The Blessed One has promulgated the precept that Uposatha is to be held after an Uposatha hall has been fixed upon, and we have heard the Pâtimokkha sitting outside the site fixed upon. Have we therefore (duly) held Uposatha or have we not held it?'

They told this thing to the Blessed One.

'Whether (a Bhikkhu) be seated inside or outside the site fixed upon, provided he hears the Pâtimokkha, Uposatha has been duly held by him.

2. 'Therefore, O Bhikkhus, let the Sa*m*gha determine as large an uposatha-pamukha[1] as it desires. And it ought to be determined, O Bhikkhus, in this way: First the landmarks are to be proclaimed. The landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following *ñatti*

[1] Uposatha-pamukha (literally, that which has the Uposatha at its head, or, that which is situated in front of the Uposatha) evidently means the place around the uposathâgâra, in which the Pâtimokkha recitation may be heard as well as in the uposathâgâra itself.

before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha, as the landmarks have been proclaimed all around, determine an uposathapamukha by these landmarks. This is the *ñ*atti. Let the Sa*m*gha, &c. Thus I understand."'

10.

At that time in a certain district on the day of Uposatha the young Bhikkhus, who had assembled first, thought: 'The Theras do not come yet,' and went away. The Uposatha service was held after the right time.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that on the Uposatha day the Theras ought to assemble first.'

11.

At that time there were at Râ*g*agaha several residences (of Bhikkhus) within the same boundary. Now the Bhikkhus quarrelled: (some of them said), 'The Uposatha shall be held in our residence;' (others said), 'It shall be held in our residence.'

They told this thing to the Blessed One.

'There are, O Bhikkhus, several (Bhikkhu) residences within the same boundary; now the Bhikkhus quarrel: (some of them say), "The Uposatha shall be held in our residence;" (others say), "It shall be held in our residence." Let those Bhikkhus, O Bhikkhus, assemble in one place all of them and hold Uposatha there, or let them assemble where

the senior Bhikkhu dwells and hold Uposatha there. But in no case is Uposatha to be held by an incomplete congregation. He who holds it (in that way), commits a dukka*t*a offence.'

12.

1. At that time the reverend Mahâ Kassapa, when going to the Uposatha from Andhakavinda to Râ*g*agaha, and crossing a river on his way, was nearly[1] being carried away (by the river)[2]; and his robes got wet. The Bhikkhus said to the reverend Mahâ Kassapa: 'How have your robes got wet, friend?' (He replied): 'As I was going, friends, to the Uposatha from Andhakavinda to Râ*g*agaha, and crossing a river on my way, I was nearly being carried away (by the river); thus my robes have become wet.'

They told this thing to the Blessed One.

'Let the Sa*m*gha, O Bhikkhus, confer on the boundary which it has determined for common

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[1] 'Mana*m* vu*lh*o ahosi.' Buddhaghosa: 'îsaka*m* appattavu*lh*abhâvo ahosi.' Mana*m* is evidently the equivalent of Sanskrit manâk.

[2] Buddhaghosa's note on this passage contains some details regarding the way which Mahâ Kassapa went. Andhakavinda is three gâvuta distant from Râ*g*agaha. There were eighteen (? the MS. reads: a*tth*âra mahâvihârâ) great Vihâras around Râ*g*agaha included by the same boundary which Buddha himself had consecrated. The Uposatha service for this whole district was performed in the Ve*l*uvana monastery. The river which Mahâ Kassapa crossed on his way to the Ve*l*uvana was the Sappinî, which rises in the Gi*ggh*akû*t*a mountain.

residence and for communion of Uposatha, the character of ti*k*îvarena avippavâsa[1].

2. 'And you ought, O Bhikkhus, to confer on it this character in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Samgha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha confer on the boundary which the Sa*m*gha has determined for common residence and for communion of Uposatha, the character of ti*k*îvarena avippavâsa. This is the *ñ*atti. Let the Sa*m*gha (&c., as above). Thus I understand."'

3. At that time the Bhikkhus, considering that the Blessed One had ordained the conferring of the character of ti*k*îvarena avippavâsa (on the boundaries), deposited their robes in a house. Those robes were lost, burnt, or eaten by rats; the Bhikkhus were badly dressed and had coarse robes. (Other) Bhikkhus said: 'How comes it that you are badly dressed, friends, and that you have coarse robes?' (They replied): 'Considering, friends, that the Blessed One had ordained the conferring (on the boundaries) of the character of ti*k*îvarena avippavâsa, we deposited our robes in a house; the robes have been lost, burnt, or eaten by rats;

[1] Ti*k*îvarena avippavâsa means not parting with the three robes which belong to the usual 'parikkhârâ' (requisites) of a Bhikkhu. Bhikkhus were not allowed to part with their *k*îvaras, excepting under special circumstances and for a limited time (see the Pâtimokkha, 29th nissaggiya dhamma). Conferring the character of ti*k*îvarena avippavâsa on a boundary means, we believe, to determine that it should be free to Bhikkhus residing within this boundary, to keep a set of robes wherever they liked within the same boundary (excepting in a village, § 3), and that such an act should not be considered as parting with the robes.

therefore we are badly dressed and have coarse robes.'

They told this thing to the Blessed One.

'Let[1] the Sa*m*gha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ti*k*îvarena avippavâsa, excepting villages and the neighbourhood of villages[2].

4. 'And you ought, O Bhikkhus, to confer on it this character in this way, &c.[3]

5. 'Let him who determines a boundary, O Bhikkhus, first determine the boundary for common residence and for communion of Uposatha, and afterwards decree about the ti*k*îvarena avippavâsa. Let him who abolishes a boundary, O Bhikkhus, first abolish the decree about the ti*k*îvarena avippavâsa, and afterwards abolish the boundary for common residence and for communion of Uposatha.

'And you ought, O Bhikkhus, to abolish the

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[1] Buddhaghosa observes that this rule applies to Bhikkhus only, and not to Bhikkhunîs. For Bhikkhunîs reside only in villages; there would be no *k*îvaraparihâra at all for Bhikkhunîs, if they were to use the kammavâ*k*â given in § 4. Buddhaghosa also observes at this occasion that the boundaries of the Bhikkhusa*m*gha and of the Bhikkhunîsa*m*gha are quite independent from each other, and that the rules given in chap. 13 do not refer to boundaries the one of which belongs to the Bhikkhusa*m*gha, the other to the Bhikkhunîsa*m*gha.

[2] As to the extent attributed to the 'gâmûpa*k*âra' (neighbourhood of the village), see the Vibhaṅga, quoted by Minayeff, Prâtim. p. 66, l. 1.

[3] This formula is identical with that given in § 2. The only difference is that after the words 'the character of ti*k*îvarena avippavâsa,' the words 'excepting villages and the neighbourhood of villages' are inserted.

t*i*k*î*varena avippavâsa in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha abolish the t*i*k*î*varena avippavâsa, which the Sa*m*gha has decreed. This is the *ñ*atti. Let the Sa*m*gha, &c."

6. 'And you ought, O Bhikkhus, to abolish the boundary in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha abolish the boundary for common residence and for communion of Uposatha which it has determined. This is the *ñ*atti. Let the Sa*m*gha, &c."

7. 'If there is no boundary determined nor fixed, O Bhikkhus, the village boundary of that village, or the nigama boundary of that nigama (market town) near which village or nigama (a Bhikkhu) dwells, is to be considered as boundary for common residence and for the communion of Uposatha. If (he lives), O Bhikkhus, in a forest where no villages are, community of residence and Uposatha extends to a distance of seven abbhantaras[1] all around. A river, O Bhikkhus, cannot be a boundary, a sea cannot be a boundary, a natural lake cannot be a boundary. In a river, O Bhikkhus, or in a sea, or in a natural lake, community of residence and Uposatha extends as far as an average man can spirt water all around.'

[1] 1 abbhantara = 28 hattha (Buddhaghosa and Abhidhânappadîpikâ, v. 197). See Rh. D., 'Coins and Measures,' &c., p. 15.

13.

1. At that time the *Kh*abbaggiya Bhikkhus made one boundary overlap another one (which had been determined before by other Bhikkhus).

They told this thing to the Blessed One.

'The act of those who have determined their boundary first is lawful, unobjectionable, and valid. The act of those who have determined their boundary afterwards is unlawful, objectionable, and invalid. Let no one, O Bhikkhus, make one boundary overlap another one. He who does, commits a dukka*t*a offence.'

2. At that time the *Kh*abbaggiya Bhikkhus made one boundary encompass another one (which had been determined before by other Bhikkhus).

They told this thing to the Blessed One.

'The act of those, &c. (see § 1). Let no one, O Bhikkhus, make one boundary encompass another one. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that he who determines a boundary, is to determine it so as to leave an interstice[1] between the boundaries.'

14.

1. Now the Bhikkhus thought: 'How many Uposatha (days) are there?'

They told this thing to the Blessed One.

[1] Buddhaghosa prescribes to leave an interstice of one hattha, and he adds that the ancient Sinhalese commentaries differ as to the measure required for this interstice: the Kurundî requires one vidatthi, the Mahâpa*kk*arî four aṅgula.

'There are the following two Uposatha (days), O Bhikkhus, the fourteenth and the fifteenth (of the half month); these are the two Uposatha (days), O Bhikkhus.'

2. Now the Bhikkhus thought: 'How many Uposatha services are there?'

They told this thing to the Blessed One.

'There are the following four Uposatha services, O Bhikkhus: the Uposatha service which is held unlawfully (by an) incomplete (congregation)[1], the Uposatha service which is held unlawfully (by a) complete (congregation), the Uposatha service which is held lawfully (by an) incomplete (congregation), the Uposatha service which is held lawfully (by a) complete (congregation).

3. 'Now, O Bhikkhus, the Uposatha service which is held unlawfully (by an) incomplete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held unlawfully (by a) complete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully (by an) incomplete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully (by a) complete (congregation), such an Uposatha service, O Bhikkhus, ought to be held, and such an Upo-

[1] For a definition of lawfulness and unlawfulness of the official functions of the Order as well as of completeness and incompleteness of the congregation by which such acts are performed, see IX, 3.

satha service is allowed by me. Therefore, O Bhikkhus, you ought to train yourselves thus: "The Uposatha service which is held lawfully (by a) complete (congregation), such an Uposatha service will we hold."'

15.

1. Now the Bhikkhus thought: 'How many ways are there of reciting the Pâtimokkha?'

They told this thing to the Blessed One.

'There are the following five ways of reciting the Pâtimokkha: The introduction[1] having been recited, as to the rest, it may be proclaimed: "Such and such rules are known (to the fraternity[2])." This is the first way of reciting the Pâtimokkha. The introduction having been recited, the four pârâ*g*ikâ dhammâ having been recited, as to the rest, it may be proclaimed: "Such and such rules are known (to the fraternity)." This is the second way of reciting the Pâtimokkha. The introduction having been recited, the four pârâ*g*ikâ dhammâ having been recited, the thirteen sa*m*ghâdisesâ dhammâ having been recited, . . . the introduction having been recited, the four pârâ*g*ikâ dhammâ having been recited, the thirteen sa*m*ghâdisesâ dhammâ having been recited, the two aniyatâ dhammâ having been recited, as to the rest, it may be pro-

[1] The introduction (nidâna) of the Pâtimokkha is the formula given above, chap. 3. 3.

[2] 'Avasesa*m* sutena sâvetabba*m*,' i.e. it is to be proclaimed: 'The four pârâ*g*ikâ dhammâ, &c., are known to the reverend brethren (literally, have been heard by the reverend brethren).'

claimed: "Such and such rules are known (to the fraternity)." This is the fourth way of reciting the Pâtimokkha. The fifth way is (to recite it) in its full extent. These, O Bhikkhus, are the five ways of reciting the Pâtimokkha.'

2. At that time the Bhikkhus, considering that the Blessed One had allowed to recite the Pâtimokkha abridged, always recited the Pâtimokkha abridged.

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to recite the Pâtimokkha abridged. He who does, commits a dukka*t*a offence.'

3. At that time a certain residence (of Bhikkhus) in the Kosala country was menaced on the day of Uposatha by savage people. The Bhikkhus were not able to recite the Pâtimokkha in its full extent.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, in the case of danger to recite the Pâtimokkha abridged.'

4. At that time the *Kh*abbaggiya Bhikkhus recited the Pâtimokkha abridged also when there was no danger.

They told this thing to the Blessed One.

'You ought not to recite the Pâtimokkha abridged, O Bhikkhus, if there is no danger. He who does, commits a dukka*t*a offence. I allow you, O Bhikkhus, in the case of danger only to recite the Pâtimokkha abridged. The cases of danger are the following: danger from kings, from robbers, from fire, from water, from human beings, from non-human beings, from beasts of prey, from creeping things, danger of life, danger against chastity. I ordain, O Bhikkhus, the recitation in such cases of danger

of the Pâtimokkha abridged; if there is no danger, in its full extent.'

5. At that time the *Kh*abbaggiya Bhikkhus preached the Dhamma before the Sa*m*gha without being called upon (by the Thera).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, preach the Dhamma before the Sa*m*gha without being called upon. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that the Thera is either to preach the Dhamma himself or to call upon another (Bhikkhu to do so).'

6. At that time the *Kh*abbaggiya Bhikkhus put questions about the Vinaya before the Sa*m*gha without being appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, put questions about the Vinaya before the Sa*m*gha without being appointed thereto. He who so questions, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that an appointed (Bhikkhu) is to put questions about the Vinaya before the Sa*m*gha. And (this Bhikkhu) is to be appointed, O Bhikkhus, in this way: One may either appoint himself, or one may appoint another person.

7. 'And how is (a Bhikkhu) to appoint himself? Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, I will question N. N. about the Vinaya." Thus one may appoint himself. And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, &c. If the Sa*m*gha is

ready, let N.N. question N.N. about the Vinaya." Thus one may appoint another person.'

8. At that time appointed, clever Bhikkhus put questions about the Vinaya before the Sa*m*gha. The *Kh*abbaggiya Bhikkhus conceived anger (towards those Bhikkhus), conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

'I prescribe you, O Bhikkhus, that even he who has been appointed shall (not) put questions about the Vinaya before the Sa*m*gha (without) having looked at the assembly and weighed (with the mind each) person (present).'

9, 10. At that time the *Kh*abbaggiya Bhikkhus answered questions about the Vinaya before the Sa*m*gha without being appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, answer questions about the Vinaya before the Sa*m*gha without being appointed thereto. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that questions about the Vinaya are to be answered before the Sa*m*gha (only) by an appointed (Bhikkhu). And (this Bhikkhu) is to be appointed[1], &c.'

11. At that time appointed, clever Bhikkhus answered questions about the Vinaya before the Sa*m*gha. The *Kh*abbaggiya Bhikkhus[2], &c.

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[1] See §§ 6, 7. Read: '. . . I will answer the questions of N. N. about the Vinaya.' And, '. . . let N. N. answer the questions of N. N. about the Vinaya.'

[2] See § 8. Read: '. . . shall (not) answer questions about the Vinaya . . .'

16.

1. At that time the *Kh*abbaggiya Bhikkhus reproved for an offence a Bhikkhu who had not given them leave.

They told this thing to the Blessed One.

'No Bhikkhu, O Bhikkhus, who has not given leave, may be reproved for an offence. He who reproves (such a Bhikkhu), commits a dukka*t*a offence. I prescribe, O Bhikkhus, that you reprove (Bhikkhus) for an offence (only) after having asked for leave (by saying), "Give me leave, reverend brother, I wish to speak to you."'

2. At that time clever Bhikkhus reproved the *Kh*abbaggiya Bhikkhus for an offence after having asked for leave. The *Kh*abbaggiya Bhikkhus conceived anger (towards those Bhikkhus), conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are (not) to reprove (a Bhikkhu) for an offence, even if he has given leave, (without) having weighed (with your mind) the person (concerned).'

3. At that time the *Kh*abbaggiya Bhikkhus, who thought: 'Otherwise clever Bhikkhus might ask us for leave (and reprove us for an offence),' themselves asked beforehand pure Bhikkhus who had committed no offence, for leave without object and reason.

They told this thing to the Blessed One.

'Let no pure Bhikkhus, O Bhikkhus, who have committed no offence, be asked for leave without object and reason. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that you

are (not) to ask for leave (without) having weighed (with your mind) the person (concerned).'

4. At that time the *Kh*abbaggiya Bhikkhus performed an unlawful official act before the Sa*m*gha.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, perform unlawful acts before the Sa*m*gha. He who does, commits a dukka*t*a offence.'

They performed an unlawful act nevertheless.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you should protest, if an unlawful act is being performed.'

5. At that time clever Bhikkhus protested at an unlawful act being performed by the *Kh*abbaggiya Bhikkhus. The *Kh*abbaggiya Bhikkhus conceived anger, conceived discontent, and threatened (those Bhikkhus) with blows.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to express your opinion only (instead of protesting formally).'

They expressed their opinion in the presence of the said (Bhikkhus). The *Kh*abbaggiya Bhikkhus conceived anger, conceived discontent, and threatened (them) with blows.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four or five persons may protest, that two or three may express their opinion, and that one person may determine (in his mind): "I do not think this right."'

6. At that time the *Kh*abbaggiya Bhikkhus, when reciting the Pâtimokkha before the Sa*m*gha, intentionally recited it so that it could not be heard.

They told this thing to the Blessed One.

'Let not him who is to recite the Pâtimokkha,

O Bhikkhus, intentionally recite it so that it cannot be heard. He who does, commits a dukka*t*a offence.'

7. At that time the reverend Udâyi, who had a crow's voice, had the duty to recite the Pâtimokkha before the Sa*m*gha. Now the reverend Udâyi thought: 'It has been prescribed by the Blessed One that he who is to recite the Pâtimokkha, ought to recite it so that it may be heard; but I have a crow's voice. Well, how am I to act?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that he who is to recite the Pâtimokkha may endeavour to make it audible. If he endeavours (to do so), he is free from offence.'

8. At that time Devadatta recited the Pâtimokkha before an assembly in which laymen were present.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the Pâtimokkha before an assembly in which laymen are present. He who does, commits a dukka*t*a offence.'

9. At that time the *Kh*abbaggiya Bhikkhus recited the Pâtimokkha before the Sa*m*gha without being called upon (by the Thera).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the Pâtimokkha before the Sa*m*gha without being called upon. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that the Thera is master of the Pâtimokkha[1].'

End of the Bhâ*n*avâra of the A*ññ*atitthiyas[2].

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[1] I.e. of reciting the Pâtimokkha himself or causing another Bhikkhu to do so.

[2] I.e. Sama*n*as belonging to other schools. See chap. 1.

17.

1. Then the Blessed One, after having dwelt near Râ*g*agaha as long as he thought fit, went forth on his pilgrimage to *K*odanâvatthu. Going from place to place on his pilgrimage, he came to *K*odanâvatthu. At that time there dwelt in a certain residence many Bhikkhus, the eldest of whom was an ignorant, unlearned person: he neither knew Uposatha, nor the Uposatha service, nor the Pâtimokkha, nor the recital of the Pâtimokkha.

2. Now those Bhikkhus thought: 'It has been prescribed by the Blessed One that the eldest Bhikkhu is master of the Pâtimokkha, and here the eldest of us is an ignorant, unlearned person: he neither knows Uposatha . . . nor the recital of the Pâtimokkha. Well, how are we to act?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (in such a case) that Bhikkhu who is (most) learned and competent, is to be made master of the Pâtimokkha.'

3. At that time there dwelt in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus: they neither knew Uposatha . . . nor the recital of the Pâtimokkha. They called upon the Thera: 'May it please the Thera, reverend Sir, to recite the Pâtimokkha.' He replied: 'I am not competent to do so.' They called upon the next eldest, &c. He also replied, &c. They called upon the third eldest, &c. In this manner they called upon (all Bhikkhus) down to the youngest one: 'May it please the reverend brother to recite the Pâtimokkha.' He also replied: 'I am not competent, venerable Sirs, to do so.'

They told this thing to the Blessed One.

4, 5. 'When, O Bhikkhus, in a certain residence, &c.[1]; in that case, O Bhikkhus, these Bhikkhus are instantly to send one Bhikkhu to the neighbouring residence (of Bhikkhus): "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent."'

6. Now the Bhikkhus thought: 'By whom is (this Bhikkhu) to be sent?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Thera is to give order to a young Bhikkhu.'

The young Bhikkhus, having received that order from the Thera, did not go.

They told this thing to the Blessed One.

'Let no one who has been ordered by the Thera forbear to go, unless he be sick. He who does not go, commits a dukka*t*a offence.'

18.

1. Then the Blessed One, after having dwelt at *K*odanâvatthu as long as he thought fit, went back again to Râ*g*agaha. At that time the people asked the Bhikkhus who went about for alms: 'What day of the half month is this, reverend Sirs?' The Bhikkhus replied: 'We do not know, friends.' The people were annoyed, murmured, and became angry: 'Those Sakyaputtiya Sama*n*as do not even know how to count (the days of) the half month; what good things else will they know?'

[1] Here follows an exact repetition of the story told in § 3, which is given here, of course, in the present tense.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you learn how to count (the days of) the half month.'

2. Now the Bhikkhus thought: 'Who ought to learn to count (the days of) the half month?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you learn all of you to count (the days of) the half month.'

3. At that time the people asked the Bhikkhus who went about for alms: 'How many Bhikkhus are there, reverend Sirs?' The Bhikkhus replied: 'We do not know, friends.' The people were annoyed, murmured, and became angry: 'Those Sakyaputtiya Sama*n*as do not even know each other; what good things else will they know?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you count the Bhikkhus.'

4. Now the Bhikkhus thought: 'At what time ought we to count the Bhikkhus?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you count (the Bhikkhus) on the day of Uposatha, either by way of (counting the single) troops (of which the assembly is composed)[1], or that you take (each of you) a ticket (and count those tickets).'

19.

At that time Bhikkhus who did not know that it was Uposatha day, went for alms to a distant village.

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[1] This appears to be the meaning of ga*n*amaggena ga*n*etu*m*; Buddhaghosa has no note on this passage.

They came back when the Pâtimokkha was being recited, or when it just had been recited.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you proclaim: "To-day is Uposatha."'

Now the Bhikkhus thought: 'Who is to proclaim so?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Thera is to proclaim (the day of Uposatha) in due time.'

At that time a certain Thera did not think of it in due time.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to proclaim it also at meal time.'

(The Thera) did not think of it at meal time either.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, to proclaim it whenever (the Thera) thinks of it.'

20.

1. At that time the Uposatha hall in a certain residence was full of sweepings. The Bhikkhus who arrived there were annoyed, murmured, and became angry: 'How can the Bhikkhus neglect to sweep the Uposatha hall?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you sweep the Uposatha hall.'

2. Now the Bhikkhus thought: 'Well, who is to sweep the Uposatha hall?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Thera is to order a young Bhikkhu (to sweep the Uposatha hall).'

The young Bhikkhus, having received that order from the Thera, did not sweep it.

They told this thing to the Blessed One.

'He who has been ordered by the Thera, ought not to forbear to sweep it, unless he be sick. He who does not sweep it, commits a dukka*t*a offence.'

3. At that time there were no seats prepared in the Uposatha hall. The Bhikkhus sat down on the ground. Their bodies and their robes became full of dust.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you prepare seats in the Uposatha hall.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not prepare (seats), commits a dukka*t*a offence.'

4. At that time there was no lamp in the Uposatha hall. The Bhikkhus in the darkness trod upon (each other's) bodies and robes.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you light a lamp in the Uposatha hall.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not light (the lamp), commits a dukka*t*a offence.'

5. At that time the resident Bhikkhus in a certain residence did not provide drink (i.e. water), nor did they provide food. The incoming Bhikkhus were annoyed, murmured, and became angry: 'How can the resident Bhikkhus neglect to provide for drink and to provide for food?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you provide drink and food.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not provide for it, commits a dukka*t*a offence.'

21.

1. At that time many ignorant, unlearned Bhikkhus who travelled to the (four) quarters (of the world) did not ask leave of their â*k*ariyas and upa*ggh*âyas (when going away).

They told this thing to the Blessed One.

'In case, O Bhikkhus, there are many ignorant, unlearned Bhikkhus who travel to the (four) quarters without asking leave of their â*k*ariyas and upa*ggh*âyas; such Bhikkhus ought to be asked by their â*k*ariyas and upa*ggh*âyas: "Where will you go? with whom will you go?" If those ignorant, unlearned Bhikkhus name other ignorant, unlearned Bhikkhus, their â*k*ariyas and upa*ggh*âyas ought not to allow them (to go); if they allow them, they commit a dukka*t*a offence. If those ignorant, unlearned Bhikkhus go without the permission of their â*k*ariyas and upa*ggh*âyas, they commit a dukka*t*a offence.

2. 'In case, O Bhikkhus, there dwell in a certain residence many ignorant, unlearned Bhikkhus who neither know Uposatha, nor the Uposatha service, nor the Pâtimokkha, nor the recital of the Pâtimokkha: now there arrives (at that place) another Bhikkhu who is erudite, who has studied the âgamas (i. e. the collections of Suttas), who knows

the Dhamma, the Vinaya, the mâtikâ[1], who is wise, learned, intelligent, modest, conscientious[2], anxious for training; let those Bhikkhus, O Bhikkhus, kindly receive that Bhikkhu, let them show attention to him, exchange (friendly) words with him, provide him with powder, clay[3], a tooth-cleanser, and water to rinse his mouth with. If they do not receive him kindly, or show no attention to him, or do not exchange (friendly) words with him, or do not provide him with powder, clay, a tooth-cleanser, and water to rinse his mouth with, they commit a dukka*t*a offence.

3. 'In case, O Bhikkhus, there dwell in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus who neither know Uposatha . . . nor the recital of the Pâtimokkha; let those Bhikkhus, O Bhikkhus, instantly send one Bhikkhu to the neighbouring residence (of Bhikkhus, saying), "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought all to go to a residence where they (the Bhikkhus there) know Uposatha or the Uposatha service or the Pâtimokkha or the recital of the Pâtimokkha.

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[1] Enumerations of terms indicating the different cases that come under a Vinaya rule or a dogmatical proposition are called mâtikâ; for instance, in discussing the first pârâ*g*ika rule the Vibhaṅga gives the following mâtikâpadâni: tisso itthiyo manussitthi amanussitthi tira*kkh*ânagatitthi, tayo ubhatovya*ñg*anakâ manussubhatovya*ñg*anako amanussubh. tira*kkh*ânagatubh., &c. Most of the works belonging to the Abhidhamma Pi*t*aka are based on and opened by such mâtikâ lists.

[2] Or 'scrupulous,' in good sense.

[3] See I, 25, 12, with our note.

If they do not go, they commit a dukka*t*a offence.

4. 'In case, O Bhikkhus, many ignorant, unlearned Bhikkhus keep vassa[1] in a certain residence who neither know, &c.[2] If they succeed in this way, well and good. If they do not succeed, they ought to send away one Bhikkhu for seven days' time (saying), "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought not to keep vassa in that residence. If they do, they commit a dukka*t*a offence.'

22.

1. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Sa*m*gha will hold Uposatha.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a sick Bhikkhu, Lord, who is not present.'

'I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare (lit. to give) his pârisuddhi[3]. And let it be declared, O Bhikkhus, in this way: Let that sick Bhikkhu go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pârisuddhi, take my pârisuddhi, proclaim my pârisuddhi (before the fraternity)." Whether he

[1] See III, 1 seq. [2] See § 3.

[3] Pârisuddhi, literally, means purity. He declares that he is pure from the offences specified in the Pâtimokkha, and charges another Bhikkhu with proclaiming his declaration before the assembled chapter.

express this by gesture (lit. by his body), or by word, or by gesture and word, the pârisuddhi has been declared. If he does not express this by gesture, &c., the pârisuddhi has not been declared.

2. 'If (the sick Bhikkhu) succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and (then) let them hold Uposatha. If, O Bhikkhus, the Bhikkhus who are nursing the sick, think: "If we move this sick person from his place, the sickness will increase, or he will die," let them not move the sick, O Bhikkhus, from his place; let the Sa*m*gha go there and hold there Uposatha. But in no case are they to hold Uposatha with an incomplete congregation. If (a Bhikkhu) does so, he commits a dukka*t*a offence.

3. 'If he who has been charged with the pârisuddhi, O Bhikkhus, leaves the place at once[1], after the pârisuddhi has been entrusted (to him), the pârisuddhi ought to be declared to another. If he who has been charged with the pârisuddhi, O Bhikkhus, after the pârisuddhi has been entrusted to him, returns to the world[2] at once[1]; or dies; or admits that he is a sâma*n*era; or that he has abandoned the precepts[3]; or that he has become

[1] Literally, on the spot, i.e. without setting out on his way to the assembly.

[2] We have no doubt that this is the correct translation of vibbhamati (see I, 39, 5). The difference between vibbhamati (he returns to the world) and sikkha*m* pa*kk*akkhâti (he abandons the precepts) seems to be that the former is an informal, and the latter a formal, renunciation of the Order.

[3] The precepts are abandoned (sikkhâ pa*kk*akkhâtâ hoti) by declaring that one abandons the Buddha, or the Dhamma, or the

guilty of an extreme offence[1]; or that he is mad; or that his mind is unhinged; or that he suffers (bodily) pain; or that expulsion has been pronounced against him for his refusal to see an offence (committed by himself); or to atone for such an offence; or to renounce a false doctrine; or that he is a eunuch; or that he has furtively attached himself (to the Saṃgha); or that he is gone over to the Titthiyas; or that he is an animal[2]; or that he is guilty of matricide; or that he is guilty of parricide; or that he has murdered an Arahat; or that he has violated a Bhikkhunî; or that he has caused a schism among the Saṃgha; or that he has shed (a Buddha's) blood; or that he is a hermaphrodite: (in these cases) the pârisuddhi ought to be entrusted to another one.

4. 'If he who has been charged with the pârisuddhi, O Bhikkhus, after the pârisuddhi has been entrusted to him, and whilst he is on his way (to the assembly), leaves the place, or returns to the world, or dies, or admits that he is a sâmaṇera, &c., or admits that he is a hermaphrodite, the pârisuddhi has not been conveyed (to the Saṃgha). If he who has been charged with the pârisuddhi, O Bhikkhus, after the pârisuddhi has been entrusted to him, having arrived with the fraternity, leaves the place, or dies, &c., the pârisuddhi has

Saṃgha, or the Vinaya, &c. By such a declaration a Bhikkhu who wishes to return to a layman's life, or to go over to a Titthiya sect, gives up his character as a member of the Buddhist fraternity. The rules about the sikkhâpakkakkhâna are given in the Vibhaṅga, in the explanation of the first pârâgika rule (chap. 8, § 2).

[1] Most probably antimavatthu refers to the pârâgika offences which require excommunication.

[2] See the story given in I, 63.

been conveyed. If he who has been charged with the pârisuddhi, O Bhikkhus, after the pârisuddhi has been entrusted to him, though he reaches the assembly, does not proclaim (the pârisuddhi he is charged with) because he falls asleep, or by carelessness, or because he attains (meditation), the pârisuddhi has been conveyed, and there is no offence on the part of him who has been charged with the pârisuddhi. If he who has been charged, &c., intentionally omits to proclaim (the pârisuddhi), the pârisuddhi has been conveyed, but he who has been charged with the pârisuddhi is guilty of a dukka*t*a offence.'

23.

Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Sa*m*gha will perform an (official) act.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a sick Bhikkhu, Lord, who is not present.'

'I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare (lit. to give) his consent (to the act to be performed), &c.[1] I prescribe, O Bhikkhus, that on the day of Uposatha he who declares his pârisuddhi is to declare his consent (to official acts to be performed eventually) also, for (both declarations) are required for the Sa*m*gha (and for the validity of its acts).

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[1] The rules given here regarding the *kh*anda (declaration of consent of an absentee) that is required for the performance of official acts are word for word the same as those set out in chap. 22. 1–4, regarding the pârisuddhi required at the Uposatha service.

24.

1. At that time relations of a certain Bhikkhu seized him on the day of Uposatha.

They told this thing to the Blessed One.

'In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by relations of his, let the Bhikkhus say to those relations: "Pray, friends, let this Bhikkhu free for a moment until this Bhikkhu has held Uposatha."

2. 'If they succeed in this way, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, stand apart for a moment, until this Bhikkhu has declared his pârisuddhi." If they succeed, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, take this Bhikkhu for a moment outside the boundary, until the Saṃgha has held Uposatha." If they succeed, well and good. If they do not succeed, in no case is Uposatha to be held by an assembly that is incomplete. Should it be so held, (each Bhikkhu in the assembly) is guilty of a dukkaṭa offence.

3. 'In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by kings, by robbers, by rascals, by hostile Bhikkhus, &c.[1]'

25.

1. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Saṃgha

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[1] See §§ 1, 2.

has duties (official acts) to perform.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a mad Bhikkhu, Lord, called Gagga, who is not present.' 'There are, O Bhikkhus, two sorts of madmen: There is one mad Bhikkhu who now remembers the Uposatha, now does not remember it, who now remembers official acts (of the Order), now does not remember them, (and) there is (another mad Bhikkhu) who does not remember them; one who now goes to Uposatha, now does not go, who now goes to official acts, now does not go, (and another) who does not go.

2. 'Now, O Bhikkhus, that madman that now remembers, &c., that now goes to, &c., to such a madman I prescribe that you grant ummattakasammuti (i. e. the madman's leave).

3. 'And you ought, O Bhikkhus, to grant it in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. Gagga, a mad Bhikkhu, now remembers the Uposatha, now does not remember, &c., now goes to, &c.; if the Sa*m*gha is ready, let the Sa*m*gha grant ummattakasammuti to the mad Bhikkhu Gagga: let the Bhikkhu Gagga remember or not remember Uposatha, remember or not remember official acts (of the Order), let him go to Uposatha or not go, let him go to official acts or not go: (in every case) it may be free to the Sa*m*gha to hold Uposatha and to perform official acts with Gagga as well as without Gagga. This is the *ñ*atti.

4. '"Let the Sa*m*gha, &c. Gagga, a mad Bhikkhu, &c.; the Sa*m*gha grants, &c. Thus I understand."'

26.

1. At that time four Bhikkhus dwelt in a certain residence (of Bhikkhus) on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed the holding of Uposatha, and we are (only) four persons[1]. Well, how are we to hold Uposatha?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four (Bhikkhus) may recite the Pâtimokkha.'

2. At that time three Bhikkhus dwelt in a certain residence (of Bhikkhus) at the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four (Bhikkhus) the reciting of the Pâtimokkha, and we are (only) three persons,' &c.

'I prescribe, O Bhikkhus, that three Bhikkhus may hold pârisuddhi-uposatha[2].

3. 'And it ought to be held in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before those Bhikkhus: "Let the reverend brethren hear me. To-day is Uposatha, the fifteenth (day of the half month). If the reverend brethren are ready, let us hold pârisuddhi-uposatha with each other." Let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, friends, understand that I am pure, &c.[3]"

4. 'Let (each) younger Bhikkhu (in his turn) adjust

[1] The quorum for several official acts of the Order was five or more Bhikkhus; see IX, 4.

[2] Uposatha by mutual declaration of purity from the offences specified in the Pâtimokkha; see § 3 seq.

[3] The same phrase is repeated twice more.

his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, reverend Sirs, &c."'

5. At that time two Bhikkhus dwelt in a certain residence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four (Bhikkhus) the reciting of the Pâtimokkha, to three (Bhikkhus) the holding of pârisuddhi-uposatha, and we are (only) two persons,' &c.

'I prescribe, O Bhikkhus, that two persons may hold pârisuddhi-uposatha.'

6, 7. 'And it ought to be held in this way: Let the senior Bhikkhu, &c.[1]'

8. At that time there dwelt a single Bhikkhu in a certain residence on the day of Uposatha. Now this Bhikkhu thought, &c.

9. 'In case there dwell, O Bhikkhus, in a certain residence on the day of Uposatha a single Bhikkhu; let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus used to frequent, the refectory, or hall, or place at the foot of a tree; let him (then) provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Uposatha with them; if they do not come, let him fix his mind upon the thought: "To-day is my Uposatha." If he does not fix his mind upon this thought, he commits a dukka*t*a offence.

10. 'Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the pârisuddhi[2] of one (to their assembly), and recite the

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[1] See §§ 3, 4. The *ñ*atti prescribed in the preceding case does not apply to this case.

[2] See chap. 22.

Pâtimokkha by three. If they do, they commit a dukka*t*a offence.

'Now, O Bhikkhus, where three Bhikkhus dwell (together), they must not convey the pârisuddhi of one (to their assembly), and hold pârisuddhi-uposatha by two. If they do, they commit a dukka*t*a offence.

'Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the pârisuddhi of the other one, and fix (only) his thoughts (upon the Uposatha). If he does, he commits a dukka*t*a offence.'

27.

1. At that time a certain Bhikkhu was guilty of an offence on the day of Uposatha. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Uposatha is not to be held by a Bhikkhu who is guilty of an offence[1]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Uposatha; let that Bhikkhu, O Bhikkhus, go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I have committed, friend, such and such an offence; I confess that offence." Let the other say: "Do you see it?" "Yes, I see it." "Refrain from it in future."

2. 'In case, O Bhikkhus, there be a Bhikkhu on the day of Uposatha who feels doubt with regard

[1] See *K*ullavagga IX, 2.

to an offence; let this Bhikkhu, O Bhikkhus, go to one Bhikkhu, &c. (§ 1), and say: "I feel doubt, friend, with regard to such and such an offence. When I shall feel no doubt, then I will atone for that offence." Having spoken thus, let him hold Uposatha and hear the Pâtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.'

3. At that time the *Kh*abbaggiya Bhikkhus confessed in common an offence (shared by them all).

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to confess an offence in common. He who does so, commits a dukka*t*a offence.'

At that time the *Kh*abbaggiya Bhikkhus accepted the common confession of an offence (shared by several Bhikkhus).

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to accept the common confession of an offence. He who does so, commits a dukka*t*a offence.'

4. At that time a certain Bhikkhu remembered an offence, while Pâtimokkha was being recited. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Uposatha is not to be held by (a Bhikkhu) who is guilty of an offence." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, there be a Bhikkhu who remembers an offence, while Pâtimokkha is being recited; let this Bhikkhu, O Bhikkhus, say to his neighbour Bhikkhu: "I have committed such and such an offence, friend; when I have arisen from this (assembly), I will atone for that offence." Having spoken thus, &c. (§ 2).

5. 'In case, O Bhikkhus, there be a Bhikkhu who feels doubt with regard to an offence, while Pâtimokkha is being recited, &c. (§§ 2, 4).'

6. At that time the whole Sa*m*gha in a certain residence was guilty of a common offence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed that offences (shared by many Bhikkhus) are not to be confessed in common, and that the common confession of such offences is not to be accepted. Now this whole Sa*m*gha is guilty of a common offence. What are we to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, the whole Sa*m*gha in a certain residence is guilty of a common offence on the day of Uposatha; let those Bhikkhus, O Bhikkhus, send instantly one Bhikkhu to the neighbouring residence of Bhikkhus (saying), "Go, friend, and come back when you have atoned for that offence (for yourself); we will (then) atone for the offence before you."

7. 'If they succeed in this way, well and good. If they do not succeed, let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This whole Sa*m*gha is guilty of a common offence. When it shall see another pure, guiltless Bhikkhu, it will atone for the offence before him." (One of the Bhikkhus) having spoken thus, let them hold Uposatha and recite the Pâtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.

8. 'In case, O Bhikkhus, the whole Sa*m*gha in a certain residence feels doubt with regard to a

common offence on the day of Uposatha; (in this case) let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. This whole Sa*m*gha feels doubt with regard to a common offence. When it will feel no doubt, it will atone for that offence." (One of the Bhikkhus) having spoken thus, &c.

9. 'In case, O Bhikkhus, in a certain residence the Sa*m*gha that has entered (there) upon vassa is guilty of a common offence. Those Bhikkhus, O Bhikkhus, are instantly, &c. (§§ 6, 7). If they do not succeed, let them send away one Bhikkhu for seven days' time: "Go, friend, and come back when you have atoned for that offence (for yourself); we will (then) atone for the offence before you."'

10. At that time the whole Sa*m*gha in a certain residence was guilty of a common offence, and did not know the name nor the class to which that offence belonged. Now there arrived (at that place) another Bhikkhu, &c. (see chap. 21. 2), anxious for training. To that Bhikkhu one of the Bhikkhus went, and having gone to him, he said to him: 'He who does such and such a thing, friend, what sort of offence does he commit?'

11. He replied: 'He who does such and such a thing, friend, commits such and such an offence. If you have committed such an offence, friend, atone for that offence.' The other replied: 'Not I myself alone, friend, am guilty of that offence; this whole Sa*m*gha is guilty of that offence.' He said: 'What is it to you, friend, whether another is guilty or guiltless? Come, friend, atone for your own offence.'

12. Now this Bhikkhu, after having atoned for

that offence by the advice of that Bhikkhu, went to those Bhikkhus (to his brethren who shared in the same offence); having gone to them, he said to those Bhikkhus: 'He who does such and such a thing, friends, commits such and such an offence. As you have committed such an offence, friends, atone for that offence.' Now those Bhikkhus refused to atone for that offence by that Bhikkhu's advice.

They told this thing to the Blessed One.

13, 14. 'In case, O Bhikkhus, the whole Sa*m*gha in a certain residence is guilty of a common offence, &c. (§§ 10, 11)—

15. 'If this Bhikkhu, O Bhikkhus, after having atoned for that offence by the advice of that Bhikkhu, goes to those Bhikkhus, and having gone to them, says to those Bhikkhus: "He who does, &c.," and if those Bhikkhus, O Bhikkhus, atone for that offence by that Bhikkhu's advice, well and good; if they do not atone for it, that Bhikkhu, O Bhikkhus, need not say anything (further) to those Bhikkhus, if he does not like.'

End of the Bhâ*n*avâra on *K*odanâvatthu.

28.

1. At that time there assembled in a certain residence (of Bhikkhus) at the day of Uposatha a number of resident Bhikkhus, four or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while (really) incomplete, they held Uposatha and

recited the Pâtimokkha. While they were reciting the Pâtimokkha, other resident Bhikkhus, a greater number (than the first ones), arrived.

They told this thing to the Blessed One.

2. 'In case, O Bhikkhus, there assemble in a certain residence at the day of Uposatha, &c. (§ 1); while they are reciting the Pâtimokkha, other resident Bhikkhus, a greater number, arrive; let those Bhikkhus, O Bhikkhus, recite the Pâtimokkha again; they who have recited it, are free from guilt.

3. 'In case, O Bhikkhus, there assemble, &c.; while they are reciting the Pâtimokkha, other resident Bhikkhus, exactly the same number (as the first ones), arrive; in that case (the part of the Pâtimokkha) that has been recited, has been correctly recited; let those (who have arrived late), hear the rest; they who have recited it, are free from guilt.

'In case, O Bhikkhus, there assemble, &c.; while they are reciting the Pâtimokkha, other resident Bhikkhus, a smaller number, arrive, &c.[1]

4. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, other resident Bhikkhus, &c.[2]

[1] The decision given for the case of a smaller number of Bhikkhus arriving late, is here, and invariably throughout the following exposition, identical with the decision of the case of the number of Bhikkhus being equal on the two sides.

[2] The same three cases are distinguished here as in §§ 2, 3, according as the number of Bhikkhus who are late, is greater, the same, or smaller than that of the other Bhikkhus. The first case is decided by Buddha as above; in the decision of the second and third cases, instead of 'let those (who have arrived late) hear the rest,' read: 'let those (who have arrived late) proclaim their pârisuddhi in the presence (of the other brethren).'

5. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and the assembly has not yet risen, other resident Bhikkhus, &c.[1]

6. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and a part of the assembly has risen, &c.[1]

7. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and the whole assembly has risen, &c.[1]'

End of the fifteen cases in which there is no offence.

29.

'In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that there are other resident Bhikkhus absent; intending to act according to Dhamma and Vinaya, incomplete, conscious of their incompleteness, they hold Uposatha and recite the Pâtimokkha, &c.[2]'

End of the fifteen cases of the incompletely assembled Bhikkhus who are conscious of their incompleteness.

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[1] The three triads of §§ 5, 6, 7 agree exactly with the triad of § 4.

[2] Here follow fifteen cases which are arranged exactly as in chap. 28. Instead of 'they who have recited it, are free from guilt,' read: 'they who have recited it, have committed a dukka*t*a offence.'

30.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. Feeling doubt as to whether they are competent to hold Uposatha or not competent, they hold Uposatha and recite the Pâtimokkha, &c.[1]'

End of the fifteen cases of the Bhikkhus who feel doubt.

31.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. (Thinking): "We are competent to hold Uposatha, we are not incompetent," they abandon themselves to misbehaviour, hold Uposatha, and recite the Pâtimokkha, &c.[1]'

End of the fifteen cases of the Bhikkhus abandoning themselves to misbehaviour.

32.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. They perish and become ruined[2], saying, "What are those people to us?" and risking a schism

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[1] The decision of these fifteen cases is the same as in chap. 29.
[2] I. e. they destroy their own welfare by their wickedness.

(among the fraternity), they hold Uposatha and recite the Pâtimokkha, &c.[1]'

End of the fifteen cases of the Bhikkhus risking a schism.

End of the seventy-five[2] cases.

33.

'In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that other resident Bhikkhus are about to enter the boundary. They know that other resident Bhikkhus have entered within the boundary. They see other resident Bhikkhus who are about to enter, &c., who have entered within the boundary. They hear that other resident Bhikkhus are about to enter, &c., have entered within the boundary.'

Thus[3] a hundred and seventy-five systems of triads are produced which refer to resident and resident

[1] The decisions as in chap. 29; only read instead of 'dukka*t*a offence,' 'thulla*kk*aya offence' (grave sin).

[2] Five times fifteen cases, in chaps. 28–32.

[3] Remarks like this, which indicate the rules for supplying abbreviated passages, do not belong, strictly speaking, to the text of the Vinaya itself, but form a posterior addition, as is shown also by grammatical peculiarities. In chaps. 28–32 we have seventy-five cases, or twenty-five triads; all of these triads contain the words: 'They know that there are other resident Bhikkhus absent.' By successively varying these words six times, as is indicated in chap. 33, we obtain a hundred and seventy-five triads.

Bhikkhus[1]. (Then follow the same cases with regard to) resident and incoming Bhikkhus, incoming and resident Bhikkhus, incoming and incoming Bhikkhus. By putting these words (successively) into the peyyâla[2], seven hundred triads are produced.

34.

1. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fourteenth (of the pakkha), the incoming Bhikkhus as the fifteenth[3]; if the number of the resident Bhikkhus is greater, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If their number is equal, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If the number of the incoming Bhikkhus is greater, the resident Bhikkhus ought to accommodate themselves to the incoming Bhikkhus.

2. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the fourteenth; if, &c. (§ 1).

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[1] I. e. the assembled Bhikkhus as well as the incoming reside in the same âvâsa.

[2] 'Peyyâla' is identical in meaning and, we believe, etymologically with 'pariyâya.' See Childers s. v.; H. O.'s remarks in Kuhn's Zeitschrift für vergleichende Sprachforschung, vol. xxv, 324; Trenckner, Pali Miscellany, p. 66.

[3] Buddhaghosa: 'They who count the day as the fifteenth, arrive from a distant kingdom, or they have held the preceding Uposatha on the fourteenth.' It seems to follow from this remark of Buddhaghosa that after an Uposatha on the fourteenth invariably an Uposatha on the fifteenth must follow, i. e. the Uposatha may not be held on the fourteenth ad libitum, but only in the second pakkha of the short months. Compare chap. 4 and the note on chap. 1. 1.

3. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the first (of the pakkha), the incoming Bhikkhus as the fifteenth (of the preceding pakkha); if the number of the resident Bhikkhus is greater, the resident Bhikkhus need not, if they do not like, admit the incoming ones to their communion; let the incoming Bhikkhus go outside the boundary and hold (there) Uposatha. If their number is equal, &c. (as in the preceding case). If the number of the incoming Bhikkhus is greater, let the resident Bhikkhus either admit the incoming ones to their communion or go outside the boundary.

4. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the first (of the following pakkha); if the number of the resident Bhikkhus is greater, let the incoming Bhikkhus either admit the resident Bhikkhus to their communion or go outside the boundary. If their number is equal, &c. (as in the preceding case). If the number of the incoming Bhikkhus is greater, the incoming Bhikkhus need not, if they do not like, admit the resident Bhikkhus to their communion; let the resident Bhikkhus go outside the boundary and hold Uposatha (there).

5. 'In case, O Bhikkhus, the incoming Bhikkhus see the signs, the tokens, the marks, the characteristics of (the presence of) resident Bhikkhus, well prepared beds and chairs and mats and pillows, food and water well provided for, well swept cells; seeing this, they begin to doubt: "Are there here any resident Bhikkhus or are there not?"—

6. 'Being doubtful they do not search, having not searched they hold Uposatha: this is a dukka*t*a offence. Being doubtful they search, searching they

do not see them, not seeing them they hold Uposatha: (in this case) they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha together: (in this case) they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha apart: this is a dukka*t*a offence. Being doubtful they search, searching they see them, seeing them they perish and become ruined[1], saying, "What are those people to us?" and risking a schism, they hold Uposatha: this is a thulla*kk*aya (grave) offence.

7. 'In case, O Bhikkhus, the incoming Bhikkhus hear the signs &c. of (the presence of) resident Bhikkhus, the sound of their footsteps when they are walking, the sound of their rehearsal (of the Dhamma), of their clearing the throat and sneezing; hearing this they begin to doubt, &c. (§§ 5, 6).

8. 'In case, O Bhikkhus, the resident Bhikkhus see the signs &c. of (the presence of) incoming Bhikkhus, unknown bowls, unknown robes, unknown seats, (the traces of) foot-washing, water sprinkled about; seeing this they begin to doubt, &c.

9. 'In case, O Bhikkhus, the resident Bhikkhus hear the signs &c. of (the presence of) incoming Bhikkhus, the sound of their footsteps when they are arriving, the sound of their shaking out their shoes, clearing the throat, and sneezing; hearing this, &c.

10. 'In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to a different district; they take them as belonging to the same district; taking them as belonging to the same district

[1] See chap. 32.

they do not ask; having not asked, they hold Uposatha together: (in this case) they are free from offence. They ask; having asked, they do not go through the matter; having not gone through the matter, they hold Uposatha together: this is a dukka*t*a offence. They ask, &c. (as in the last case), they hold Uposatha apart: (in this case) they are free from offence.

11. 'In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to the same district. They take them as belonging to a different district; taking them, &c. they do not ask; having not asked, they hold Uposatha together: this is a dukka*t*a offence. They ask; having asked, they go through the matter; having gone through the matter, they hold Uposatha apart: this is a dukka*t*a offence. They ask, &c. (as in the last case), they hold Uposatha together: (in this case) they are free from offence.

12. 'In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to a different district, &c. (see § 10).

13. 'In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to the same district, &c. (see § 11).'

35.

1. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which no Bhikkhus are, except with a Sa*m*gha[1] or in a case of danger[2]. You ought not,

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[1] I.e. with a number of Bhikkhus sufficient for holding Uposatha.
[2] See chap. 15. 4.

O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a non-residence in which no Bhikkhus are, except, &c. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence or non-residence[1] in which no Bhikkhus are, except, &c.

2. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a non-residence in which Bhikkhus are, to a residence, &c., to a non-residence, &c., to a residence or non-residence in which no Bhikkhus are, except, &c.

3. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence or non-residence in which Bhikkhus are, to a residence, &c., to a non-residence, &c., to a residence or non-residence in which no Bhikkhus are, except, &c.

4. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to a different district, except, &c.[2]

5. 'You may go, O Bhikkhus, on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to the same district, and if you know: "I can attain that place to-day." You may, &c.[2]'

36.

1. 'Let no one, O Bhikkhus, recite the Pâtimokkha in a seated assembly (of Bhikkhus) before a Bhikkhunî. He who does, commits a dukka*t*a

[1] Probably this means a place the quality of which, whether residence or non-residence, is doubtful.

[2] Nine cases are distinguished here quite as in §§ 1–3.

offence. Let no one, O Bhikkhus, recite the Pâtimokkha in a seated assembly (of Bhikkhus) before a sikkhamânâ[1], a sâmanera, a sâmanerî, one who has abandoned the precepts[2], one who is guilty of an extreme offence[2]. He who does, commits a dukkata offence.

2. 'Let no one, O Bhikkhus, recite the Pâtimokkha in a seated assembly (of Bhikkhus) before a (Bhikkhu) against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), before a (Bhikkhu) against whom expulsion has been pronounced for his refusal to atone for such an offence, or for his refusal to renounce a false doctrine. He who does, is to be treated according to the law[3].

3. 'Let no one, O Bhikkhus, recite the Pâtimokkha in a seated assembly (of Bhikkhus) before a eunuch, before one who has furtively attached himself (to the Samgha), &c. (see chap. 22. 3), before a hermaphrodite. He who does, commits a dukkata offence.

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[1] In the Bhikkhunîkhandhaka (Kullav. X, 1, 4) we are told that Buddha, when admitting women to the Order of mendicants, prescribed for them a probationary course of instruction, which should last two years, after which time they were to ask for the upasampadâ ordination. During these two years the candidates were called sikkhamânâs. Childers (Dict. s.v. sikkhati) has misunderstood the Mahâvamsa (p. 37), when he states that in the case of Asoka's daughter Samghamittâ the training prescribed for the sikkhamânâs was absolved in a single day.

[2] See the note on chap. 22. 3.

[3] The law alluded to most probably is the 69th Pâkittiya rule, which expressly treats only of the conduct towards Bhikkhus refusing to renounce false doctrines, but it may be extended by analogy also to the two other categories of Bhikkhus mentioned in our passage.

4. 'Let no one, O Bhikkhus, hold Uposatha by (accepting) the pârisuddhi declaration[1] of a pârivâsika[2], except if the assembly has not yet risen (at the time when the pârisuddhi is declared). And let no one, O Bhikkhus, hold Uposatha on another day than the Uposatha day, except for the sake of (declaring the re-establishment of) concord among the Sa*m*gha[3].'

End of the third Bhâ*n*avâra in the Uposatha-khandhaka.

[1] See chap. 22.

[2] I. e. a Bhikkhu subject to the penal discipline of parivâsa, the rules of which are discussed at length in the second and third books of the *K*ullavagga.

[3] If a schism among the fraternity has been composed, the reconciled parties hold Uposatha together (X, 5, 14).

THIRD KHANDHAKA.

(RESIDENCE DURING THE RAINY SEASON, VASSA.)

1.

1. At that time the Blessed One dwelt at Râgagaha, in the Veluvana, in the Kalandakanivâpa[1]. At that time the retreat during the rainy season had not yet been instituted by the Blessed One for the Bhikkhus. Thus the Bhikkhus went on their travels alike during winter, summer, and the rainy season.

2. People were annoyed, murmured, and became angry, saying, 'How can the Sakyaputtiya Samanas go on their travels alike during winter, summer, and the rainy season? They crush the green herbs, they hurt vegetable life[2], they destroy the life of many small living things. Shall the ascetics who belong to Titthiya schools, whose doctrine is ill preached, retire during the rainy season and arrange places for themselves to live in[3]? shall the birds make their nests on the summits of the trees, and retire during

[1] See the note on I, 22, 17. About the name of Kalandakanivâpa (seeds of Kalandaka? feeding ground for squirrels?), see the story related in Beal, Romantic Legend, &c., p. 315, where this place is said to be the gift of a merchant named Kalandaka. A different account is given by Spence Hardy, Manual, p. 194.

[2] Literally, living creatures which have but one organ of sense; that is, which have only the organ of feeling, viz. the outward form (kâya).

[3] Samkâpayissanti = samkappayissanti? Buddhaghosa: appossukka-nibaddha-vâsam vasissanti.

the rainy season, and arrange themselves places to live in; and yet the Sakyaputtiya Samanas go on their travels alike during winter, summer, and the rainy season, crushing the green herbs, hurting vegetable life, and destroying the life of many small things?'

3. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry.

These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I prescribe, O Bhikkhus, that you enter upon Vassa[1].'

2.

1. Now the Bhikkhus thought: 'When are we to enter upon Vassa?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you enter upon Vassa in the rainy season.'

2. Then the Bhikkhus thought: 'How many periods are there for entering upon Vassa?'

They told this thing to the Blessed One.

'There are two periods, O Bhikkhus, for entering upon Vassa, the earlier and the later. The earlier time for entering (upon Vassa) is the day after the

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[1] I.e. enter upon the retreat prescribed for the rainy season. Buddhaghosa: 'They are to look after their Vihâra (if it is in a proper state), to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, &c., and to say loudly once, or twice, or thrice: "I enter upon Vassa in this Vihâra for these three months." Thus they are to enter upon Vassa.'

full moon of Âsâ*lh*a (June–July); the later, a month after the full moon of Âsâ*lh*a[1]. These, O Bhikkhus, are the two periods for entering upon Vassa.'

3.

1. At that time the *Kh*abbaggiya Bhikkhus, having entered upon Vassa, went on their travels during the period of Vassa. People were annoyed, murmured, and became angry (saying), 'How can the Sakyaputtiya Sama*n*as go on their travels alike during winter, summer, and the rainy season, ... (&c., as in chap. 1. 2, down to:) and destroy the life of many small living things?'

2. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry (saying), 'How can the *Kh*abbaggiya Bhikkhus, having entered upon Vassa, go on their travels during the period of Vassa?'

These Bhikkhus told this thing to the Blessed One.

[1] Very probably this double period stands in connection with the double period prescribed in the Brâhma*n*as and Sûtras for most of the Vedic festivals. Thus the sacrifice of the varu*n*apraghâsâs, with which the Brahmans began the rainy season, was to be held either on the full moon day of Âshâ*dh*a or on the full moon day of the following month, *S*râva*n*a, quite in accordance with the Buddhistical rules about the vassupanâyikâ. The Brâhma*n*a texts begin the year with the full moon day of the (uttarâ) Phâlgunî; the Sûtras mention, besides the Phâlgunî, another new-year's day, the *K*aitrî paur*n*amâsî, which falls one month later. It was in connection with this dislocation of the beginning of the year that the annual festivals could be postponed accordingly. See Weber, Die vedischen Nachrichten von den Naxatra, II, p. 329 seq.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'Let no one, O Bhikkhus, who has entered upon Vassa, go on his travels before he has kept Vassa during the earlier or during the later three months. He who does so, commits a dukka*t*a offence.'

4.

1. At that time the *Kh*abbaggiya Bhikkhus were not willing to enter upon Vassa.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, forbear to enter upon Vassa. He who does not enter upon Vassa, commits a dukka*t*a offence.'

2. At that time the *Kh*abbaggiya Bhikkhus, who were not willing to enter upon Vassa on the prescribed day, purposely left the district (where they were living).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, purposely leave the district (where he is living), because he is not willing to enter upon Vassa on the prescribed day. He who does, commits a dukka*t*a offence.'

3. At that time the Magadha king Seniya Bimbisâra, who wished that the Vassa period might be postponed, sent a messenger to the Bhikkhus: 'What if their reverences were to enter upon Vassa on the next full moon day?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you obey kings.'

5.

1. And the Blessed One, after having resided at Râ*g*agaha as long as he thought fit, went forth to Sâvatthi. Wandering from place to place he came to Sâvatthi. There, at Sâvatthi, the Blessed One dwelt in the *G*etavana, the garden of Anâthapi*nd*ika.

At that time an upâsaka (lay devotee) named Udena, in the Kosala country, had a Vihâra built for the Sa*m*gha. He sent a messenger to the Bhikkhus (saying), 'Might their reverences come hither; I desire to bestow gifts (on the Sa*m*gha) and to hear the Dhamma and to see the Bhikkhus.'

2. The Bhikkhus replied: 'The Blessed One has prescribed, friend, that no one who has entered upon Vassa, may go on a journey before he has kept Vassa during the earlier or during the later three months. Let the upâsaka Udena wait so long as the Bhikkhus keep their Vassa residence; when they have finished Vassa, they will go. But if there is any urgent necessity, let him dedicate the Vihâra in presence of the Bhikkhus who reside there.'

3. The upâsaka Udena was annoyed, murmured, and became angry (saying), 'How can their reverences, when I send for them, refuse to come? I am a giver and a doer (of good works), and do service to the fraternity.' Some Bhikkhus heard the upâsaka Udena, who was annoyed, &c.

These Bhikkhus told the thing to the Blessed One.

4. In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to go (even during

the rainy season), if the affair for which you go can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of the following seven classes: Bhikkhus, Bhikkhunîs, sikkhamânâs[1], sâma*n*eras, sâma*n*erîs, lay devotees, female lay devotees. I allow you, O Bhikkhus, to go, if the thing (you go for) can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of these seven classes. Within seven days you ought to return.

5. 'In case, O Bhikkhus, an upâsaka has built a Vihâra for the Sa*m*gha. If he sends a messenger to the Bhikkhus (saying), "Might their reverences come hither; I desire to bestow gifts (on them) and to hear the Dhamma and to see the Bhikkhus," you ought to go, O Bhikkhus, if the affair for which you go can be accomplished in seven days, and if he sends for you, but not if he does not send for you. Within seven days you ought to return.

6. 'In case, O Bhikkhus, an upâsaka has built for the Sa*m*gha an a*ddh*ayoga[2], has built a storied house, has built an attic, has constructed a cave, a cell, a store-room, a refectory, a fire-room, a warehouse[3], a privy, a place to walk in, a house to walk in, a well, a well house, a *g*antâghara[4], a *g*antâghara room[5], a lotus-pond, a pavilion, a park, or

[1] See the note on II, 36, 1.

[2] See the note on I, 30, 4.

[3] This translation of kappiyaku*t*î is merely conjectural; comp. kappiyabhûmî VI, 33.

[4] See the note on I, 25, 12.

[5] See *K*ullavagga V, 16, 1.

has prepared the site for a park. If he sends a messenger to the Bhikkhus, ... (&c., as in § 5, down to the end of the section).

7. 'In case, O Bhikkhus, an upâsaka has built for a number of Bhikkhus an a*ddh*ayoga . . . . (&c., as in § 6 to the end of the section), ... for one Bhikkhu a Vihâra, an a*ddh*ayoga, a storied house . . . . (&c., as in § 6 to the end).

8. 'In case, O Bhikkhus, an upâsaka has built for the sisterhood of Bhikkhunîs, &c., for a number of Bhikkhunîs, for one Bhikkhunî, for a number of sikkhamânâs, for one sikkhamânâ, for a number of sâma*n*eras, for one sâma*n*era, for a number of sâma*n*erîs, for one sâma*n*erî a Vihâra, &c.[1] If he sends a messenger to the Bhikkhus, &c.

9. 'In case, O Bhikkhus, an upâsaka has built for his own use a residence, a sleeping room, a stable[2], a tower, a one-peaked building[3], a shop, a boutique, a storied house, an attic, a cave, a cell, a store-room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well house, a *g*antâghara, a *g*antâghara room, a lotus-pond, a pavilion, a park, or has prepared the site for a park; or that his son is to choose a consort; or that his daughter is to choose a consort; or that he is sick; or that he knows how

[1] The enumeration of edifices is identical with that given in § 6, but in the cases beginning with that of the sisterhood of Bhikkhunîs (according to Buddhaghosa; we believe that the two cases referring to sâma*n*eras ought to be excepted) three of the edifices are left out, viz. the privy, the *g*antâghara, and the *g*antâghara room, the use of which is forbidden to nuns; see *K*ullavagga X, 27, 3, 4.

[2] See Abhidhânapp. v. 213, and compare assabha*nd*a, hatthibha*nd*a (Mahâvagga I, 61, 1).

[3] See Abhidhânapp. v. 209.

to recite a celebrated suttanta. If he sends a messenger to the Bhikkhus (saying), "Might their reverences come and learn this suttanta; otherwise this suttanta will fall into oblivion;"—or if he has any other business or any work to be done; and if he sends a messenger to the Bhikkhus (saying), "Might their reverences come hither" (&c.) . . . . then you ought to go (&c., as in § 5, down to:) . . . . you ought to return.

10–12. 'In case, O Bhikkhus, an upâsikâ has built a Vihâra for the Samgha (&c., as in §§ 5–9[1]).

13. 'In case, O Bhikkhus, a Bhikkhu has built, &c., a Bhikkhunî, a sikkhamânâ, a sâmanera, a sâmanerî has built for the Samgha, for a number of Bhikkhus, for one Bhikkhu, for the sisterhood of Bhikkhunîs, ... for one sâmanerî, for his own use, a Vihâra (&c., as in § 8).'

6.

1. At that time a certain Bhikkhu was sick. He sent a messenger to the Bhikkhus (saying), 'I am sick; might the Bhikkhus come to me; I long for the Bhikkhus' coming.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go (even during the rainy season), if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a

[1] Only it is said here of the Bhikkhus, ayyâ, 'the noble ones,' instead of bhaddantâ, 'their reverences.'

person of one of the following five classes: Bhikkhus, Bhikkhunîs, sikkhamânâs, sâma*n*eras, and sâma*n*erîs. I allow you, O Bhikkhus, to go, if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of these five classes. Within seven days you ought to return.

2. 'In case, O Bhikkhus, a Bhikkhu is sick. If he sends a messenger to the Bhikkhus (saying), "I am sick; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go, O Bhikkhus, if the thing can be accomplished in seven days, even if he had not sent for you, much more when he has sent (saying to yourselves): "I will try to get food for the sick, or food for the tender of the sick, or medicine for the sick, or I will ask him (questions referring to the Dhamma), or nurse him." Within seven days you ought to return.

3. 'In case, O Bhikkhus, inward struggles have befallen a Bhikkhu. If he sends a messenger to the Bhikkhus: "Inward struggles have befallen me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go .... (&c., as in § 2, down to): (saying to yourselves): "I will try to appease those struggles, or cause them to be appeased (by another), or compose him by religious conversation." Within seven days you ought to return.

4. 'In case, O Bhikkhus, a Bhikkhu in whose mind doubts of conscience have arisen sends .... (&c., as in § 3, down to): (saying to yourselves): "I will try to dispel those doubts, or cause

them to be dispelled, or compose him by religious conversation." Within seven days you ought to return.

5. 'In case, O Bhikkhus, a Bhikkhu takes to a false doctrine. If he sends . . . . (&c., down to): (saying to yourselves): "I will discuss that false doctrine, or cause another to discuss it, or compose (that Bhikkhu) by religious conversation." Within seven days you ought to return.

6. 'In case, O Bhikkhus, a Bhikkhu is guilty of a grave offence and ought to be sentenced to parivâsa discipline. If he sends . . . . (&c., down to): (saying to yourselves): "I will take care that he may be sentenced to parivâsa discipline, or I will propose the resolution (to the assembly), or I will help to complete the quorum (required for passing the sentence of parivâsa)." Within seven days you ought to return.

7. 'In case, O Bhikkhus, a Bhikkhu ought to be sentenced to recommence penal discipline. If he sends . . . . (&c., as in § 6, down to the end of the section).

8. 'In case, O Bhikkhus, a Bhikkhu ought to have the mânatta discipline imposed upon him. If he sends . . . . (&c., as in § 6, down to the end of the section).

9. 'In case, O Bhikkhus, a Bhikkhu (having duly undergone penal discipline) ought to be rehabilitated. If he sends . . . . (&c., as in § 6).

10. 'In case, O Bhikkhus, the Samgha is going to proceed against a Bhikkhu by the tagganiyakamma, or the nissaya, or the pabbâganiyakamma, or the patisâraniyakamma, or the ukkhepaniyakamma. If that Bhikkhu sends a messenger to the Bhikkhus (saying), "The Samgha

is going to proceed against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go . . . . (&c., as in § 2, down to): (saying to yourselves): "What can be done in order that the Samgha may not proceed (against that Bhikkhu) or may mitigate the proceeding?" Within seven days you ought to return.

11. 'Or the Samgha has instituted a proceeding against him, the tagganiyakamma . . . . (&c., down to): . . . . or the ukkhepaniyakamma; if he sends a messenger to the Bhikkhus: "The Samgha has instituted a proceeding against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go . . . . (&c., as in § 3, down to): (saying to yourselves): "What can be done in order that this Bhikkhu may behave himself properly, live modestly, and aspire to get clear of his penance, and that the Samgha may revoke its sentence?" Within seven days you ought to return.

12–15. 'In case, O Bhikkhus, a Bhikkhunî is sick, &c.[1]

16. 'In case, O Bhikkhus, a Bhikkhunî is guilty of a grave offence and ought to be sentenced to mânatta discipline[2]. If she sends . . . . (as in § 3, down to): . . . . (saying to yourselves): "I will take care that she may be sentenced to mânatta discipline[3]." Within seven days you ought to return.

[1] See §§ 2–5. Read here and in all cases where the messenger is sent by a woman: 'Might the noble ones (ayyâ) come to me; I long for the noble ones' coming.'

[2] There is no parivâsa discipline for the Bhikkhunîs. When a Bhikkhunî has committed a Samghâdisesa offence, no matter whether she has concealed it or not, she is sentenced to mânatta discipline for a fortnight. See Kullavagga X, 1, 4; 25, 3.

[3] The phrases, 'Or I will propose the resolution to the assembly,

17. 'In case, O Bhikkhus, a Bhikkhunî ought to be sentenced to recommence penal discipline . . . . (&c., as in § 7).

18. 'In case, O Bhikkhus, a Bhikkhunî who is to be rehabilitated . . . . (&c., as in § 9).

19. 'In case, O Bhikkhus, the Sa*m*gha is going to proceed against a Bhikkhunî by the ta*gg*aniyakamma . . . . (&c., as in § 10).

20. 'Or the Sa*m*gha has instituted a proceeding against her . . . . (&c., as in § 11).

21, 22. 'In case, O Bhikkhus, a sikkhamânâ is sick (&c., see §§ 2–5).

'In case, O Bhikkhus, a sikkhamânâ has violated[1] the precepts (in which she is trained). If she sends . . . . (&c., as in § 3, down to): (saying to yourselves): "I will take care that she may take upon herself the precepts (again)." Within seven days you ought to return.

23. 'In case, O Bhikkhus, a sikkhamânâ desires to receive the upasampadâ ordination. If she sends, &c., ... you ought to go (saying to yourselves): "I will take care that she may receive the upasampadâ ordination, or I will proclaim the formula (of ordination before the assembly), or I will help to complete the quorum." Within seven days you ought to return.

24, 25. 'In case, O Bhikkhus, a sâma*n*era is sick (&c., as in §§ 2–5) . . . . , a sâma*n*era desires

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or I will help to complete the quorum' (see § 6 seq.), of course are omitted here, because, if the proceeding is directed against a Bhikkhunî, this is to be done by a Bhikkhunî and not by a Bhikkhu. See *K*ullavagga X, 6, 3.

[1] This translation of sikkhâ kupitâ hoti is merely conjectural; Buddhaghosa has no note here. Comp. kuppa and akuppa.

to ask concerning Vassa[1]. If he sends .... (saying to yourselves): "I will ask him or I will tell it to him." Within seven days you ought to return.

26. 'In case, O Bhikkhus, a sâmanera who desires to receive the upasampadâ ordination (&c., see § 23).

27, 28. 'In case, O Bhikkhus, a sâmanerî is sick (&c., see §§ 24–25).

29. 'In case, O Bhikkhus, a sâmanerî desires to take upon herself the precepts. If she sends .... &c., you should go (saying to yourselves): "I will take care that she may take upon herself the precepts." Within seven days you ought to return.'

7.

1. At that time the mother of a Bhikkhu was sick. She sent a messenger to her son (saying), 'I am sick; might my son come to me; I long for my son's coming.' Now that Bhikkhu thought: 'The Blessed One has allowed (a Bhikkhu) to go, if the affair for which he goes can be accomplished within seven days, and if he is sent for, but not if he is not sent for, by a person of any one of the seven classes; (and he has also allowed to go), if the thing he goes for can be accomplished within seven days, even if he is not sent for, and much more if he is sent for, by a person of any one of the five classes. Now my mother is sick; she is not a lay-devotee (upasikâ). What am I, therefore, to do?'

[1] The technical meaning of vassa*m* pu*kkh*itu*m* (to ask after Vassa?) is unknown to us.

They told this thing to the Blessed One.

2. 'I allow you, O Bhikkhus, to go (even during the rainy season), if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of the following seven classes: Bhikkhus, Bhikkhunîs, sikkhamânâs, sâmaneras, sâmanerîs, the mother, and the father. I allow you, O Bhikkhus, to go, if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of these seven classes. Within seven days you ought to return.

3. 'In case, O Bhikkhus, a Bhikkhu's mother is sick. If she sends a messenger to her son (saying), "I am sick; might my son come to me; I long for my son's coming (&c., see chap. 6. 2)."

4. 'In case, O Bhikkhus, a Bhikkhu's father is sick . . . . (&c., as in § 3).

5. 'In case, O Bhikkhus, a Bhikkhu's brother is sick. If he sends a messenger to his brother (saying), "I am sick; might my brother come to me; I long for my brother's coming," he ought to go, O Bhikkhus, if the affair can be accomplished within seven days, and if he sends for him, but not if he does not send for him. Within seven days he ought to return.

6. 'In case, O Bhikkhus, a Bhikkhu's sister is sick . . . . (&c., see § 5).

7. 'In case, O Bhikkhus, a relation of a Bhikkhu is sick. If he sends a messenger to that Bhikkhu (saying), "I am sick; might his reverence come to me" . . . . (&c., as in § 5).

8. 'In case, O Bhikkhus, a person that used to

live with the Bhikkhus[1] is sick. If he sends a messenger to the Bhikkhus (saying), "I am sick; might the Bhikkhus come to me" . . . . (&c., as in § 5).'

8.

At that time a Vihâra belonging to the Samgha went to ruin. A certain upâsaka had a quantity of wood cut in the forest. He sent a messenger to the Bhikkhus (saying), 'If their reverences will fetch that wood, I will give it to them.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go out on the Samgha's business. Within seven days you ought to return.'

End of the first Bhânavâra about the Vassa residence.

9.

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon Vassa, were troubled[2] by beasts of prey; the beasts carried them off and killed them.

They told this thing to the Blessed One.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by beasts of prey, and the beasts carry them off and kill them: this is

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[1] Buddhaghosa: bhikkhugatika is a person that dwells in the same Vihâra with the Bhikkhus.

[2] Compare *G*âtaka I, 300.

to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are infested by snakes; they bite them and kill them. This is to be considered as a case of danger, ... (&c., as in § 1 down to) . . . . Vassa.

2. 'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by robbers; the robbers plunder them and beat them. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by demons; the demons enter into them and take their power from them. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

3. 'In case, O Bhikkhus, the village near which the Bhikkhus have entered upon Vassa, is destroyed by fire; the Bhikkhus suffer from want of food. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

'In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon Vassa, are destroyed by fire; the Bhikkhus suffer from having no place of rest. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

4. 'In case, O Bhikkhus, the village near which the Bhikkhus have entered upon Vassa, is destroyed by water; the Bhikkhus suffer from want of food, ... (&c., as in § 1) . . . . Vassa.

'In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon Vassa, are destroyed by water; the Bhikkhus suffer from having no place of rest, ... (&c., as in § 1) . . . . Vassa.'

10.

At that time the village near which the Bhikkhus of a certain district had entered upon Vassa, was transferred to another place through (fear of) robbers.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the village is.'

The village (people) divided themselves in two parts.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the greater part is.'

The greater part were unbelieving, unconverted people.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the believing, converted people are.'

11.

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon Vassa, could get (there) neither coarse nor fine food sufficiently as required.

They told this thing to the Blessed One.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, can get neither coarse nor fine food sufficiently as required. This is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, get food coarse or fine suffi-

ciently as required, but they cannot get sustaining food. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

2. 'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, get food coarse or fine sufficiently as required, they get sustaining food, but they cannot get proper medicine. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

'In case, O Bhikkhus, the Bhikkhus . . . . (&c., as § 1, down to) . . . . sustaining food, and they can get profitable medicine, but they cannot find suitable laymen to do service to them. This is to be considered . . . . (&c., as in § 1) . . . . Vassa.

3. 'In case, O Bhikkhus, to a Bhikkhu who has entered upon Vassa, a woman makes an offer (in these words): "Come, venerable Sir, I give you gold, or I give you bullion[1], or I give you a field, or I give you a site (for a house or a garden), or I give you an ox, or I give you a cow, or I give you a slave, or I give you a female slave, or I give you my daughter as your wife, or I will be your wife, or I get another wife for you." In that case, if the Bhikkhu thinks: "The Blessed One has said that the mind of men is easily changeable; danger might arise to the purity of my life," he ought to go away from that place. He is not guilty of interruption of Vassa.

4. 'In case, O Bhikkhus, to a Bhikkhu who has entered upon Vassa, a harlot makes an offer, &c., an adult girl makes an offer, &c., a eunuch makes an offer, &c., relations make an offer, &c., kings make

[1] See Rh. D.'s 'Ancient Coins and Measures of Ceylon,' p. 5 ('Numismata Orientalia,' vol. i).

an offer, &c., robbers make an offer, &c., rascals make an offer (in these words): "Come, venerable Sir, we give you gold, ... (&c., down to) .... or we give you our daughter as your wife, or we get another wife for you." In that case, ... (&c., as in § 3) .... Vassa.

'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, finds an ownerless treasure. In that case, ... (&c., as in § 3, down to) .... Vassa.

5. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, sees a number of Bhikkhus who strive to cause divisions in the Sa*m*gha. In that case, if that Bhikkhu thinks: "The Blessed One has said that it is a grievous sin to cause divisions in the Sa*m*gha; may no division arise in the Sa*m*gha in my presence," let him go away. He is not guilty of interruption of Vassa.

'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "A number of Bhikkhus are striving to cause divisions in the Sa*m*gha." In that case, ... (&c., as in § 5, down to) .... Vassa.

6. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the Sa*m*gha." If that Bhikkhu thinks: "Those Bhikkhus are friends of mine; I will say to them: 'The Blessed One, my friends, has said that it is a grievous sin to cause divisions in the Sa*m*gha; let not divisions in the Sa*m*gha please you, Sirs;' then they will do what I say, they will obey me and give ear," in that case let him go (to that place). He is not guilty of interruption of Vassa.

7. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a

district a number of Bhikkhus are striving to cause divisions in the Sa*m*gha." If that Bhikkhu thinks: "Those Bhikkhus are not friends of mine, but their friends are friends of mine; to these I will say, and they will say to their friends: 'The Blessed One, ... (&c.,' as in § 6, down to) ..... Vassa.

8. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district divisions in the Sa*m*gha have been caused by a number of Bhikkhus." If that Bhikkhu .... (&c., as in § 6, down to) .... Vassa.

9. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district divisions in the Sa*m*gha have been caused by a number of Bhikkhus." If that Bhikkhu .... (&c., as in § 7) .... Vassa.

10–13. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district a number of Bhikkhunîs strive to cause divisions in the Sa*m*gha .... (&c.[1])"'

12.

1. At that time a Bhikkhu desired to enter upon Vassa in a cattle-pen.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a cattle-pen.'

The cattle-pen was moved from its place.

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[1] See §§ 6–9. Instead of 'A number of Bhikkhus' in these paragraphs, the subject is 'A number of Bhikkhunîs.' Instead of 'Friends' or 'Sirs,' the address is 'Sisters.' In §§ 11, 13 read: 'Those Bhikkhunîs are not friends of mine, but their (female) friends are friends of mine, &c.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go with the cattle-pen.'

2. At that time a Bhikkhu, when the time for entering upon Vassa approached, desired to go on a journey with a caravan.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a caravan.'

At that time a Bhikkhu, when the time for entering upon Vassa approached, desired to go on a journey in a ship.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a ship.'

3. At that time some Bhikkhus entered upon Vassa in a hollow tree. People were annoyed, murmured, and became angry: '(These Bhikkhus behave) like goblins[1].'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in a hollow tree. He who does, commits a dukka*t*a offence.'

4. At that time some Bhikkhus entered upon Vassa on a branch of a tree. People were annoyed, &c.: '(These Bhikkhus behave) like huntsmen.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa on a branch of a tree. He who does, commits a dukka*t*a offence.'

5. At that time some Bhikkhus entered upon Vassa in the open air. When it began to rain,

[1] This must be about the sense of pisâ*k*illika (comp. *K*ullavagga V, 10, 2; 27, 5), although we are not sure how -illika ought to be explained.

they ran up to the foot of a tree, or to the hollow of a Nimba tree.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in the open air. He who does, commits a dukka*t*a offence.'

6. At that time some Bhikkhus entered upon Vassa without having a place of rest. They suffered from coldness and heat.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa without having a place of rest. He who does, commits a dukka*t*a offence.'

7. At that time some Bhikkhus entered upon Vassa in a house for keeping dead bodies in. People were annoyed, &c.: '(These Bhikkhus are) like those who burn corpses.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in a house for keeping dead bodies. He who does, commits a dukka*t*a offence.'

8. At that time some Bhikkhus entered upon Vassa under a sun-shade. People were annoyed, &c.: 'Like cowherds.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa under a sun-shade. He who does, commits a dukka*t*a offence.'

9. At that time some Bhikkhus entered upon Vassa under an earthenware vessel. People were annoyed, &c.: 'Like Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa under an earthenware vessel. He who does, commits a dukka*t*a offence.'

13.

1. At that time the Sa*m*gha at Sâvatthi had made an agreement that nobody should receive the pabba*gg*â ordination during the rainy season. A grandson of Visâkhâ Migâramâtâ[1] went to the Bhikkhus and asked them for the pabba*gg*â ordination. The Bhikkhus said to him: 'The Sa*m*gha, friend, has made an agreement that nobody shall receive the pabba*gg*â ordination during the rainy season. Wait, friend, as long as the Bhikkhus keep Vassa; when they have concluded the Vassa residence, they will confer on you the pabba*gg*â ordination.'

When those Bhikkhus had concluded the Vassa residence, they said to the grandson of Visâkhâ Migâramâtâ: 'Come now, friend, you may receive the pabba*gg*â ordination.' He replied: 'If I had received the pabba*gg*â ordination before, reverend Sirs, I should remain (in the religious life), but now, reverend Sirs, I will not receive the pabba*gg*â ordination.'

2. Visâkhâ Migâramâtâ was annoyed, murmured, and became angry (saying), 'How can the noble ones make such an agreement that nobody shall receive the pabba*gg*â ordination during the rainy season? At what time ought the duties of the Dhamma not to be performed?'

Some Bhikkhus heard Visâkhâ Migâramâtâ, who was annoyed, murmured, and had become angry.

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[1] Visâkhâ was the most distinguished among the upâsikâs, and occupied a place among them similar to that which Anâthapi*nd*ika, with whom she is frequently mentioned together, did among the upâsakas. See Dhammapada A*tth*ak. p. 78, &c.

Those Bhikkhus told the thing to the Blessed One. 'Such an agreement, O Bhikkhus, ought not to be made—that nobody shall receive the pabba*gg*â ordination during the rainy season. He who makes (an agreement like this), commits a dukka*t*a offence.'

14.

1. At that time the venerable Upananda Sakyaputta had promised to king Pasenadi of Kosala to take up his Vassa residence (with him) at the earlier period[1]. When he was going to the district (where he had consented to go to), he saw on his way two districts in which there were plenty of robes, and he thought: 'What if I were to keep Vassa in these two districts; thus shall I obtain many robes.' And he kept Vassa in those two districts.

King Pasenadi of Kosala was annoyed, murmured, and became angry (saying), 'How can the noble Upananda Sakyaputta, after he has promised us to take up his Vassa residence (with us), break his word? Has not falsehood been reproved, and abstinence from falsehood been praised by the Blessed One in many ways?'

2. Some Bhikkhus heard king Pasenadi of Kosala, who was annoyed, &c. The moderate Bhikkhus were annoyed, murmured, and became angry (saying), 'How can the venerable Upananda Sakyaputta, after he has promised to king Pasenadi of Kosala, &c.? Has not falsehood . . . . (&c., as in § 1)?'

3. Those Bhikkhus told the thing to the Blessed One.

[1] See chap. 2, § 2.

In consequence of that, the Blessed One, after having ordered the fraternity of Bhikkhus to assemble, asked the venerable Upananda Sakyaputta: 'Is it true, Upananda, that you have broken your word, having promised to king Pasenadi of Kosala to take up your Vassa residence (with him)?'

'It is true, Lord?'

Then the blessed Buddha rebuked him: 'How can you, O foolish one, break your word, having promised, &c.? Has not falsehood, O foolish one, been reproved, and abstinence from falsehood been praised by me in many ways? This will not do, O foolish one, for converting the unconverted, and for augmenting the number of the converted, but it will result, O foolish one, in the unconverted being repulsed (from the faith) and many of the converted being estranged.'

Having reproved him and delivered a religious discourse, he thus addressed the Bhikkhus:

4. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the earlier period, and when he goes to that district, he sees on his way two districts in which there are plenty of robes, and he thinks: "What if I were to keep Vassa in these two districts; thus shall I obtain many robes;" and he keeps Vassa in those two districts. This Bhikkhu's (entering upon Vassa), O Bhikkhus, (at the) earlier period is not valid, and as to his promise he has committed a dukka*t*a offence.

5. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the earlier period, and when going to that district, he holds Uposatha outside (on the last

day of the half month), and on the first day (of the next half month) he goes to the Vihâra, prepares himself a place of rest, gets (water to) drink and food, sweeps the cell, and goes away that same day without having any business. This Bhikkhu's (entering upon Vassa) .... (&c., as in § 4, down to) .... offence.

'In case, O Bhikkhus, a Bhikkhu has promised (&c., as in the preceding case, down to:) and goes away that same day having business. This Bhikkhu's (entering upon Vassa) .... (&c., as in § 4, down to) .... offence.

6. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having resided there two or three days, he goes away without having any business, &c.; he goes away having business. This Bhikkhu's (entering upon Vassa) .... (&c., as in § 4, down to) .... offence.

'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having resided there two or three days, he goes away having a business which can be accomplished within seven days[1]; he is absent above those seven days. This Bhikkhu's (entering upon Vassa).... (&c., as in § 4, down to) .... offence.

'In case, O Bhikkhus, &c., he returns within those seven days. This Bhikkhu's (entering upon Vassa), O Bhikkhus, (at the) earlier period is valid, and as to his promise he has committed no offence.

7. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and goes away seven days before the Pavâra*n*â[2] having business. No matter, O Bhikkhus, whether that Bhikkhu comes back to that district or

[1] See chap. 5 seq.

[2] I.e. before the concluding ceremony of Vassa; see IV, 1, 13.

does not come back, this Bhikkhu's entering, &c., is valid, and as to his promise he has committed no offence.

8–10. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having gone to that district, he holds Uposatha there (on the last day of the half month), and on the first day (of the next half month) he goes to the Vihâra, &c.[1]

11. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the later period, and when going to that district, he holds Uposatha outside, &c.[2]'

End of the third Khandhaka, which treats of entering upon Vassa.

[1] Here follows an exact repetition of all the cases given in §§ 5–7; the only difference is, that in the former cases it was said: 'When going to that district, he holds Uposatha outside,' instead of which it is said now: 'Having gone to that district, he holds Uposatha there.'

[2] The cases given in §§ 5–10 are repeated here; instead of 'Earlier period,' it is said here 'Later period;' instead of 'Before the Pavâra*n*â' (§ 7), 'Before the komudî *k*âtumâsinî.' The komudî *k*âtumâsinî is the full moon day in the month Kattika, which is frequently called Kaumuda in the Epic literature; the epithet *k*âtumâsinî refers to the Vedic *K*âturmâsya festival, which falls upon that day (Kâtyâyana, *S*rautasûtra V, 6, 1). For those who entered upon Vassa at the later period (in the *S*râva*n*a month), the end of Vassa fell on the Komudî day.

FOURTH KHANDHAKA.

(THE PAVÂRAṆÂ CEREMONY AT THE END OF THE RAINY SEASON, VASSA).

1.

1. At that time the blessed Buddha dwelt at Sâvatthi, in the *G*etavana, the garden of Anâthapi*nd*ika. At that time a number of Bhikkhus, companions and friends of each other, entered upon Vassa in a certain district of the Kosala country. Now those Bhikkhus thought: 'What shall we do in order that we may keep Vassa well, in unity, and in concord, and without quarrel, and that we may not suffer from want of food?'

2. Then those Bhikkhus thought: 'If we do not speak to or converse with each other, if he who comes back first from the village, from his alms-pilgrimage, prepares seats, gets water for washing the feet, a foot-stool, and a towel[1], cleans the slop-basin and gets it ready, and puts there (water to) drink and food,—

3. 'And if he who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left (from the dinner of the other Bhikkhus) and if he desires to do so; and if he does not desire (to eat), throws it away at a place free from grass, or pours it away into water in which no living things are; puts away the water for washing the feet, the foot-stool, and the towel[1]; cleans the slop-basin and

[1] See the note on I, 6, 11.

puts it away, puts the water and the food away, and sweeps the dining-room,—

4. 'And if he who sees a water-pot, or a bowl for food, or a vessel for evacuations, empty and void, puts it (into its proper place), and if he is not able to do so single-handed, calls some one else and puts it away with their united effort[1] without uttering a word on that account,—thus shall we keep Vassa well, in unity, and in concord, and without quarrel, and not suffer from want of food[2].'

5–7. And those Bhikkhus did not speak to or converse with each other. He who came back from the village from his alms-pilgrimage first, prepared seats (&c., as above, § 4, down to) . . . . without uttering a word on that account.

8. Now it is the custom of the Bhikkhus who have finished their Vassa residence, to go to see the Blessed One. Thus those Bhikkhus, when they had finished their Vassa residence, and when the three months (of Vassa) had elapsed, set their places of rest in order, took their alms-bowls and robes, and went on their way to Sâvatthi. Wandering from place to place, they came to Sâvatthi, to the *G*etavana, the garden of Anâthapi*nd*ika, to the Blessed One; having approached the Blessed One and respectfully saluted him, they sat down near him.

9. Now it is the custom of the blessed Buddhas

[1] We are not quite sure of the meaning of the compounds hattha-vikârena and hattha-vilaṅghakena. Buddhaghosa says merely hatthavilaṅghakenâ 'ti hatthukkhepakena.

[2] For this whole passage, compare *K*ullavagga VIII, 5, 3. The single actions which these Bhikkhus do, are quite correct, except that they keep silence during the whole time of Vassa, and especially at the end of it, for which time Buddha, on this occasion, prescribes the Pavâra*n*â ceremony.

to exchange greeting with incoming Bhikkhus. And the Blessed One said to those Bhikkhus: 'Do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you kept Vassa well, in unity, and in concord, and without quarrel? and have you not suffered from want of food?'

'Things go tolerably well with us, Lord; we get enough, Lord, wherewith to support ourselves; we have kept Vassa well, in unity, in concord, and without quarrel; and have not suffered from want of food.'

10. The Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine, or when they intend to institute a rule of conduct to their disciples.

11. And the Blessed One said to those Bhikkhus: 'In what way, O Bhikkhus, have you kept Vassa well, in unity, and in concord, and without quarrel, and not suffered from want of food?'

'We have entered upon Vassa, Lord, a number of Bhikkhus, companions and friends of each other, in a certain district of the Kosala country. Now, Lord, we thought: "What shall we do (&c., as in § 1)?" Then we thought, Lord: "If we do not speak (&c., as in §§ 2–4)." Thus, Lord, we did not speak to or converse with each other (&c., down to:) without uttering a word on that account. In that

way, Lord, we have kept Vassa well, in unity, and in concord, and without quarrel; and have not suffered from want of food.'

12. Then the Blessed One thus addressed the Bhikkhus: 'Indeed, O Bhikkhus, these foolish men who profess to have kept Vassa well, have kept it badly; indeed, O Bhikkhus, these foolish men who profess to have kept Vassa well, have kept it like a herd of cattle; indeed .... have kept it like a herd of rams; indeed .... have kept it like a company of indolent people. How can these foolish persons, O Bhikkhus, take upon themselves the vow of silence, as the Titthiyas do?

13. 'This will not do, O Bhikkhus, for converting the unconverted (&c., as in Book III, chapter 14, § 3).'

And when he had rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

'Let no one, O Bhikkhus, take upon himself the vow of silence, as the Titthiyas do. He who does, commits a dukka*t*a offence.

'I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their Vassa residence, hold Pavâra*n*â with each other[1] in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences (you have committed), and that you keep the rules of discipline before your eyes.

14. 'And you ought, O Bhikkhus, to hold Pavâra*n*â in this way:

[1] Literally, invite each other; i.e. every Bhikkhu present invites his companions to tell him if they believe him guilty of an offence, having seen that offence, or having heard of it, or suspecting it.

'Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. To-day is the Pavâra*n*â day. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â."

'Then let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I pronounce my Pavâra*n*â, friends, before the Sa*m*gha, by what has been seen, or by what has been heard, or by what is suspected[1]; may you speak to me, Sirs, out of compassion towards me; if I see (an offence), I will atone for it. And for the second time, &c. And for the third time I pronounce my Pavâra*n*â.... (&c., down to) .... if I see (an offence), I will atone for it."

'Then let (each) younger Bhikkhu adjust his upper robe .... (&c.)[2]'

2.

1. At that time the *Kh*abbaggiya Bhikkhus, while the senior Bhikkhus were crouching down and were performing their Pavâra*n*â, remained on their seats. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can the *Kh*abbaggiya Bhikkhus remain on their seats, while the senior

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[1] I. e. I invite the Sa*m*gha to charge me with any offence they think me guilty of, which they have seen, or heard of, or which they suspect.

[2] As in the preceding sentence, except that the younger Bhikkhus do not address the Sa*m*gha, 'Friends,' but, 'Reverend Sirs.'

Bhikkhus crouch down, and perform their Pavâra*n*â?'

Those Bhikkhus told the thing to the Blessed One.

'Is it true, O Bhikkhus, that the *Kh*abbaggiya Bhikkhus, &c.?'

'It is true, O Lord.'

Then the blessed Buddha rebuked them: 'How can these foolish men, O Bhikkhus, remain on their seats (&c., as above)? This will not do, O Bhikkhus, for converting the unconverted (&c., as in chap. 1, § 13).'

Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, remain on his seat, while the senior Bhikkhus crouch down, and perform their Pavâra*n*â. He who does, commits a dukka*t*a offence. I prescribe, O Bhikkhus, that all of you crouch down while Pavâra*n*â is being performed.'

2. At that time a certain Bhikkhu weak from age, who waited crouching till all had finished their Pavâra*n*â, fell down fainting.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (every Bhikkhu) crouches down the whole while till he has performed his Pavâra*n*â, and sits down on his seat when he has performed it.'

3.

1. Now the Bhikkhus thought: 'How many Pavâra*n*â (days) are there?'

They told this thing to the Blessed One.

'There are the two following Pavâra*n*â (days),

O Bhikkhus: the fourteenth and the fifteenth (of the half month)[1]; these are the two Pavâranâ (days), O Bhikkhus.'

2. Now the Bhikkhus thought: 'How many Pavâranâ services are there?'

They told this thing to the Blessed One.

'There are the four following Pavâranâ services, O Bhikkhus, &c.[2]'

3. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Samgha will hold Pavâranâ.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a sick Bhikkhu, Lord, who is not present.'

'I prescribe, O Bhikkhus, that a sick Bhikkhu shall declare (lit. give) his Pavâranâ. And let him declare it, O Bhikkhus, in this way: Let that sick Bhikkhu go to some Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my Pavâranâ, take my Pavâranâ, perform the Pavâranâ for me." If he expresses this by gesture, or by word, or by gesture and word, the Pavâranâ has been declared. If he does not express this by gesture, &c., the Pavâranâ has not been declared.

4–5. 'If (the sick Bhikkhu) succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, &c.[3]

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[1] Comp. II, 14, 1, and the note on II, 34, 1.

[2] This passage is exactly identical with II, 14, 2. 3, replacing 'Uposatha service' by 'Pavâranâ service.'

[3] This passage is a repetition of II, 22, 2–4, the words, 'Hold Uposatha,' 'Declare the Pârisuddhi,' &c., being replaced respectively by 'Hold Pavâranâ,' 'Declare the Pavâranâ,' &c.

'I prescribe, O Bhikkhus, that on the day of Pavâranâ he who declares his Pavâranâ, is to declare also his consent[1] (to acts to be performed eventually by the Order), for (both declarations) are required for the Samgha (and for the validity of its acts)[2].'

4.

At that time relations of a certain Bhikkhu kept him back on the day of Pavâranâ, &c.[3]

5.

1. At that time five Bhikkhus dwelt in a certain district (or, in a certain residence of Bhikkhus) on the day of Pavâranâ.

Now these Bhikkhus thought: 'The Blessed One has prescribed the holding of Pavâranâ by the Samgha, and we are (only) five persons[4]. Well, how are we to hold Pavâranâ?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that five Bhikkhus should hold Pavâranâ in a (regular) chapter[5].'

2. At that time four Bhikkhus dwelt in a certain

[1] See II, 23.

[2] Comp. the finishing clause of II, 23.

[3] This is a repetition of II, 24, but instead of 'Uposatha' and 'Pârisuddhi' read 'Pavâranâ.'

[4] As a general rule five Bhikkhus were sufficient to form the quorum; but for the performance of several among the official acts of the Order the presence of more than five members was required; see IX, 4, 1 seq.

[5] See IX, 4, 1.

district on the day of Pavâra*n*â. Now these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus shall hold Pavâra*n*â in a (regular) chapter, and we are (only) four persons. Well, how are we to hold Pavâra*n*â?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four Bhikkhus should hold Pavâra*n*â with each other.

3. 'And let them hold Pavâra*n*â, O Bhikkhus, in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before those Bhikkhus: "Hear me, Sirs. To-day is Pavâra*n*â day. If you are ready, Sirs, let us hold Pavâra*n*â with each other."

'Then let the senior Bhikkhu adjust his upper robe, &c., and say to those Bhikkhus: "I pronounce my Pavâra*n*â, friends, before you, by what has been seen, or by what has been heard, or by what is suspected; may you speak to me, Sirs, out of compassion towards me; if I see (an offence), I will atone for it. And for the second time, &c.; and for the third time, &c."

'Then let each younger Bhikkhu, &c.'

4. At that time three Bhikkhus dwelt in a certain district on the day of Pavâra*n*â. Now these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus shall hold Pavâra*n*â in a (regular) chapter, that four Bhikkhus shall hold Pavâra*n*â with each other, and we are (only) three persons. Well, how are we to hold Pavâra*n*â?'

'I prescribe, O Bhikkhus, that three Bhikkhus should hold Pavâra*n*â with each other. And let them hold Pavâra*n*â (&c., see § 3).'

5. At that time two Bhikkhus dwelt in a certain

district on the day of Pavâranâ. Now these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus, &c., that four Bhikkhus, &c., that three Bhikkhus, &c., and we are (only) two persons. Well, how are we to hold Pavâranâ?'

'I prescribe, O Bhikkhus, that two Bhikkhus should hold Pavâranâ with each other.

6. 'And let them hold Pavâranâ, O Bhikkhus, in this way: Let the senior Bhikkhu adjust his upper robe, &c., and say to the junior Bhikkhu: "I pronounce my Pavâranâ, friend, &c."

'Then let the junior Bhikkhu, &c.'

7. At that time there dwelt a single Bhikkhu in a certain district on the day of Pavâranâ. Now this Bhikkhu thought: 'The Blessed One has prescribed that five Bhikkhus, &c., &c., and I am only one person. Well, how am I to hold Pavâranâ?'

8. 'In case there dwell, O Bhikkhus, in a certain district on the day of Pavâranâ, a single Bhikkhu: Let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus use to frequent,—the refectory, or hall, or place at the foot of a tree; let him (then) provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Pavâranâ with them; if they do not come, let him fix his mind upon the thought: "To-day is my Pavâranâ." If he does not fix his mind upon this thought, he commits a dukkata offence.

9. 'Now, O Bhikkhus, where five Bhikkhus dwell (together), they must not convey the Pavâranâ[1] of one (to their assembly) and hold Pavâranâ by

[1] See chap. 3, § 3. Compare II, chap. 22, and chap. 26, § 10.

four (as) in a (regular) chapter. If they do, they commit a dukka*t*a offence.

'Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the Pavâra*n*â of one (to their assembly) and hold Pavâra*n*â with each other by three. If they do, they commit a dukka*t*a offence.

'Now, O Bhikkhus, where three Bhikkhus (&c., as in the last clause).

'Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the Pavâra*n*â of the other one, and fix (only) his thoughts (upon the Pavâra*n*â). If he does, he commits a dukka*t*a offence.'

6.

1. At that time a certain Bhikkhu was guilty of an offence on the day of Pavâra*n*â. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Pavâra*n*â is not to be held by a Bhikkhu who is guilty of an offence[1]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Pavâra*n*â (&c., as in II, 27. 1, 2, down to:) "When I shall feel no doubt, then I will atone for that offence." Having spoken thus, let him hold Pavâra*n*â. But in no case must there any hindrance arise to holding Pavâra*n*â from such a cause.'

2–3. At that time a certain Bhikkhu remembered

[1] See chap. 16, § 1.

an offence, while Pavâra*n*â was being held (&c., see II, 27. 4–8).

End of the first Bhâ*n*avâra.

7–13.

7. 1. At that time there assembled in a certain residence (or district) on the day of Pavâra*n*â a number of resident Bhikkhus, five or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while (really) incomplete, they held Pavâra*n*â. While they were holding Pavâra*n*â, other resident Bhikkhus, a greater number (than the first ones), arrived.

They told this thing to the Blessed One.

2. 'In case there assemble, O Bhikkhus, in a certain residence on the day of Pavâra*n*â (&c., as in § 1, down to) .... they hold Pavâra*n*â. While they are holding Pavâra*n*â, other resident Bhikkhus, a greater number, arrive. Let (all) those Bhikkhus, O Bhikkhus, hold Pavâra*n*â again; they who have held Pavâra*n*â, are free from guilt.

3. 'In case there assemble, &c. .... While they are holding Pavâra*n*â, other resident Bhikkhus, exactly the same number (as the first ones), arrive. Those who have held Pavâra*n*â, have held it correctly; let the other ones hold Pavâra*n*â; they who have held Pavâra*n*â, are free from guilt.'

. . . .

. . . .

. . . .[1]

[1] The following paragraphs and chapters exactly follow the course indicated by II, 28–35. The alterations to be made are

14.

1–3. 'Let no one, O Bhikkhus, hold Pavâranâ in a seated assembly (of Bhikkhus) before a Bhikkhunî, ... (&c.[1])

4. 'Let no one, O Bhikkhus, hold Pavâranâ by (accepting) the Pavâranâ declaration of a pârivâsika[2], except if the assembly has not yet risen (at the time when the Pavâranâ is declared). And let no one, O Bhikkhus, hold Pavâranâ on another day than the Pavâranâ day, except for the sake of (preserving) concord among the Samgha[3].'

15.

1. At that time a certain residence (of Bhikkhus) in the Kosala country was menaced on the day of Pavâranâ by savage people. The Bhikkhus were not able to perform Pavâranâ with the threefold formula.

They told this thing to the Blessed One.

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obvious and sufficiently indicated by §§ 1–3; instead of, 'Let them proclaim their Pârisuddhi' (II, 28, 4, &c.), read here, 'Let them pronounce their Pavâranâ.'

[1] See II, 36, 1–3.

[2] Comp. II, 36, 4, with the note.

[3] See, for instance, the cases in chap. 17. Buddhaghosa's explanation is different; he says: 'Concord among the Samgha is to be understood of such cases as that of Kosambî.' It is said in the account of the schism of Kosambî that, if concord has been re-established, the reconciled parties hold Uposatha together (X, 5, 14; comp. II, 36, 4); Buddhaghosa apparently extends this to holding Pavâranâ also.

'I allow you, O Bhikkhus, to perform Pavâranâ with the twofold formula[1].'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform Pavâranâ with the twofold formula.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to perform Pavâranâ with the onefold formula[1].'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform Pavâranâ with the onefold formula.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, that all the Bhikkhus who have kept Vassa together, perform Pavâranâ (by one common declaration).'

2. At that time in a certain district on the day of Pavâranâ the greater part of the night had passed away while (lay-)people were offering gifts (to the Bhikkhus). Now the Bhikkhus thought: 'The greater part of the night has passed away while the people were offering gifts. If the Samgha performs Pavâranâ with the threefold formula, it will not have finished the Pavâranâ when day breaks. Well, what are we to do?'

They told this thing to the Blessed One.

3. 'In case, O Bhikkhus, in a certain district on the day of Pavâranâ the greater part of the night has passed away while people were offering gifts (to the Bhikkhus). Now if those Bhikkhus think: "The greater part (&c., down to:) when day breaks,"

[1] This means apparently that the Bhikkhus were not obliged to pronounce the formula of Pavâranâ (chap. 1, 14) thrice, but twice or once respectively.

let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. While people were offering gifts, the greater part of the night has passed away. If the Sa*m*gha performs Pavâra*n*â with the threefold formula, it will not have finished the Pavâra*n*â when day breaks. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â with the twofold formula, or with the onefold formula, or by common declaration of all the Bhikkhus who have kept Vassa together."

4. 'In case, O Bhikkhus, in a certain district on the day of Pavâra*n*â the greater part of the night has passed away while the Bhikkhus were in confusion: the Bhikkhus were reciting the Dhamma, those versed in the Suttantas were propounding the Suttantas, those versed in the Vinaya were discussing the Vinaya, the Dhamma preachers were talking about the Dhamma. Now if those Bhikkhus think: "The greater part of the night has passed away while the Bhikkhus were in confusion. If the Sa*m*gha performs Pavâra*n*â with the threefold formula, it will not have finished the Pavâra*n*â when day breaks," let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, &c. The greater part of the night has passed away while the Bhikkhus were in confusion. If the Sa*m*gha performs Pavâra*n*â (&c. as in § 3)."'

5. At that time in a certain district in the Kosala country a great assembly of Bhikkhus had come together on the day of Pavâra*n*â, and there was but a small place protected from rain, and a great cloud was in the sky. Now the Bhikkhus thought: 'A great assembly of Bhikkhus has come together

here, and there is but a small place protected from rain, and a great cloud is in the sky. If the Sa*m*gha performs Pavâra*n*â with the threefold formula, it will not have finished the Pavâra*n*â when this cloud will begin to rain. Well, what are we to do?'

They told this thing to the Blessed One.

6. 'In case, O Bhikkhus, in a certain district a great assembly of Bhikkhus has come together on the day of Pavâra*n*â, and there is but a small place protected from rain, and a great cloud is in the sky. Now if those Bhikkhus think .... (&c., as in § 3 to the end).

7. 'In case, O Bhikkhus, in a certain district on the day of Pavâra*n*â danger arises from kings, danger from robbers, danger from fire, danger from water, danger from human beings, danger from non-human beings, danger from beasts of prey, danger from creeping things, danger of life, danger against chastity. Now if those Bhikkhus think: "Here is danger for our chastity. If the Sa*m*gha performs Pavâra*n*â with the threefold formula, it will not have finished the Pavâra*n*â when this danger for chastity will arise," let a learned, competent Bhikkhu ....' (&c., as in § 3 to the end).

16.

1. At that time the *Kh*abbaggiya Bhikkhus held Pavâra*n*â being guilty of an offence.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, hold Pavâra*n*â who is guilty of an offence. He who does, commits a

dukkata offence. I prescribe, O Bhikkhus, that you ask a Bhikkhu who holds Pavâranâ being guilty of an offence, for his leave[1] and reprove him for that offence.'

2. At that time the *Kh*abbaggiya Bhikkhus, when asked for leave, were not willing to give leave (to Bhikkhus who were going to reprove them for an offence).

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you inhibit the Pavâranâ of a Bhikkhu who does not give leave. And you ought to inhibit it, O Bhikkhus, in this way: Let (a Bhikkhu) say on the day of Pavâranâ, on the fourteenth or on the fifteenth day (of the half month), in presence of that person, before the assembled Samgha: "Let the Samgha, reverend Sirs, hear me. Such and such a person is guilty of an offence; I inhibit his Pavâranâ; Pavâranâ must not be held in his presence." Thus his Pavâranâ is inhibited.'

3. At that time the *Kh*abbaggiya Bhikkhus, who thought: 'Otherwise good Bhikkhus might inhibit our Pavâranâ,' themselves inhibited beforehand, without object and reason, the Pavâranâ of pure Bhikkhus who had committed no offence, and they also inhibited the Pavâranâ of Bhikkhus who had already performed their Pavâranâ.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, inhibit, without object and reason, the Pavâranâ of pure Bhikkhus who have committed no offence. He who does, commits a dukkata offence. And further, O Bhikkhus, let no

[1] Comp. II, 16, 1.

one inhibit the Pavâranâ of Bhikkhus who have already performed their Pavâranâ. He who does, commits a dukkata offence.

4. 'And thus, O Bhikkhus, (you may discern whether) the Pavâranâ is (duly) inhibited or not inhibited.

'In what cases is the Pavâranâ, O Bhikkhus, not inhibited? When Pavâranâ, O Bhikkhus, is pronounced, declared, and finished with the threefold formula, and if (a Bhikkhu then) inhibits the Pavâranâ (of another Bhikkhu), the Pavâranâ is not inhibited. When Pavâranâ, O Bhikkhus, is pronounced, declared, and finished with the twofold formula, with the onefold formula, by common declaration of all Bhikkhus who have kept Vassa together, and if (a Bhikkhu then) inhibits, ... (&c., as before). In these cases, O Bhikkhus, the Pavâranâ is not inhibited.

5. 'And in what cases, O Bhikkhus, is the Pavâranâ inhibited? When Pavâranâ, O Bhikkhus, is pronounced, declared, but not finished[1] with the threefold formula, and if (a Bhikkhu then) inhibits the Pavâranâ (of another Bhikkhu), the Pavâranâ is inhibited, ... (&c.[2]). In these cases, O Bhikkhus, the Pavâranâ is inhibited.

6. 'In case, O Bhikkhus, one Bhikkhu, on the day of Pavâranâ, inhibits the Pavâranâ of another Bhikkhu: then if the other Bhikkhus know with regard to that (inhibiting) Bhikkhu: "This vene-

[1] Correct in the Pâli text pariyositâya into apariyositâya.

[2] The paragraph is repeated with the phrases, 'With the twofold formula,' 'with the onefold formula,' and 'by common declaration of all the Bhikkhus who have kept Vassa together,' respectively, instead of 'with the threefold formula.'

rable brother is not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood, he is ignorant, unlearned, unable to give explanation when he is questioned," (let them say to him): "Nay, friend, let not quarrel arise, nor strife, nor discord, nor dispute," and having thus put him to silence, let the Samgha hold Pavâranâ.

7-9. 'In case, O Bhikkhus, &c.[1]

10. 'In case, O Bhikkhus, one Bhikkhu on the day of Pavâranâ inhibits the Pavâranâ of another Bhikkhu: then if the other Bhikkhus know with regard to that (inhibiting) Bhikkhu: "This venerable brother is of a pure conduct in his deeds and in his words and with regard to his means of livelihood, he is clever, learned, and able to give explanation when he is questioned," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu, on what account do you inhibit it, on account of a moral transgression, or on account of a transgression against the rules of conduct, or on account of heresy?"

11. 'If he replies: "I inhibit it on account of a moral transgression, I inhibit it on account of a transgression against the rules of conduct, I inhibit it on account of heresy," let them say to him: "Well, do you know, Sir, what a moral transgression is, what a transgression against the rules of conduct is, what heresy is?" If he replies, "I

[1] As in § 6. But instead of 'Not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood,' read respectively, 'Of a pure conduct in his deeds, but not in his words, nor as regards his means of livelihood' (§ 7); 'Of a pure conduct in his deeds and in his words, but not with regard to his means of livelihood' (§ 8); 'Of a pure conduct in his deeds and in his words and with regard to his means of livelihood' (§ 9).

know, friends, what a moral transgression is, &c.," let them say to him: "And what is, friend, a moral transgression, &c.?"

12. 'If he replies: "The four pârâgika offences and the thirteen samghâdisesa offences are the moral transgressions; thullakkaya offences, pâkittiya offences, pâtidesanîya offences, dukkata offences, and wicked language are the transgressions against the rules of conduct; false doctrine and . . . . doctrine[1] are heresy," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu, do you inhibit it on account of what you have seen, or of what you have heard, or of what you suspect?"

13. 'If he replies: "I inhibit it on account of what I have seen, or on account of what I have heard, or on account of what I suspect," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you have seen, what have you seen? What is it that you have seen? When have you seen it? Where have you seen it? Have you seen him committing a pârâgika offence? Have you seen him committing a samghâdisesa offence? Have you seen him committing a thullakkaya offence, a pâkittiya offence, a pâtidesanîya offence, a dukkata offence, or making himself guilty of wicked language? And where were you? And where was this Bhikkhu? And what did you do? And what did this Bhikkhu do?"

[1] The meaning of antaggâhikâ ditthi (Sanskrit ântargrahikâ drishti? ântagrahikâ drishti?) is unknown to us; Buddhaghosa gives no explanation. Perhaps it may mean doctrine partly false and partly correct (eclectic).

14. 'If he then replies: "I do not inhibit, friends, the Pavâranâ of this Bhikkhu on account of what I have seen, but I inhibit it on account of what I have heard," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you have heard, what have you heard? What is it that you have heard? When have you heard it? Where have you heard it? Have you heard that he has committed a pârâgika offence, ... (&c., down to) . . . . or that he has made himself guilty of wicked language? Have you heard it from a Bhikkhu? Have you heard it from a Bhikkhunî? Have you heard it from a sikkhamânâ, from a sâmanera, from a sâmanerî, from an upâsaka, from an upâsikâ, from kings, from royal officers, from Titthiyas, from Titthiya disciples?"

15. 'If he then replies: "I do not inhibit, friends, the Pavâranâ of this Bhikkhu on account of what I have heard, but I inhibit it on account of what I suspect," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you suspect, what do you suspect? What is it that you suspect? When do you suspect it? Where do you suspect it? Do you suspect that he has committed a pârâgika offence, ... (&c., down to) . . . . wicked language? Does your suspicion come from what you have heard from a Bhikkhu, ... (&c., down to) . . . . from Titthiya disciples?"

16. 'If he then replies: "I do not inhibit, friends, the Pavâranâ of this Bhikkhu on account of what I suspect; I do not know the reason why I inhibit the Pavâranâ of this Bhikkhu," and if that Bhikkhu, O Bhikkhus, who reproves (the other one), being questioned by intelligent fellow Bhikkhus, is not able

to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blameless. But if that Bhikkhu, O Bhikkhus, who reproves (the other one), being questioned by intelligent fellow Bhikkhus, is able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blamable.

17. 'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a pârâ*g*ika offence, let the Sa*m*gha enter upon the sa*m*ghâdisesa proceedings[1] (against the accuser) and then hold Pavâra*n*â.

'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a sa*m*ghâdisesa offence, let the Sa*m*gha treat (the accuser) according to the law[2] and then hold Pavâra*n*â.

'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a thulla*kk*aya offence, or with a pâ*k*ittiya offence, or with a pâ*t*idesanîya offence, or with a dukka*t*a offence, or with having used wicked language, let the Sa*m*gha treat (the accuser) according to the law[3] and then hold Pavâra*n*â.

18. 'If that Bhikkhu, O Bhikkhus, who has been reproved, admits that he has committed a pârâ*g*ika offence, let the Sa*m*gha expel him and then hold Pavâra*n*â.

'If that Bhikkhu, &c., admits that he has com-

[1] See the 8th Sa*m*ghâdisesa rule.

[2] See the 76th Pâ*k*ittiya rule.

[3] According to Buddhaghosa, the Bhikkhu who brings such an unfounded charge against a fellow Bhikkhu, is guilty of a dukka*t*a offence.

mitted a sa*m*ghâdisesa offence, let the Sa*m*gha enter upon the sa*m*ghâdisesa proceedings (against him) and then hold Pavâra*n*â.

'If that Bhikkhu, &c., admits that he has committed a thulla*kk*aya offence, or a pâ*k*ittiya offence, ... (&c., down to) . . . . wicked language, let the Sa*m*gha treat him according to the law and then hold Pavâra*n*â.

19. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâra*n*â is guilty of a thulla*kk*aya offence. Some Bhikkhus believe that it is a thulla*kk*aya offence, other Bhikkhus believe that it is a sa*m*ghâdisesa offence. In that case, O Bhikkhus, let those Bhikkhus who take it for a thulla*kk*aya offence, take that Bhikkhu, O Bhikkhus, aside, treat him according to the law, go back to the Sa*m*gha, and say: "The offence, friends, which this Bhikkhu has committed, he has atoned for according to the law. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â."

20. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâra*n*â is guilty of a thulla*kk*aya offence. Some Bhikkhus believe that it is a thulla*kk*aya offence, other Bhikkhus believe that it is a pâ*k*ittiya offence. Some Bhikkhus believe that it is a thulla*kk*aya offence, other Bhikkhus believe that it is a pâ*t*idesanîya offence; a thulla*kk*aya offence; a dukka*t*a offence; a thulla*kk*aya offence, an offence by wicked language. In that case (&c., as in § 19, down to the end).

21, 22. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâra*n*â is guilty of a pâ*k*ittiya offence, of a pâ*t*idesanîya offence, of a dukka*t*a offence, of an offence by wicked language. Some Bhikkhus believe

that it is an offence by wicked language, other Bhikkhus believe that it is a sa*m*ghâdisesa offence, &c. Some Bhikkhus believe that it is an offence by wicked language, other Bhikkhus believe that it is a dukka*t*a offence. In that case, O Bhikkhus, let those Bhikkhus who take it for an offence by wicked language, take that Bhikkhu, O Bhikkhus, aside (&c., see § 19).

23. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâra*n*â: "Let the Sa*m*gha, reverend Sirs, hear me. Here this deed is known (to me), but not the (guilty) person. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â excluding this deed," (the Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâra*n*â, ought to be pure. If a deed is known, but not the (guilty) person, report it (to us) now."

24. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâra*n*â: "Let the Sa*m*gha, reverend Sirs, hear me. Here a person is known (to me as guilty), but not his deed. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â excluding this person," (the Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâra*n*â, ought to be complete. If a person is known to you (as guilty), but not his deed, report it (to us) now."

25. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâra*n*â: "Let the Sa*m*gha, reverend Sirs, hear me. Here a deed is known (to me) as well as the (guilty) person. If the Sa*m*gha is ready, let the Sa*m*gha hold Pavâra*n*â excluding this deed and this person," (the

Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâranâ, ought to be pure as well as complete. If the deed and the (guilty) person are known to you, report it (to us) now."

26. 'If, O Bhikkhus, a deed becomes known before the Pavâranâ, and the (guilty) person afterwards (i. e. after the Pavâranâ), it is right to bring it forward (then)[1].

'If, O Bhikkhus, the (guilty) person becomes known before the Pavâranâ, and his deed afterwards, it is right to bring it forward (then).

'If, O Bhikkhus, the deed as well as the (guilty) person becomes known before the Pavâranâ, and if (a Bhikkhu) raises up that matter again after the Pavâranâ, he makes himself guilty of a pâkittiya offence for raising up (a matter that has been settled)[2].'

17.

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon Vassa in a certain district of the Kosala country. In their neighbourhood other Bhikkhus, litigious, contentious, quarrelsome, disputatious persons, who used to raise questions before the Samgha, entered upon Vassa with the intention of inhibiting, on the Pavâranâ day, the Pavâranâ of those Bhikkhus when

[1] 'Because it had not been possible to decide the matter at the Pavâranâ' (Buddhaghosa).

[2] See the 63rd Pâkittiya rule.

they should have finished their Vassa residence. Now those Bhikkhus heard: 'In our neighbourhood other Bhikkhus, &c. Well, what are we to do?'

They told this thing to the Blessed One.

2. 'In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, enter upon Vassa in a certain district. In their neighbourhood other Bhikkhus, ... (&c., § 1). I prescribe, O Bhikkhus, that those Bhikkhus hold Uposatha twice or thrice on the fourteenth day (of the half-month)[1] in order that they may be able to hold Pavâranâ before those (other) Bhikkhus. If those litigious, contentious, ... (&c., § 1) Bhikkhus approach that district, let the resident Bhikkhus, O Bhikkhus, quickly assemble and hold Pavâranâ; having held Pavâranâ, let them say to them: "We have held our Pavâranâ, friends; do you do, Sirs, as you think fit."

3. 'If those litigious, ... (&c., § 1) Bhikkhus come to that residence unexpectedly, let the resident Bhikkhus, O Bhikkhus, prepare seats (for them), get water for the washing of their feet, foot-stools, and towels[2], then let them go to meet them, take their bowls and their robes, and offer them (water) to drink; having thus looked after those Bhikkhus, let them go outside the boundary and hold Pavâranâ; having held Pavâranâ, let

[1] In this way, when the inimical Bhikkhus are arriving about the time of Pavâranâ, the resident Bhikkhus count the day which is the thirteenth or fourteenth to the other Bhikkhus, as the fifteenth, and thus they are enabled to finish their Pavâranâ before they can be prevented.

[2] See I, 6, 11.

them say: "We have held our Pavâranâ, friends, do you do, Sirs, as you think fit."

4. 'If they succeed in this way, well and good; if they do not succeed, let a learned, competent, resident Bhikkhu proclaim the following ñatti before the resident Bhikkhus: "Let the resident Bhikkhus hear me, Sirs. If you are ready, Sirs, let us now hold Uposatha and recite the Pâtimokkha, and let us hold Pavâranâ on the next new-moon day." If, O Bhikkhus, the litigious, ... (&c., § 1) Bhikkhus say to those Bhikkhus: "Well, friends, hold Pavâranâ with us now," let them reply: "You are not masters, friends, of our Pavâranâ; we will not hold Pavâranâ now."

5. 'If, O Bhikkhus, those litigious, ... (&c., § 1) Bhikkhus stay there till that new-moon day, let a learned, competent, resident Bhikkhu, ...[1]

6. 'If, O Bhikkhus, those litigious, ... (&c., § 1) Bhikkhus stay there still till that full-moon day, those Bhikkhus, O Bhikkhus, ought to hold Pavâranâ all of them, no matter whether they like it or not, on the next full-moon day, on the day of the komudî kâtumâsinî[2].

7. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a sick Bhikkhu inhibits the Pavâranâ of a healthy Bhikkhu, let them say (to the inhibiting Bhikkhu): "You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered;

[1] As in § 4, down to the end of the paragraph; instead of, 'On the next new-moon day,' it is to be read here, 'On the next full-moon day.'

[2] See the note on III, 14, 11.

having recovered, you may reprove him, if you like." If they speak to him thus, and he reproves (that Bhikkhu) notwithstanding, he makes himself guilty of the pâkittiya offence of disregard[1].

8. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a healthy Bhikkhu inhibits the Pavâranâ of a sick Bhikkhu, let them say (to the inhibiting Bhikkhu): "This Bhikkhu is sick, friend, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until this Bhikkhu has recovered; when he has recovered you may reprove him, if you like." If they speak to him thus, ... (&c., as in § 7).

9. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a sick Bhikkhu inhibits the Pavâranâ of another sick Bhikkhu, let them say (to the inhibiting Bhikkhu): "You are sick, Sirs, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; when he has recovered[2] you may reprove him, if you like." If they speak to him thus, ... (&c., as in § 7).

10. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a healthy Bhikkhu inhibits the Pavâranâ of another healthy Bhikkhu, let the Samgha question and examine them both and treat them according to the law, and then hold Pavâranâ.'

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[1] See the 54th Pâkittiya rule.

[2] Probably we should read in the Pâli text, 'ârogo ârogam âkaṅkhamâno kodessasîti.' Then the translation would be: 'When you have recovered and he has recovered, &c.'

18.

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon Vassa in a certain district of the Kosala country. These Bhikkhus, living in unity, and concord, and without quarrel, had found a comfortable place to dwell in. Now those Bhikkhus thought: 'Living in unity, &c., we have found a comfortable place to dwell in. If we hold Pavâra*n*â now, (other Bhikkhus) might come on a journey, having held their Pavâra*n*â, (and might occupy this place); thus we should lose this place which is comfortable to dwell in. Well, what are we to do?'

They told this thing to the Blessed One.

2. 'In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, have entered upon Vassa in a certain district. These Bhikkhus, ... (&c., § 1).

'If these Bhikkhus think: "Living in unity, ... (&c., § 1, down to:) thus we should lose this place which is comfortable to dwell in," I allow, O Bhikkhus, these Bhikkhus to agree upon pavâra*n*â-sa*m*gaha[1].

3. 'And you ought, O Bhikkhus, to agree upon it in this way: Let them all assemble together. When

[1] Literally this word means, we believe, 'Keeping back one's own Pavâra*n*â.' Buddhaghosa says: 'When the decree of pavâra*n*âsa*m*gaha has been issued, the Bhikkhus (who have issued it) ought to live as in the rainy season. Incoming Bhikkhus are not allowed to take possession of their places of rest. On the other side, they ought not to interrupt their Vassa residence.'

they have assembled, let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. Living in unity, ... (&c., § 1, down to:) thus we should lose this place which is comfortable to dwell in. If the Sa*m*gha is ready, let the Sa*m*gha agree upon pavâra*n*âsa*m*gaha; let it now hold Uposatha and recite the Pâtimokkha, and let the Sa*m*gha hold Pavâra*n*â on the next komudî *k*âtumâsinî day. This is the *ñ*atti."

4. '"Let the Sa*m*gha, &c.[1]"

5. 'If, O Bhikkhus, after those Bhikkhus have agreed upon pavâra*n*âsa*m*gaha, a Bhikkhu should say: "I wish, friends, to go on my travels through the country; I have a business in the country," let them reply to him: "Good, friend, hold Pavâra*n*â and go." If that Bhikkhu, O Bhikkhus, when holding Pavâra*n*â inhibits the Pavâra*n*â of another Bhikkhu, let (that other Bhikkhu) say to him: "You are not master of my Pavâra*n*â, friend; I will not hold Pavâra*n*â now."

'If, O Bhikkhus, when that Bhikkhu holds Pavâra*n*â, another Bhikkhu inhibits his Pavâra*n*â, let the Sa*m*gha question and examine them both and treat them according to the law.

6. 'If that Bhikkhu, O Bhikkhus, has finished that business in the country and comes back to that district before the day of komudî *k*âtumâsinî, and if a Bhikkhu, O Bhikkhus, when the Bhikkhus hold Pavâra*n*â, inhibits the Pavâra*n*â of that Bhikkhu (who has been absent), let him say (to the

[1] Here follows the usual formula of a *ñ*attidutiya kamma as in Book II, chap. 6. Comp. the note on Book I, chap. 28, § 3.

inhibiting Bhikkhu): "You are not master of my Pavâra*n*â, friend; I have held my Pavâra*n*â."

'If, O Bhikkhus, when the Bhikkhus hold Pavâra*n*â, this Bhikkhu inhibits the Pavâra*n*â of another Bhikkhu, let the Sa*m*gha question and examine them both and treat them according to the law, and then hold Pavâra*n*â.'

End of the Pavâra*n*â-Khandhaka.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	𐬐	[illegible]	ک	ك	כּ	k
2 „ aspirata	kh	...	....	ख	𐬑	[illegible]	...	...	כ	kh
3 Media	g	...	....	ग	𐬔	[illegible]	گ	...	גּ	...
4 „ aspirata	gh	...	....	घ	𐬖	[illegible]	...	...	ג	...
5 Gutturo-labialis	q	...	....	...	....	...	ق	ق	ק	...
6 Nasalis	ṅ (ng)	...	....	ङ	𐬢 (ng) / 𐬣 (N)	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	𐬵 (𐬓 *hv*)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	’	...	....	...	....	...	ا	ا	א	...
9 „ asper faucalis	‘h	...	....	...	....	...	ح	ح	ח	...
10 „ lenis faucalis	’h	...	....	...	....	...	ع	ع	ע	...
11 „ asper fricatus	...	*‘h*	....	...	....	...	خ	خ	ח	...
12 „ lenis fricatus	...	*’h*	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	*k*	....	च	𐬗	[illegible]	چ	...	...	*k*
14 „ aspirata	...	*kh*	....	छ	....	...	...	...	...	*kh*
15 Media	...	*g*	....	ज	𐬘	[illegible]	ج	ج	...	...
16 „ aspirata	...	*gh*	....	झ	....	...	غ	غ	...	...
17 „ Nasalis	...	*ñ*	....	ञ	....	...	...	...	...	...

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	...	....	य	[illegible], [illegible] init.	[illegible]	ي	ي	י	y
19 Spiritus asper	...	(*y̔*)	....	...	....	...	...	...	...	...
20 ,, lenis	...	(*y̓*)	....	...	....	...	...	...	...	...
21 ,, asper assibilatus	...	*s*	....	श	[illegible]	[illegible]	ش	ش	...	...
22 ,, lenis assibilatus	...	*z*	....	...	[illegible]	[illegible]	ژ	...	...	*z*
Dentales.										
23 Tenuis	t	...	....	त	[illegible]	[illegible]	ت	ت	תּ	t
24 ,, aspirata	th	...	....	थ	[illegible]	...	...	...	ת	th
25 ,, assibilata	...	...	TH	...	....	...	ث	ث	...	...
26 Media	d	...	....	द	[illegible]	[illegible]	د	د	דּ	...
27 ,, aspirata	dh	...	....	ध	[illegible]	...	...	...	ד	...
28 ,, assibilata	...	...	DH	...	....	...	ذ	ذ	...	...
29 Nasalis	n	...	....	न	[illegible]	[illegible]	ن	ن	נ	n
30 Semivocalis	l	...	....	ल	....	[illegible]	ل	ل	ל	l
31 ,, mollis 1	...	*l*	....	ळ	....	...	...	...	...	...
32 ,, mollis 2	...	...	L	...	....	...	...	...	...	...
33 Spiritus asper 1	s	...	....	स	[illegible]	[illegible]	س (ث)	س	שׂ	s
34 ,, asper 2	...	...	s (ʃ)	...	....	...	...	...	ס	...
35 ,, lenis	z	...	....	...	[illegible]	[illegible]	ز (ذ)	ز	ז	z
36 ,, asperrimus 1	...	...	z (ʒ)	...	....	...	ص	ص	צ	ʒ, ʒh
37 ,, asperrimus 2	...	...	ẓ (ʒ̣)	...	....	...	ض	...	...	...

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	[illegible]	[illegible]	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	[illegible]	...	...	...	...	...
43 Semivocalis	r	...	....	र	[illegible]	[illegible]	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	[illegible]	[illegible]	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	[illegible]	[illegible]	پ	...	פּ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	[illegible]	[illegible]	ب	ب	בּ	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	[illegible]	[illegible]	م	م	מ	m
54 Semivocalis	w	...	....	...	[illegible]	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	[illegible]	[illegible]	ف	ف	...	f
57 „ lenis	v	...	....	व	[illegible]	[illegible]	و	و	ו	...
58 Anusvâra	...	*m*	....	ं	[illegible] ã	...	...	...	...	...
59 Visarga	...	*h*	....	ः	....	...	...	...	...	...

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	...	....	य	𐬫, 𐬌𐬌 init.	[illegible]	ي	ي	י	y
19 Spiritus asper	...	($\acute{y}$)	....	...	....	...	...	...	...	...
20 ,, lenis	...	($\grave{y}$)	....	...	....	...	...	...	...	...
21 ,, asper assibilatus ..	...	*s*	....	श	𐬱	[illegible]	ش	ش	...	...
22 ,, lenis assibilatus ..	...	*z*	....	...	𐬲	[illegible]	ژ	...	...	*z*
Dentales.										
23 Tenuis	t	...	....	त	𐬙	[illegible]	ت	ت	תּ	t
24 ,, aspirata	th	...	....	थ	𐬚	...	...	...	ת	th
25 ,, assibilata	...	...	TH	...	....	...	ث	ث	...	...
26 Media	d	...	....	द	𐬛	[illegible]	د	د	דּ	...
27 ,, aspirata	dh	...	....	ध	𐬜	...	...	...	ד	...
28 ,, assibilata	...	...	DH	...	....	...	ذ	ذ	...	...
29 Nasalis	n	...	....	न	𐬥	[illegible]	ن	ن	נ	n
30 Semivocalis	l	...	....	ल	....	[illegible]	ل	ل	ל	l
31 ,, mollis 1	...	*l*	....	ळ	....	...	...	...	...	...
32 ,, mollis 2	...	...	L	...	....	...	...	...	...	...
33 Spiritus asper 1	s	...	....	स	𐬯	[illegible]	س (ث)	س	שׂ	s
34 ,, asper 2	...	...	s (ʃ)	...	....	...	...	...	ס	...
35 ,, lenis	z	...	....	...	𐬰	[illegible]	ز (ذ)	ز	ז	z
36 ,, asperrimus 1	...	...	z (ʒ)	...	....	...	ص	ص	צ	ʒ, ʒh
37 ,, asperrimus 2	...	...	ẓ (ʒ)	...	....	...	ض	...	...	...

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	...	ट	...	...	ط	ط	ט	...
39 „ aspirata	...	*th*	...	ठ	...	...	ظ	ظ	...	...
40 Media	...	*d*	...	ड	[illegible]	[illegible]	...	...	...	...
41 „ aspirata	...	*dh*	...	ढ	...	...	...	ض	...	...
42 Nasalis	...	*n*	...	ण	[illegible]	...	...	...	...	...
43 Semivocalis	r	...	...	र	[illegible]	[illegible]	ر	ر	ר	...
44 „ fricata	...	*r*	...	...	...	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	...	...	...	...	...	...
46 Spiritus asper	sh	...	...	ष	[illegible]	[illegible]	...	...	...	sh
47 „ lenis	zh	...	...	...	...	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	...	प	[illegible]	[illegible]	پ	...	פּ	p
49 „ aspirata	ph	...	...	फ	...	...	...	...	פ	ph
50 Media	b	...	...	ब	[illegible]	[illegible]	ب	ب	בּ	...
51 „ aspirata	bh	...	...	भ	...	...	...	...	ב	...
52 Tenuissima	...	*p*	...	...	...	...	...	...	...	...
53 Nasalis	m	...	...	म	[illegible]	[illegible]	م	م	מ	m
54 Semivocalis	w	...	...	...	[illegible]	...	...	...	...	w
55 „ aspirata	hw	...	...	...	...	...	...	...	...	...
56 Spiritus asper	f	...	...	...	[illegible]	[illegible]	ف	ف	...	f
57 „ lenis	v	...	...	व	»	[illegible]	و	و	ו	...
58 Anusvâra	...	*m*	...	अं	[illegible] ã	...	...	...	...	...
59 Visarga	...	*h*	...	अः	...	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ְ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ו fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬀	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬌	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬍	ɔ	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬎	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬏	ı	ـُو	ـُو	וּ	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬈(e) 𐬉(*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए	𐬀𐬉, 𐬀𐬌	ɔ	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَيْ	ـَيْ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬊	. . .	. . .	. . .	ָ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬋	ı	. . .	. . .	וֹ	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	𐬀𐬊 (*au*)	. . .	ـَوْ	ـَوْ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

CONTENTS.

MAHÂVAGGA.

FIFTH KHANDHAKA.

(RULES FOR FOOT-CLOTHING, SEATS, VEHICLES, ETC.)

1.

1. At that time the blessed Buddha dwelt at Râ*g*agaha at the Vulture's Peak.

Now at that time Seniya Bimbisâra, the king of Magadha, held rule and sovranty over eighty thousand townships[1]. And at that time there was at *K*ampâ a Se*tth*i's son named So*n*a Ko*l*ivisa[2], delicately nurtured, on the soles of whose feet hair had grown.

Now when Seniya Bimbisâra, the king of Magadha, was holding an assembly of the eighty thousand overseers over those townships, he sent a message to So*n*a Ko*l*ivisa on some matter of business, saying, 'Let So*n*a come hither. I desire So*n*a's presence!'

2. Then spake the parents of So*n*a Ko*l*ivisa to him thus: 'The king, dear So*n*a, wishes to see thy feet. But stretch not out thy feet, dear So*n*a, towards the

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[1] Gâma, which should be understood in the sense of parishes, not of villages.

[2] This So*n*a is the reputed author of one of the Theragâthâs. It is interesting to notice that *K*ampâ, the capital of Aṅga, is here included under Magadha. Compare Aṅga-magadhesu in Mahâvagga I, 19, and the beginning sentences of the So*n*ada*nd*a Sutta (Dîgha Nikâya), in which it is said that the revenues of the town of *K*ampâ had been bestowed by king Bimbisâra on the Brâhma*n*a So*n*ada*nd*a.

king. Take thy seat cross-legged before the king, that the king may see thy feet as thou sittest there.' And they carried So*n*a Ko*l*ivisa in a palankeen (to Râ*g*agaha).

And So*n*a Ko*l*ivisa went to the place where Seniya Bimbisâra, the king of Magadha, was. And when he had come there, and had bowed down before Seniya Bimbisâra, the king of Magadha, he took his seat cross-legged before the king. And Seniya Bimbisâra, the king of Magadha, saw that hair had grown on the soles of the feet of So*n*a Ko*l*ivisa.

3. Now after Seniya Bimbisâra, the king of Magadha, had instructed the eighty thousand overseers over those townships in the things of this world he exhorted them, saying, 'Ye have now received from me instruction in the things of this world. Go now, and wait upon the Blessed One. The Blessed One himself shall instruct you in the things of eternity.'

Then the eighty thousand overseers over those townships went on to the Vulture's Peak.

4. Now at that time the venerable Sâgata was the attendant on the Blessed One. And the eighty thousand overseers over those townships went to the place where the venerable Sâgata was. And when they were come there they spake thus to the venerable Sâgata:

'The eighty thousand overseers over the townships are come here, Sir, to visit the Blessed One. It were well, Sir, that we should be granted an audience of the Blessed One.'

'Then do you, Sirs, stay here yet a moment, while I let the Blessed One know.'

5. Then the venerable Sâgata disappeared down the steps[1] from before the very eyes of the eighty thousand overseers over those townships, and appeared before the Blessed One, and spake to the Blessed One, and said:

'Lord, the eighty thousand overseers over the townships are come here to visit the Blessed One. Let the Blessed One do as seemeth to him fit.'

'Do thou then, Sâgata, make a seat ready in the shade of the house[2].'

6. 'Even so, Lord!' said the venerable Sâgata, in assent, to the Blessed One. And taking a chair, he disappeared from before the Blessed One, and reappeared up the steps before the very eyes of those eighty thousand overseers over those townships, and made ready a seat in the shade of the house.

And the Blessed One came out of the house and sat down on the seat made ready in the shade thereof.

7. Then those eighty thousand overseers over the townships went up to the place where the Blessed One was. And when they had come there they bowed down before the Blessed One and took their seats on one side. But those eighty thousand overseers over the townships paid more respect in their hearts to the venerable Sâgata than to the Blessed One[3].

And the Blessed One perceived by his mind the thoughts of the minds of those eighty thousand

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[1] Pâkikâya nimuggitvâ 'ti sopâ*n*assa he*tth*â addha*k*andapâsâ*n*ena nimuggitvâ (Comm.).

[2] Vihârapa*kkh*âyâyan ti vihârapa*kk*ante *kh*âyâya*m*.

[3] Samannâharantîti pasâdavasena punappuna*m* manasikaronti (Buddhaghosa).

overseers over the townships; and he addressed the venerable Sâgata, and said: 'Show them now, Sâgata, a still greater wonder, beyond the power of men.'

'Even so, Lord!' said the venerable Sâgata, in assent, to the Blessed One. And rising up into the air he walked, and stood, and sat, and lay down, and gave forth smoke and fire, and disappeared in the sky.

8. Then the venerable Sâgata, when he had shown in the open sky wonders of various kinds beyond the power of men, fell down with his head at the feet of the Blessed One, and said to the Blessed One:

'My teacher, Lord, is the Blessed One; and I am the disciple. My teacher, Lord, is the Blessed One; and I am the disciple.'

Then those eighty thousand overseers over the townships thinking, 'Wonderful is it, most marvellous! If even the pupil be so mighty and so powerful, how much more then the master!' paid more respect in their hearts to the Blessed One than to the venerable Sâgata.

9. Then the Blessed One perceived by his mind the thoughts of the minds of those eighty thousand overseers over the townships, and held to them a discourse in due order; that is to say, he spake to them of giving, of righteousness, of heaven, of the danger, the worthlessness, the depravity of lusts, and of the advantages of renunciation. And when the Blessed One perceived that they had become pliant, softened, unprejudiced, upraised and believing in heart, then he proclaimed that which is the special doctrine of the Buddhas; (that is to say), Suffering, its Origin, its Cessation, and the Path.

Just as a clean cloth, from which all stain has been washed away, would readily take the dye, just even so did those eighty thousand overseers over the townships obtain, even while sitting there, the pure and spotless Eye of the Truth; (that is to say, the knowledge that) whatsoever has a beginning, in that is inherent also the necessity of dissolution.

10. And having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, they said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth while our life lasts as his disciples who have taken their refuge in Him.'

11. And So*n*a Ko*l*ivisa thought: 'As I understand the Dhamma proclaimed by the Blessed One, it is not easy to a person living as a layman to lead a wholly perfect and pure and altogether consummate[1] life of holiness. What if I were to cut off my hair and beard, and to put on yellow robes, and give up the world, and go forth into the houseless state.'

[1] Saṅkhalikhita. See Boehtlingk-Roth s. v. Likhita.

And those eighty thousand overseers over the townships, having expressed their joy and delight at the words of the Blessed One, rose from their seats, respectfully saluted the Blessed One, and passing round him with their right sides towards him, went away.

12. And So*n*a Ko*l*ivisa, soon after those eighty thousand overseers over the townships had departed, went to the place where the Blessed One was. And when he had come there he bowed down before the Blessed One and took his seat on one side. Sitting on one side So*n*a Ko*l*ivisa said to the Blessed One: 'As I understand the Dhamma proclaimed by the Blessed One (&c., as in § 11, down to:) and go forth into the houseless state. I desire, Lord, to cut off my hair and beard, and to put on yellow robes, and to give up the world, and to go forth into the houseless state. May the Blessed One, Lord, ordain me.'

Thus So*n*a Ko*l*ivisa received from the Blessed One the pabba*gg*â and upasampadâ ordinations. And the venerable So*n*a, soon after his upasampadâ, dwelt in the Sîtavana grove.

13. As he, with eager determination, was walking up and down there, his feet were injured, and the place in which he walked became covered with blood, like a slaughter-house for oxen. Then in the mind of the venerable So*n*a, who had gone apart and was plunged in meditation, there sprung up this thought: 'Though I have become one of those disciples of the Blessed One who live in the exercise of strenuous determination, yet my heart has not been set free from the Âsavas through absence of craving. And there is much wealth laid up for me at home. It is possible both to enjoy that wealth, and to do good

deeds. Let me now, then, returning to the lower state[1], enjoy my wealth and do good deeds.'

14. Now the Blessed One perceived in his mind the thought of the heart of the venerable So*n*a; and as quickly as a strong man can stretch forth his arm, or can draw it back again when it has been stretched forth, he disappeared from the hill of the Vulture's Peak, and appeared in the Sîtavana grove. And the Blessed One, as he was passing through the sleeping-places (of the Bhikkhus), came up, with a multitude of Bhikkhus, to the place where the venerable So*n*a had walked up and down.

When the Blessed One saw that the place where the venerable So*n*a had walked up and down was covered with blood, he addressed the Bhikkhus, and said: 'Whose walking-place[2] is this, O Bhikkhus, which is covered with blood, like a slaughter-house for oxen?'

'As the venerable So*n*a, Lord, was walking up and down here with eager determination, his feet were injured; and so this place has become covered with blood, like a slaughter-house for oxen.'

15. Then the Blessed One went on to the house in which the venerable So*n*a was living, and sat down there on a seat made ready for him. And the venerable So*n*a bowed down before the Blessed

[1] That is to say, the state of a layman (Hînây' âvattitvâ).

[2] *K*aṅkama, for which there is no real equivalent in English. In speaking of later periods the word 'cloister' is sometimes a correct rendering, for the places in which the recluses walked up and down, thinking, were then in some cases paved and even roofed. The Chinese pilgrim I-tsing has a description of such a stone *k*aṅkama, which he saw at the great monastery at Nâlanda (Indian Antiquary, X, 192). In this passage it only means a narrow, open, space of ground, levelled and cleared for the purpose.

One, and took his seat on one side. And when he was thus seated, the Blessed One addressed the venerable So*n*a, and said: 'Is it not true, So*n*a, that in your mind, when you had gone apart and were plunged in meditation, there sprung up this thought: "Though I have become (&c., as in § 13, down to the end)?"'

'Even so, Lord!'

'Now what think you, So*n*a,—you were skilled, were you not, when you formerly lived in the world, in the music of the lute?'

'That was so, Lord!'

'Now what think you, So*n*a,—when the strings of your lute[1] were too much stretched, had your lute then any sound, was it in a fit state to be played upon?'

'Not so, Lord!'

16. 'Now what think you, So*n*a,—when the strings of your lute were too loose, had your lute then any sound[2], was it in a fit state to be played upon?'

'Not so, Lord!'

'Now what think you, So*n*a,—when the strings of your lute were neither too much stretched nor too loose, but fixed in even proportion, had your lute sound then, was it then in a fit state to be played upon?'

'Yes, Lord!'

'And just so, So*n*a, does too eager a determination conduce to self-righteousness, and too weak a deter-

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[1] Vî*n*â. On the construction of the ancient Indian lute, see Milinda Pañha (p. 53, ed. Trenckner), where all the various parts are mentioned. Compare also the Guttila *G*âtaka (No. 243, ed. Fausböll).

[2] There is a misprint here in the text, savaratî for saravatî.

mination to sloth. [17.] Do thou, therefore, O So*n*a, be steadfast in evenness of determination, press through to harmony of your mental powers. Let that be the object of your thought[1]!'

'Even so, Lord!' said the venerable So*n*a, and hearkened to the word of the Blessed One.

And when the Blessed One had exhorted the venerable So*n*a with this exhortation, then, as quickly as a strong man can stretch forth his arm, or can draw it back again when it has been stretched forth, he vanished from the presence of the venerable So*n*a in the Sîtavana grove, and reappeared on the hill of the Vulture's Peak.

18. Thenceforward the venerable So*n*a was steadfast in evenness of determination, he pressed through to harmony of his mental powers, that did he take as the object of his thought. And the venerable So*n*a remaining alone and separate, earnest, zealous, and resolved, attained ere long to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!

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[1] Buddhaghosa says: Tattha *k*a nimitta*m* ga*n*hâhîti: tasmi*m* samathe sati yena âdâse mukhabimben' eva nimittena uppa*gg*itabba*m*, ta*m* samatha-nimitta*m* vipassanâ-nimitta*m* magga-nimitta*m* phala-nimittañ *k*a ga*n*hâhi nipattetîti (? nipphâdehiti, nibbattehîti) attho.

So the venerable So*n*a became yet another among the Arahats.

19. Now when the venerable So*n*a had attained to Arahatship there occurred to him the thought: 'Let me now make known my Insight in the presence of the Blessed One[1]!'

Then the venerable So*n*a went to the place where the Blessed One was, and bowed down before the Blessed One, and took his seat on one side. And when he was thus seated, the venerable So*n*a said to the Blessed One:

20. 'Whatsoever Bhikkhu, Lord, is an Arahat whose Âsavas are rooted out, who has lived the life, who has accomplished the task, who has laid aside every burden, who has gained the end he had in view, who has quite broken the fetter of a craving for (future) existence, who is completely set free by insight, six things doth he reach up unto[2]—unto renunciation, unto the love of solitude, unto kindness of heart, unto the destruction of craving, unto the destruction of thirst, unto the getting free from delusions.

21. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "For the sake of faith merely[3] hath this brother attained

[1] It is often represented in the Pâli Pi*t*akas to have been a customary thing for any one who thought he had attained to Arahatship to deliver a discourse in the presence of Gotama, as a kind of proof, or test, of his emancipation; and to receive the decision of Gotama thereupon. Buddhaghosa says: A*ññ*a*m* vyâkareyyan ti: arahâ ahan ti *g*ânâpeyya*m*. Compare *G*âtaka I, 140; II, 333.

[2] Adhimutto hotîti: pa*t*ivi*gg*h*i*tvâ pa*kk*akkha*m* katvâ *th*ito hoti (B.).

[3] Kevala*m* saddhâmattakan ti: pa*t*ivedha-rahita*m* kevala*m* pa*t*ivedha-pa*ññ*âya asammissa*m* saddhâmattaka*m* (B.). On the lower position here assigned to faith, compare Mahâ-parinibbâna Sutta VI, 9.

unto renunciation." But not thus, Lord, should this matter be regarded. For the Bhikkhu in whom the Âsavas are rooted out, who has lived the life, who has accomplished the task, he looks not upon himself as one who has anything yet to do, or to gather up, of (the fruit of his past) labour; but he attaineth to renunciation[1] by the destruction of lust, by the very condition of the absence of lust; he attaineth to renunciation by the destruction of ill-will, by the very condition of the absence of ill-will; he attaineth to renunciation by the destruction of delusions, by the very condition of the absence of delusions.

22. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "Seeking after gain, hospitality, and fame hath this brother attained to the love of solitude." But not thus (&c., as in § 21, down to the end, substituting "love of solitude" for "renunciation").

23. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "Returning, verily, to the dependence upon works, as if that were the true essence (of spiritual welfare), hath this brother attained to kindness of heart." But not thus (&c., as in § 21, down to the end, substituting "kindness of heart" for "renunciation").

24. 'He attaineth to the destruction of craving by the destruction of lust (&c., as in § 21, down to the end, substituting "absence of craving" for "renunciation"). He attaineth to the absence of thirst (&c., as in § 21). He attaineth to the absence of delusions (&c., as in § 21, down to the end).

25. 'When a Bhikkhu, Lord, has thus become fully emancipated in heart, even though many objects

visible to the sight should enter the path of his eye[1], yet they take not possession of his mind: undefiled is his mind, firm, immovable; and he sees into the (manner which that impression) passes away[2]—even though many objects audible to the ear, smellable to the nostrils, tastable to the tongue, feelable by the body, sensible to the intellect should enter the path of the ear, the nose, the tongue, the skin, the intellect, yet they take not possession of his mind: undefiled is his mind, firm, immovable, and he sees into the (manner in which that impression) passes away.

26. 'Just, Lord, as if there be a mountain of rock, undivided, solid, one mass, and much wind and rain should fall upon it from the direction of the East, or of the West, or of the North, or of the South, yet they would not make it shake, or tremble, or quake; just so, Lord, when a Bhikkhu has thus become fully emancipated in heart (&c., as in § 25, down to the end).

27. 'He who has attained to renunciation, to solitude of heart, who has attained to kindness, and to the rooting out of craving,—

'He who has attained to the rooting out of thirst, to the absence of delusions from the mind, he sees the source of sensations, his mind is quite set free.

'To such a Bhikkhu, so emancipated, and with calmness in his heart, there is no gathering up of what is done, nothing to be done still remains.

'As a rock, all of one mass, is not shaken by

[1] *K*akkhussa âpâtha*m* âga*kkh*anti; that is, should come within reach of his vision.

[2] Vayañ *k*' assânupassatîti: tassa *k*ittassa uppâda*m* pi vaya*m* pi passati (B.).

the breezes[1], just so never can shapes and tastes, and sounds, and smells, and touch—the whole of them

'Things wished for, things unwished—make tremble such a one. Firm is his mind, set free. He sees into the end thereof.'

28. And the Blessed One addressed the Bhikkhus, and said: 'Thus, brethren, do young men of worth make their insight known. The truth is spoken, and the self is not obtruded. But herein some foolish ones, methinks, make known their insight to be a thing ridiculous, and they, thereafter, fall into defeat!'

29. Then the Blessed One said to the venerable So*n*a, 'You, So*n*a, have been delicately nurtured. I enjoin upon you, So*n*a, the use of shoes with one lining[2].'

'I have gone out from the world, Lord, into the houseless state, abandoning eighty cart-loads of gold[3], and a retinue of seven elephants[4]. It will be said against me for this matter: "So*n*a Ko*l*ivisa went out from the world into the houseless state, abandoning eighty cart-loads of gold, and a retinue of seven elephants; but the very same man now accustoms himself to the use of shoes with a lining

[1] This half *s*loka recurs in Dhammapada, verse 81.

[2] Ekapalâsikan ti eka-pa*t*ala*m* (B.).

[3] Asîti-saka*t*a-vâhe hira*ññ*a*m* (so correct the misprint in the text). Buddhaghosa says: ettha dve saka*t*abhârâ eko vâho 'ti veditabbo; but compare Rh. D., 'Ancient Coins and Measures,' &c., p. 18, § 32, and p. 14, § 23. Vâha occurs also in the Mahâva*m*sa, p. 22.

[4] Sattahatthika*ñ* *k*a a*n*îkan ti: ettha *kh*a hatthiniyo eko *k*a hatthîti, ida*m* eka*m* a*n*îka*m*, îdisani satta a*n*îkâni sattahatthika*m* nâma (B.).

to them." [30.] If the Blessed One will enjoin their use upon the Order of Bhikkhus, I will also use them. If the Blessed One will not enjoin their use upon the Order of Bhikkhus, neither will I use them.'

Then the Blessed One, on that occasion, having delivered a religious discourse, thus addressed the Bhikkhus:

'I enjoin upon you, O Bhikkhus, the use of shoes with one lining to them. Doubly lined shoes, Bhikkhus, are not to be worn, nor trebly lined ones, nor shoes with many linings[1]. Whosoever shall wear such, is guilty of a dukka*t*a offence.'

2.

1. Now at that time the *Kh*abbaggiya Bhikkhus were in the habit of wearing slippers all of a blue, yellow, red, brown, black, orange, or yellowish colour[2]. People were annoyed, murmured, and became angry, saying, '(These act) like those who still enjoy the pleasures of the world[3].' The brethren told this thing to the Blessed One.

'Do not wear, O Bhikkhus, shoes that are all of

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[1] Dvi-gu*n*â 'ti dvi-pa*t*alâ. Ti-gu*n*â 'ti ti-pa*t*alâ. Ga*n*a*m*ga*n*û-pâhanâ 'ti *k*atu-pa*t*alato pa*tth*âya vu*kk*ati (B.).

[2] Nîlikâ ummâra-puppha-va*nn*â hoti; pîtikâ kanikâra-puppha-va*nn*â; lohitikâ *g*ayasumana-puppha-va*nn*â; ma*ñ*ge*tth*ikâ ma*ñ*ge*tth*i-va*nn*â eva; ka*n*hâ a*t*âri*tth*aka-va*nn*â; mahâraṅgarattâ satapada-pi*tth*i-va*nn*â (Mahâra*g*ana is saffron; the colour of the back of a centipede is brownish yellow), mahânâmarattâ sambhinna-va*nn*â hoti pa*nd*u-palâsa-va*nn*â, Kurundiya*m* pana paduma-puppha-va*nn*â 'ti vutta*m* (B.).

[3] Read gihikâmabhogino (as corrected at vol. ii. p. 363).

a blue, yellow, red, brown, black, orange, or yellowish colour. Whosoever does so, is guilty of a dukka*t*a offence.'

2. Now at that time the *Kh*abbaggiya Bhikkhus were in the habit of wearing shoes with edges of a blue, yellow, red, brown, black, orange, or yellowish colour.

People were annoyed, murmured, and became angry, saying, 'These act like those who still enjoy the pleasures of the world.' The brethren told this thing to the Blessed One.

'Do not wear, O Bhikkhus, shoes that have edges of a blue, yellow, red, brown, black, orange, or yellowish colour. Whosoever does so, is guilty of a dukka*t*a offence.'

3. Now at that time the *Kh*abbaggiya Bhikkhus were in the habit of wearing shoes with heel-coverings (?[1]); mocassins[2]; laced boots[3]; boots lined with cotton[4]; boots of various hues, like the wings of partridges[5]; boots pointed with rams' horns, and with goats' horns[6]; ornamented with scorpions'

[1] All the names of boots or shoes are of doubtful meaning; and as the use of every sort of foot-covering has long been given up among those Buddhists who have preserved the use of the Pâli language, Buddhaghosa's explanations are not very reliable. He says here: Khallaka-baddhâ 'ti pa*n*hi-pidhânattha*m* tale khallaka*m* bandhitvâ katâ.

[2] Pu*t*abaddhâ 'ti Yonaka-upâhanâ vu*kk*ati, yâva *g*aṅghato sabba-pâda*m* pa*ṅkkh*âdeti.

[3] Pâligu*nth*imâ 'ti paligu*nth*itvâ katâ upari-pâda-mattam eva pa*ṅkkh*âdeti na *g*aṅgha*m*.

[4] Tûlapu*nn*ikâ 'ti tûlapunnâ pûretvâ katâ.

[5] Tittirapattikâ 'ti tittira-patta-sadisa-vi*k*itra-baddhâ.

[6] Me*nd*a-visâ*n*a-baddhikâ 'ti ka*nn*ika-*tth*âne me*nd*aka-siṅga-sa*nth*âne vaddhe yo*g*etvâ katâ. A*g*a-visâ*n*a-vaddhikâdisu pi es' eva nayo.

tails[1]; sewn round with peacocks' feathers[2]; or shoes of all kinds of colours[3].

People were annoyed (&c., as in § 2, down to:) told this thing to the Blessed One.

'Do not wear, O Bhikkhus, shoes with heel-coverings (&c., as in § 3, down to:) shoes of all kinds of colours. Whosoever does so, is guilty of a dukka*t*a offence.'

4. Now at that time the *Kh*abbaggiya Bhikkhus were in the habit of wearing shoes adorned with lion-skins[4], tiger-skins, panther-skins, antelope-skins, otter-skins[5], cat-skins, squirrel-skins, and owl-skins[6].

People were annoyed (&c., as in § 3, down to the end, substituting 'shoes adorned with lion-skins, &c.,' for 'shoes with heel-coverings, &c.')

3.

1. Now the Blessed One, having dressed early in the morning, went into Râ*g*agaha, duly bowled and robed, for alms, with a certain Bhikkhu as his companion. And that Bhikkhu followed limping step by step behind the Blessed One.

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[1] Vi*kkh*ikâlikâ 'ti tatth' eva vi*kkh*ika-nangu*tth*a-sa*nth*âne vaddhe yo*g*etvâ katâ.

[2] Morapi*ñkh*aparisibbitâ (sic) 'ti talesu vâ baddhesu vâ mora-vi*ñkh*ehi (sic) suttakasadisehi parisibbitâ.

[3] *K*itrâ 'ti vi*k*itrâ.

[4] Sîha-*k*amma-parikkhatâ nâma pariyantesu, *k*îvaresu anuvâ*t*am viya sîha*k*amma*m* yo*g*etvâ katâ.

[5] Udda, an animal, feeding on fish; but Childers thinks it is not an amphibious creature, and therefore not 'otter.'

[6] Lûka-*k*amma-parikkhatâ (sic) 'ti pakkha-bi*l*âla-*k*amma-parik-khatâ. The latter is the flying fox, a large kind of bat.

Now a certain lay-disciple who had put on a pair of shoes with many linings, saw the Blessed One approaching from afar. And when he saw him, he took off that pair of shoes and went up to the Blessed One, and saluted him; and went on to that Bhikkhu, and saluted him, and said:

2. 'Why does your reverence limp?'

'My feet, friend, are blistered.'

'But here, Sir, are shoes.'

'Enough, good friend! shoes with linings have been forbidden by the Blessed One.'

'Take the shoes, O Bhikkhu[1]!'

Then the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, the use of shoes with linings, when they have been cast off by others[2]. But new shoes with linings are not to be worn. Whosoever does so, is guilty of a dukka*t*a offence.'

4.

1. Now at that time the Blessed One walked up and down in the open air[3] unshod. Noticing that, 'The Master walks unshod,' the Elders (the Thera Bhikkhus) also went unshod when they were walking up and down[3]. But though the Master and the Thera Bhikkhus went unshod, the *Kh*abbaggiya Bhikkhus walked up and down with coverings on their feet.

[1] This must be understood as spoken by the Buddha.

[2] Omukkan ti pa*t*imu*ñk*itvâ apanîta*m* (B.).

[3] This walking up and down thinking is represented as a constant habit of the early Buddhist Sama*n*as.

The temperate Bhikkhus were annoyed, murmured, and became angry, saying, 'How can these *Kh*abbaggiya Bhikkhus walk shod, when the Master and the Thera Bhikkhus walk unshod?'

2. Then those Bhikkhus told this thing to the Blessed One.

'Is it true, what they say, O Bhikkhus, that the *Kh*abbaggiya Bhikkhus walk shod, though the Master and the Elders walk unshod?'

'It is true, Lord.'

The Blessed Buddha rebuked them, saying,

'How, O Bhikkhus, can these foolish persons walk shod, though (&c., as in §§ 1, 2). For even the laymen, O Bhikkhus, who are clad in white, for the sake of some handicraft that may procure them a living, will be respectful, affectionate, hospitable to their teachers. [3.] Do you, therefore, O Bhikkhus, so let (your light) shine forth, that you having left the world (to enter into) so well taught a doctrine and discipline may be respectful, affectionate, hospitable to your teachers (â*k*ariyas), or those who rank as teachers[1], and to your superiors (upa*ggh*âyas), or those who rank as superiors[2]. This will not conduce, O Bhikkhus, to the conversion of the unconverted, and to the augmentation of the number of the con-

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[1] Avassikassa *kh*abbasso â*k*ariyamatto. So hi *k*atuvassakâle ta*m* nissâya va*kkh*ati (Mahâvagga I, 35). Eva*m* ekavassassa sattavasso, duvassassa a*tth*avasso, tivassassa dasavasso (B.).

[2] Upa*ggh*âyassa sa*m*di*tth*a-sa*m*bhattâ pana sahâyâ bhikkhû, ye vâ pana ke*k*i dasahi vassehi mahantatarâ, te sabbe pi upa*ggh*âyamattâ nâma. This confirms the view expressed in a note to the first Book (chap. 32. 1), that the Upa*ggh*âya is a more important person than the Â*k*ariya. The former must have ten years, the latter need only have six years, seniority.

verted: but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted becoming estranged.' Having thus rebuked them, and having delivered a religious discourse, he thus addressed the Bhikkhus:

'None of you, O Bhikkhus, is to walk shod, when your teachers or those who rank as teachers, or your superiors, or those who rank as superiors, are walking unshod. Whosoever does so, is guilty of a dukka*t*a offence.

'And no one of you, O Bhikkhus, is to wear shoes in the open Ârâma. Whosoever does so, is guilty of a dukka*t*a offence.'

5.

1. Now at that time a certain Bhikkhu had an eruption[1] on his feet. They used to carry that Bhikkhu out when he wanted to ease himself. The Blessed One as he was passing through the sleeping places (of the Bhikkhus) saw them (doing so), and going up to them, he said:

2. 'What is the disease, O Bhikkhus, from which this Bhikkhu suffers?'

'This venerable brother has an eruption on his feet, Lord, and we are carrying him out to ease himself.'

Then, on that occasion, the Blessed One, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I enjoin, O Bhikkhus, the use of foot coverings

[1] Pâdakhîlâbâdho nâma pâdato khila-sadisa*m* ma*m*sa*m* nikkhanta*m* hoti (B.).

by one whose feet hurt him, or are blistered, or who has an eruption on his feet.'

6.

1. Now at that time the Bhikkhus used to get up on to couches or chairs with unwashen feet; and the robes and seats became soiled.

They told this thing to the Blessed One.

'I enjoin, O Bhikkhus, the use of foot coverings when one of you wishes to get up on to couches or chairs.'

2. Now at that time when the Bhikkhus were going to the Uposatha Hall or to the assembly in the dark, they trod upon stakes or thorns, and their feet were hurt.

They told this thing to the Blessed One.

'I enjoin, O Bhikkhus, the use of foot coverings in the open Ârâma, and of a torch, or lamp, and a walking stick[1].'

3. Now at that time the *Kh*abbaggiya Bhikkhus used to rise up in the night towards dawn; and, putting on wooden shoes, walked up and down in the open air talking, in tones high, loud, and harsh, of all kinds of worldly things—such as tales of kings, of robbers, of ministers of state; tales of armies, of terror, of war; conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relationships, equipages, villages, towns, cities, provinces, women, warriors, and streets; tales about buried treasures, ghost stories; various tales; discussions

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[1] Kattara-da*nd*a. Compare *K*ullavagga VIII, 6, 3, and Childers under Kattara-ya*tth*i. Our word occurs at *G*âtaka I, 9.

on the world; disasters by sea; things which are, and things which are not[1]. And so doing they both trod upon and slew all kinds of insects, and disturbed the Bhikkhus in their meditations.

4. The moderate Bhikkhus were annoyed, murmured, and became angry, saying, 'How can the *Kh*abbaggiya Bhikkhus [do so]?'

And those Bhikkhus told this thing to the Blessed One.

'Is it true' (&c., comp. chap. 4. 2)?

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, he addressed the Bhikkhus, and said: 'Wooden shoes, O Bhikkhus, are not to be worn. Whosoever wears them, is guilty of a dukka*t*a offence.'

7.

1. Now when the Blessed One had remained at Râ*g*agaha as long as he thought fit, he set out on his journey towards Benares. And wandering from place to place, he came to Benares, and there at Benares the Blessed One stayed in the deer-park Isipatana.

Now at that time the *Kh*abbaggiya Bhikkhus, since the Blessed One had forbidden wooden shoes, used to break off young palmyra palms, and wear shoes made of the talipat leaves[2]. The young palmyra plants withered. People were annoyed, murmured, and became angry, saying, 'How can

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[1] This list recurs in the Ma*ggh*ima Sîla, § 7 (Rh. D.'s 'Buddhist Suttas from the Pâli,' p. 194).

[2] These are the leaves on which the MSS. are written.

the Sakyaputtiya Samanas break off young palmyra palms, and wear shoes made of the talipat leaves? The young palmyra plants wither. (By so doing), the Sakyaputtiya Samanas destroy vegetable life.'

2. The Bhikkhus heard those people murmuring in annoyance and indignation; and they told this matter to the Blessed One.

'Is it true' (&c., as in chap. 4. 2)?

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can those foolish persons, O Bhikkhus, [act thus]? For people believe, O Bhikkhus, that life dwells in a tree. Such conduct will not conduce (&c., as in chap. 4. 2, down to:) becoming estranged.

'Foot coverings made of talipat leaves, O Bhikkhus, are not to be worn. Whosoever wears them, is guilty of a dukkata offence.'

3. Now at that time the *Kh*abbaggiya Bhikkhus, since the Blessed One had forbidden talipat shoes, used to break off young bambus, and wear shoes made of the bambu leaves (&c., as in last section down to the end, substituting bambu for palmyra).

8.

1. Now when the Blessed One had remained at Benares as long as he thought fit, he set out on his journey towards Bhaddiya. And wandering from place to place he came to Bhaddiya: and there, at Bhaddiya, he stayed in the *G*âtiyâ Grove.

Now at that time the Bhikkhus at Bhaddiya were accustomed to the use of various kinds of foot coverings for the sake of ornament. They made,

or had made for themselves foot coverings of tina-grass, of muñga-grass, of babbaga-grass, of the leaves of the date-palm[1], of kamala-grass[2], and of wool[3]. And they neglected[4] instruction, enquiry, morality, self-concentration, and wisdom[5].

2. The moderate Bhikkhus were annoyed, murmured, and became angry, thinking, 'How can they [do so]?' And those Bhikkhus told this thing to the Blessed One.

'Is it true' (&c., as in chap. 4. 2)?

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can they [do so]?' This will not conduce (&c., as in chap. 4. 2, down to:) becoming estranged.

3. Having thus rebuked them, and having delivered a religious discourse, he thus addressed the Bhikkhus: 'Shoes, O Bhikkhus, made of tina-grass are not to be worn, or made of muñga-grass, or of babbaga-grass, or of leaves of the date-palm, or of kamala-grass, or of wool, nor [ornamented with] gold, or silver, or pearls, or beryls, or crystal, or copper, or glass, or tin, or lead, or bronze. Whosoever does so, is guilty of a dukkata offence.

[1] Hintâla-pâdukâ 'ti khaggûra- (MS. khaggari) pattehi kata-pâdukâ: hintâla-pattehi pi na vattati yeva (B.).

[2] Kamala-pâdukâ 'ti kamala-tinam nâma atthi, tena kata-pâdukâ. Ussîra-pâdukâ 'ti pi vadanti. Childers only gives lotus as the meaning of kamala. At Gâtaka I, 119, 149, 178; IV, 42, it must be kamala, and not kambala as printed by Fausböll, that is meant.

[3] Kambala-pâdukâ 'ti unnâhi kata-pâdukâ.

[4] On riñkanti (Sanskrit rik, rinakti), compare the verses in Milinda Pañha, p. 419 (ed. Trenckner).

[5] The adhisîlâdi-sikkhâ-ttayam mentioned at Dhp. p. 358 is explained in the Samgiti Sutta as training in adhisila, adhikitta, and adhipaññâ. On the first, compare the note on Mahâvagga I, 36, 8.

'And clogs, O Bhikkhus, that are taken away[1], are not to be worn. Whosoever does so, is guilty of a dukka*t*a offence.

'I allow you, O Bhikkhus, the use of three kinds of clogs, that are fixed to the ground, and are not taken away[2], privy-clogs, urinal-clogs, and rinsing-clogs[3].'

9.

1. Now when the Blessed One had remained at Bhaddiya as long as he thought fit, he set out on a journey towards Sâvatthi. And walking from place to place he arrived at Sâvatthi. There the Blessed One dwelt at Sâvatthi at the *G*etavana, Anâtha-pi*nd*ika's Grove.

2. Now at that time the *Kh*abbaggiya Bhikkhus used to catch hold of the heifers crossing on the A*k*iravatî River by their horns, or ears, or dewlaps, or tails[4], or spring up upon their backs, or touch with lustful

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[1] See next clause.

[2] Asa*m*kamaniyâyo 'ti bhûmiya*m* supati*tth*â ni*kk*alâ asa*m*hariyâ (sic), (B. here). Compare Pâtimokkha, pp. 106, 113 (ed. Minayeff), and Childers's interpretation of those passages under sa*m*kamati.

[3] On va*kk*a-pâdukâ, see *K*ullavagga V, 35, 2, at the end; and VIII, 10, 3, at the beginning. On the other two, *K*ullavagga V, 35; 1, 4, and VIII, 10, 3; and see also VIII, 9. The use of them was part of the sanitary arrangements enjoined upon the Order. A very ancient pair of stone va*kk*a-pâdukâ, forming part of a slab of stone, was discovered at Anurâdhapura by Rhys Davids, and is now in the Colombo Museum. As they were dug up in one of the palaces there, they were probably for the use of the king, or some high official. These ruins are among the most ancient in Ceylon, and are certainly pre-Christian in date.

[4] On *kh*eppâ, compare Sutta-vibhaṅga I, 6; and Böhtlingk-Roth under *s*epa and paru*kkh*epa.

thoughts their privy parts: and they used to duck the young calves and so kill them. People were annoyed, murmured, and became angry, saying, 'How can the Sakyaputtiya Samanas [act thus]? it is like men still enjoying the pleasures of the world.'

And Bhikkhus heard them murmuring in annoyance and indignation: and those Bhikkhus told this thing to the Blessed One.

'Is it true' (&c., see chap. 4. 2)?

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, he addressed the Bhikkhus, and said:

'Heifers are not to be caught hold of, O Bhikkhus, by their horns, or their ears, or their dewlaps, or their tails. You are not to get up on their backs. Whosoever gets up on their backs, is guilty of a dukkata offence. And their privy parts, O Bhikkhus, are not to be touched with lustful thoughts. Whosoever does so, is guilty of a thullakkaya offence. And calves ought not to be killed. Whosoever kills them, let him be dealt with according to law[1].'

3. Now at that time the *Kh*abbaggiya Bhikkhus used to have themselves carried in vehicles to which cows were yoked with a bull between them, or bulls were yoked with a cow between them[2]. People were annoyed, murmured, and became angry, saying, 'That is as is done at the Feast of the Gaṅgâ and the Mahî[3].'

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[1] See the 61st Pâkittiya Rule.

[2] Buddhaghosa explains this passage in a different way: Itthiyuttenâ 'ti dhenu-yuttena. Purisantarenâ 'ti purisa-sârathinâ. Purisa-yuttenâ 'ti gona-yuttena. Itthantarenâ 'ti itthi-sârathinâ.

[3] Gaṅgâ-mahiyâyâ 'ti Gaṅgâ-mahî-kîlikâya (B.). It is possible that Mahî may here mean the Earth; but it is probably the

They told this thing to the Blessed One.

'Do not have yourselves carried in vehicles, O Bhikkhus. Whosoever does so, is guilty of a dukka*t*a offence.'

10[1].

1. Now at that time a certain Bhikkhu, as he was passing through the Kosala country to Sâvatthi, to visit the Blessed One, was taken ill on the way. And that Bhikkhu went aside out of the road, and sat down at the foot of a certain tree.

When people saw him sitting there, they said: 'Whither is your reverence going?'

'I am going, friends, to Sâvatthi to visit the Blessed One.'

2. 'Come along, Sir; let us go together.'

'I cannot, friends. I am sick.'

'Well then, Sir, get up into the cart.'

'Enough, friends! The Blessed One has forbidden the use of vehicles.' And fearing to offend, he refused to get up into the cart.

And when that Bhikkhu had come to Sâvatthi, he told this thing to the Bhikkhus, and they told it to the Blessed One.

'I allow you, O Bhikkhus, if you are sick, to use a cart.'

Now the Bhikkhus thought: 'Should the carts be yoked with cows or bulls?'

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well-known affluent of the Ganges, which is one of the Mahânadîs. Compare *K*ullavagga IX, 1, 3, Spence Hardy's 'Manual,' p. 17, and the Dhaniya Sutta in the Sutta Nipâta.

[1] *K*ullavagga X, 21 gives the rules for sisters of the Order, corresponding to the first two sections of this chapter.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use a cart drawn by bullocks, or by hand[1].'

Now at that time a certain Bhikkhu was exceedingly distressed by the jolting of a cart.

'I allow you, O Bhikkhus, the use of a litter or a sedan-chair.'

3. Now at that time the *Kh*abbaggiya Bhikkhus were in the habit of using lofty and large things to recline upon, that is to say: large cushions[2]; divans; coverlets with long fleece; counterpanes of many colours, woollen coverlets[3], white or marked with thick flowers; mattresses; cotton coverlets, dyed with figures of animals; rugs with long hair on one or both sides; carpets inwrought with gold, or with silk; large woollen carpets such as the nautch girls dance upon[4]; rich elephant housings, horse-rugs, or carriage rugs; panther or antelope skins; couches covered with canopies, or with crimson cushions at both ends[5].

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[1] On hatthava*tt*aka*m* here Buddhaghosa merely says, 'itthiyo vâ va*tt*antu purisâ vâ va*tt*antu (MS. va*tt*ati) yeva.' The word recurs in *K*ullavagga X, 21.

[2] That Âsandi is a cushion, and not a chair as Childers gives, is clear from *G*âtaka I, 108.

[3] Pa*t*ikâ 'ti u*nn*âmayo setattharako (Sum. Vil. on Brahma*g*âla Sutta 9).

[4] Kuttakan ti so*l*asanna*m* nâ*t*akitthîna*m* *th*atvâ na*kk*ana-yogga*m* u*nn*âmayattharana*m* (Sum. Vil. on Brahma*g*âla Sutta 9).

[5] This list recurs in the Ma*gg*h*ima Sîla, § 5 (Rh. D., 'Buddhist Suttas from the Pâli,' p. 193). Childers has given the commentary on most of these terms from the Sumaṅgala Vilâsinî. Several of the items are also mentioned among the possessions of the Great King of Glory (Rh. D., loc. cit., p. 274, &c.). In several cases the exact meaning is at present quite uncertain. The comment on the last two words runs as follows: Sauttara*kkh*adan ti saha uttara-

When people, who went to visit the Vihâras, saw these things, they were annoyed, murmured, and became angry, thinking, 'This is as if they were still enjoying the pleasures of the world.'

They told this thing to the Blessed One.

4. 'Lofty and large things to recline upon, such as large cushions (&c., as in § 3, down to:) cushions crimson at both ends, are not, O Bhikkhus, to be used. Whosoever uses them, is guilty of a dukka*t*a offence.'

5. Now at that time the *Kh*abbaggiya Bhikkhus, since the use of lofty and large things to recline upon had been forbidden by the Blessed One, used to use fine skins, such as lion, tiger, and panther skins. These skins were cut to fit the couches, and to fit the chairs; and were spread inside or outside the couches or the chairs.

When people, who went to visit the Vihâras, saw these things, they were annoyed, murmured, and became angry, thinking, 'This is as if they were still enjoying the pleasures of the world.'

They told this thing to the Blessed One.

6. 'Fine skins, such as lion, tiger, and panther skins, are not, O Bhikkhus, to be used. Whosoever does so, is guilty of a dukka*t*a offence.'

7. Now at that time the *Kh*abbaggiya Bhikkhus, since fine skins had been forbidden by the Blessed

*kkh*adena upari-bandhena ratta-vitânena saddhin ti attho. Seta-vitânam pi he*tth*â akappiya-pa*kk*attharan*e* sati na va*tt*ati, asati pana va*tt*ati. Ubhatolohitakûpadhâna*m* sisûpadhâna*ñ* *k*a pâdûpadhâna*ñ* *k*a ma*ñk*assa ubhatolohitakûpadhâna*m* eva*m* (read eva?) na kappati. Ya*m* pana ekam eva upadhâna*m* ubhosu passesu ratta*m* vâ hoti paduma-va*nn*a*m* vâ *k*itra*m* vâ sa*k*e pamâ*n*a-yutta*m* va*tt*ati, mahâ-upadhâna*m* pana pa*t*ikkhitta*m*.

One, began to use the skins of oxen. These skins were cut to fit the couches, or the chairs; and were spread inside or outside the couches, or the chairs.

Now a certain Bhikkhu of bad character was a friend of the family of a certain lay-disciple of a bad character. And that bad Bhikkhu, early one morning, dressed himself, and with his robe on and his bowl in his hand, went to the dwelling-place of that bad disciple, and sat down on a seat made ready for him. And the bad disciple went up to the place where the bad Bhikkhu was, and saluted him, and took his seat beside him.

8. Now at that time that bad disciple had a young bull beautiful to behold, quiet, and varied in colour like a panther's cub. And the bad Bhikkhu gazed with longing at the bull. And that bad disciple said to that bad Bhikkhu: 'Why does your reverence gaze so with longing at that bull?'

'My friend,' said he, 'I want that bull's skin.'

Then that bad disciple slew that bull, and skinned it, and gave it to that bad Bhikkhu. And that bad Bhikkhu, hiding that skin under his robe, went away.

9. Now the cow, greedy for her calf, followed that bad Bhikkhu, keeping behind him. The Bhikkhus said:

'How is it, friend, that this cow keeps following so behind you?'

'I don't know, friends, why it should keep following me.'

But that bad Bhikkhu's robe was soiled with blood; and the Bhikkhus asked him,

'How has this robe of yours got marked with blood?'

Then he told them the whole matter.

'How is that, Sir? You have been causing another to deprive a living thing of life!'

'That is so, friends.'

The modest among the Bhikkhus were annoyed, murmured, and became angry, saying, 'How can this Bhikkhu induce a man to deprive a living thing of life? Has not the taking of life been censured, and the abstinence therefrom been praised in many a discourse by the Blessed One?'

And the Bhikkhus told this thing to the Blessed One.

Then the Blessed One held because of this, and on that occasion, an assembly of the community of Bhikkhus, and asked that wicked Bhikkhu,

'Is it true, as they say, that you, O Bhikkhu, have been inducing another to deprive a living thing of life?'

'It is true, Lord.'

'But how can you be so foolish as to do so? Have I not censured in many a discourse the taking of life, O foolish one, and praised the abstinence therefrom? Such conduct, thou foolish one, will not conduce to the conversion of the unconverted!'

And having thus rebuked him, and delivered a religious discourse, he addressed the Bhikkhus, and said:

'Bhikkhus! No one shall cause a living thing to be deprived of life. Whosoever does so shall be dealt with according to the Laws[1]. Ox-skins are not to be worn, O Bhikkhus. Whosoever does so, is guilty of a dukka*t*a offence. And neither, O Bhikkhus, is any skin to be made use of at all. Whosoever does so, is guilty of a dukka*t*a offence.'

[1] The Laws (Dhammas) referred to are the first Pârâ*g*ika, the 11th Pâ*k*ittiya, and the 61st and 62nd Pâ*k*ittiyas.

11.

Now at that time men had couches and chairs covered or bound with skins. The Bhikkhus, fearing to offend, would not sit down upon them.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to sit down on seats arranged by laymen, but not to lie down upon them.'

Now at that time the Vihâras were bound together by thongs made of skin[1]. The Bhikkhus fearing to offend, would not sit down upon them.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to sit down upon (skins when they are) only used for binding things together.'

12.

Now at that time the *Kh*abbaggiya Bhikkhus used to go into the villages with their shoes on. The people were annoyed, murmured, and became angry, saying, 'That is how those behave who are still enjoying the pleasures of the world!'

They told this thing to the Blessed One.

'You are not to go into the villages, O Bhikkhus, with your shoes on. Whosoever does so, is guilty of a dukka*t*a offence.'

Now at that time a certain Bhikkhu was sick, and unable to go into the village without shoes on.

They told this thing to the Blessed One.

'I allow a sick Bhikkhu, O Bhikkhus, to go into the village with his shoes on.'

[1] Ogumphiyantîti bhitti-da*nd*akâdisu ve*th*etvâ bandhanti (B.).

13[1].

1. Now at that time the venerable Mahâ Ka*kk*âyana was staying in Avanti on the hill called the Precipice, near Kuraraghara[2]. And at that time the lay-disciple named So*n*a Ku*t*ika*nn*a[3] was the personal attendant upon the venerable Mahâ Ka*kk*âyana.

And the disciple So*n*a Ku*t*ika*nn*a went to the place where the venerable Mahâ Ka*kk*âyana was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Mahâ Ka*kk*âyana:

'As I understand the doctrine laid down by the venerable Mahâ Ka*kk*âyana, it is difficult for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection. I wish therefore to cut off my hair and beard, to clothe myself in the orange-coloured robes, and to go forth from the household life into the houseless state[4]. May the venerable Mahâ Ka*kk*âyana receive me into the Order of those who have renounced the world!'

2. 'Hard is it, So*n*a, your life long to live the

[1] Sections 1–6 of this chapter were published and translated by Alwis in his 'Ka*kk*âyana's Pali Grammar,' pp. 92 and following.

[2] Buddhaghosa spells this name Kuduraghara, and says it was there that Ka*kk*âyana had been accustomed to go for alms, and that he dwelt on the precipice itself.

[3] Buddhaghosa has a curious explanation of this name, Ko*t*i-agghanaka*m* pana ka*nn*a-pilandhanaka*m* dhâreti, tasmâ Ku*t*ika*nn*o 'ti vu*kk*ati. This is evidently merely drawn from the word itself, which may just as well have meant 'with pointed ears.'

[4] This is a common phrase. Compare Tevi*gg*a Sutta (Rh. D., 'Buddhist Suttas from the Pâli,' pp. 187, 188).

higher life using only one bed, and with but one meal a day. Do you, therefore, So*n*a, remain in the state of a householder, and practise only for a time the higher life, the precepts of the Buddhas, using only one bed, and with but one meal a day.'

Then the desire for renunciation[1] which had arisen in the disciple So*n*a Ku*t*ika*nn*a abated in him.

A second time the disciple So*n*a Ku*t*ika*nn*a [made the same request, and received the same reply with the same result].

And a third time So*n*a Ku*t*ika*nn*a made the same request. Then the venerable Mahâ Ka*kk*âyana conferred the pabba*gg*â (ordination) on the disciple So*n*a Ku*t*ika*nn*a.

Now at that time in the Southern country and in Avanti there were but few Bhikkhus. And it was only after the lapse of three years that the venerable Mahâ Ka*kk*âyana was able, with difficulty, and with trouble, to get together a meeting of the Order in which ten Bhikkhus were present[2]. And then he admitted the venerable So*n*a into the higher rank of the Order.

3. Now when the venerable So*n*a had passed the rainy season there sprang up in his mind, when he was meditating alone, this thought:

'I have heard indeed that the Blessed One is such and such a one. But I have not as yet seen him face to face. I should like to go and visit the Blessed One, the Arahat Buddha, if my superior would allow me.'

And in the evening the venerable So*n*a, leaving his solitude, went to the place where the venerable

[1] Compare gamikâbhisa*m*khâra, Mahâvagga VI, 31, 2.
[2] On the necessity of this, see Mahâvagga IX, 4, 1.

Mahâ Ka*kk*âyana was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Mahâ Ka*kk*âyana :

4. 'When I was meditating alone, venerable Sir, the following thought occurred to my mind, "I have heard (&c., as above)." Now I would go and visit the Blessed One, the Arahat Buddha, if you, as my superior, allow it.'

'That is good, that is good, So*n*a! Go then, So*n*a, to visit the Blessed One, the Arahat Buddha. [5.] You shall see, So*n*a, how the Blessed One arouses faith, is worthy of faith, calm in his senses, calm in his mind, gifted with the highest self-control and quietude, an elephant among men, subdued, guarded, with his senses in subjection to himself. Do you therefore, So*n*a, bow down in my name at the feet of the Blessed One, and say, "Lord! my superior, the venerable Mahâ Ka*kk*âyana, bows down in salutation at the feet of the Blessed One!" and add, "In the Southern country and in Avanti there are, Lord, but few Bhikkhus. And it was only after the lapse of three years that with difficulty and with trouble an assembly of the Order was got together, in which ten members were present, and I could be received into the higher rank of the Order. May the Blessed One be pleased, therefore, to allow the higher ordination in the Southern country and in Avanti before a meeting of a lesser number. [6.] In the Southern country and in Avanti, Lord, the soil is black on the surface[1], rough, and trampled by the feet of cattle[2].

[1] Ka*n*huttarâ 'ti ka*n*ha-mattik-uttarâ upari-vaddhitâ ka*n*ha-mattikâ (B.). Alwis translates, 'overrun with thorns.'

[2] Goka*nt*aka-hatâ 'ti gunna*m* khurehi akkanta-bhumito samu*tth*ehi go-ka*nt*akehi upahatâ. Te kira goka*nt*ake ekapa*t*alikâ upâhanâ

May the Blessed One be pleased, therefore, to allow the use, in the Southern country and in Avanti, of shoes with thick linings. In the Southern country and in Avanti, Lord, men attach great importance to bathing, and are pure by use of water. May the Blessed One be pleased to allow, in the Southern country and in Avanti, the constant use of the bath[1]. In the Southern country and in Avanti, Lord, skins, such as sheep-skins, goat-skins, and deer-skins, are used as coverlets. Just as in the Middle country[2] the eragu, moragu, ma*ggh*âru, and *g*antu grasses[3] are used for coverlets, so are sheep-skins, goat-skins, and deer-skins in the Southern country and in Avanti. May the Blessed One be pleased to allow the use of such coverlets there. [7.] At present, Lord, people are in the habit of giving a set of robes to Bhikkhus, who have left the district, saying, 'We give this set of robes to (a Bhikkhu) of such and such a name.' When they return, the Bhikkhus tell them, 'A set of robes has been given to you by a person of such and such a name.' But they, fearing to offend, do not accept it, saying, 'Let us not be guilty of a Nissaggiya.' May the Blessed One be pleased to make a detailed statement in the matter of robes."'

rakkhitu*m* na sakkonti, eva*m* kharâ honti (B.). Alwis takes goka*n*-*t*aka as a plant (Ruellia Longifolia).

[1] Compare the 57th Pâ*k*ittiya.

[2] See below, § 12; and compare Rh. D., 'Buddhist Birth Stories,' p. 61.

[3] Imâ *k*atasso pi ti*n*a-*g*âtiyo. Etehi kata-sâ*l*ake *k*a ta*t*-*t*ikâyo *k*a karonti. Ettha eragû 'ti ekaraka-ti*n*a*m*, ta*m* o*l*ârika*m*. Moragu-ti*n*a*m* tamba-sisa*m* sukhuma*m* muduka*m* sukha-samphassa*m*; tena katâ ta*t*-*t*ikâ nipa*gg*itvâ vu*tt*-*h*itamatte pana uddhumâtâ hutvâ ti*tt*-*h*ati. Ma*gg*âruna (sic, and so Alwis) kata-sâ*l*ake pi karonti. *G*antussa ma*n*i-sadiso va*nn*o hoti. Ta*t*-*t*ikâ is a mat; see *G*âtaka I, 141. Compare Sanskrit Eraka, and Mayûraka.

'Even so, Lord,' said the venerable So*n*a in assent to the venerable Mahâ Ka*kk*âyana, and, rising from his seat, he departed thence, keeping his right side towards him. And taking up his bed, he went on with his robe on, and his bowl in his hand to Sâvatthi.

8. And wandering from place to place he arrived at the place where the Blessed One was, at Sâvatthi in the *G*etavana, Anâtha-pi*nd*ika's park. And when he had come there he saluted the Blessed One, and took his seat beside him.

Then the Blessed One said to the venerable Ânanda: 'Make ready a sleeping-place, Ânanda, for this Bhikkhu who has just arrived.' And the venerable Ânanda thought:

'Inasmuch as the Blessed One commands me to make ready a sleeping-place for the Bhikkhu who has just arrived, the Blessed One evidently desires to dwell in the same Vihâra with that Bhikkhu, he desires to dwell in the same Vihâra with the venerable So*n*a.' And he made ready a sleeping-place for the venerable So*n*a at the place where the Blessed One was staying.

9. Then the Blessed One, after spending the greater part of the night in the open air, entered the Vihâra. And also the venerable So*n*a, having spent the greater part of the night in the open air, entered the Vihâra. And the Blessed One rose up, early in the morning, towards dawn, and requested the venerable So*n*a, saying,

'May the Dhamma so become clear to you that you may speak [1].'

[1] Pa*t*ibhâtu ta*m* bhikkhu dhammo bhâsitu*m*. Compare Buddhaghosa's commentary on the similar idiom used in the Mahâ-

'Even so, Lord!' said the venerable So*n*a in assent to the Blessed One; and he intoned all the verses in the Book of the Eights (A*tth*aka-vaggikâni[1]).

And the Blessed One, at the conclusion of the venerable So*n*a's recitation, expressed his pleasure, saying,

'Excellent, most excellent, O Bhikkhu! Well have the Eights been grasped by thee, well thought over, well learnt by heart: and with a fine voice art thou gifted, distinct, pleasant[2], able to make things understood. How many years is it since thou hast been ordained?'

'One year, my Lord!'

10. 'But why have you postponed it so long?'

''Tis long, Lord, since I saw into the danger of the passions, but life in a household is crowded with business and with cares.'

And the Blessed One, when he heard that matter, gave utterance at that time to the expression of emotion:

'When he has seen the danger of the world, when he has understood the Truth, when he has become free from Upadhi[3],

parinibbâna Sutta II, 31 as given by Rh. D. ('Buddhist Suttas from the Pâli,' p. 36).

[1] A*tth*aka-vagga is the name of the fourth book in the Sutta Nipâta. See Professor Fausböll's translation, p. viii. It may also be the name of divisions of other books, but probably that portion of the Sutta Nipâta is here referred to.

[2] On Ane*l*agalâya compare ne*l*â vâ*k*â in § 6 of the *K*ûla-sîla.

[3] Ariyo is the man who has entered the Path, Su*k*i is locative. Nirûpadhi, he in whom there remains no longer the cause of the renewal of existence as a separate individual (the cause referred to being thirst or excitement and craving, Ta*n*hâ, Upâdâna).

'The pilgrim finds in sin no pleasure, his delight is in the word, the pure.'

11. Then thought the venerable So*n*a: 'The Blessed One is pleased with me. This then is the time which my superior spoke of.' And rising from his seat, and arranging his robe on one shoulder, he bowed down with his head at the feet of the Blessed One, and said:

'Lord! my superior Mahâ Ka*kk*âyana bows down in salutation at the feet of the Blessed One. In the Southern country and in Avanti there are (&c., as in §§ 4–7, down to the end of the message).'

Then the Blessed One on that occasion and in that connection, having delivered a religious discourse, addressed the Bhikkhus and said:

'The Southern country and Avanti has but few Bhikkhus. I allow the upasampadâ (ordination) in border countries to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a Vinaya-dhara.'

12. 'In this passage the following are the border countries referred to[1]. To the East is the town Ka*g*aṅgala, and beyond it Mahâsâlâ. Beyond that is border country; this side of it is the Middle country. To the South-east is the river Salalavatî. Beyond that is border country; this side of it is the Middle country. To the South is the town Setaka*nn*ika. Beyond that is border country; this side of it is the Middle country. To the West is the Brâhman district of Thûna. Beyond that is

[1] Compare Cunningham, 'Ancient Geography of India,' I, 440; Childers, Khuddaka Pâ*th*a, p. 20; Alwis, 'Introduction to Pali Grammar,' XXIX; Lassen, Indische Alterthumskunde, I, 119 (2nd ed.); Rhys Davids, 'Buddhist Birth Stories,' p. 61.

border country; this side of it is the Middle country. To the North is the mountain range called Usîra-dhaga. Beyond that is border country; this side of it is the Middle country. In such border countries, I allow, O Bhikkhus, the upasampadâ (ordination) to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a Vinaya-dhara.

13. 'In the Southern country and in Avanti, O Bhikkhus, the soil is black on the surface and rough, and trampled by the feet of cattle. I allow the use, in all the border countries, O Bhikkhus, of shoes with thick linings.

'In the Southern country and in Avanti, O Bhikkhus, men attach great importance to bathing, and are pure by use of water. I allow the constant use of the bath, O Bhikkhus, in all the border countries.

'In the Southern country and in Avanti, O Bhikkhus, skins, such as sheep-skins, goat-skins, and deer-skins, are used as coverlets. Just as in the Middle country, Bhikkhus, the eragu, moragu, *mag-gh*âru, and *g*antu grasses are used for coverlets, so in the Southern country and in Avanti are used skins, such as sheep-skins, goat-skins, and deer-skins. I allow, O Bhikkhus, the use of skins, such as sheep-skins, goat-skins, and deer-skins, as coverlets, in all the border countries.

'There also, O Bhikkhus, people are in the habit of giving a set of robes to Bhikkhus who have left the district, saying, "We give this set of robes to (a Bhikkhu) with such and such a name." I allow you, O Bhikkhus, to accept such robes. The set of robes does not become subject to the ten-days'

rule, before it reaches the hand (of the person for whom it was intended)[1].'

[1] On this last clause compare the first Nissaggiya, and our note there. The clause here means that the ten days of the rule in the Pâtimokkha are not to begin to run, under the circumstances specified, till the set of robes has actually reached the hand of the Bhikkhu for whom they were intended.

Buddhaghosa says here: Yâva âharitvâ vâ na dinna*m* tumhâka*m* bhante *k*îvara*m* uppannan ti pahinitvâ vâ nâro*k*ita*m*, tâva ga*n*ana*m* na upeti, anadhi*tth*ita*m* na va*tt*ati. Yadâ pana ânetvâ vâ dinna*m* hoti, uppannan ti vâ suta*m*, tato pa*tth*âya dasâham eva parihâra*m* labhati.

SIXTH KHANDHAKA.

(ON MEDICAMENTS.)

1.

1. At that time the Blessed One dwelt at Sâvatthi, in the *G*etavana, the park of Anâtha-pi*nd*ika. And at that time Bhikkhus, attacked by the sickness of the hot season[1], threw up the rice-milk they had drunk, and the food they had eaten. And thereby they became lean, rough, ill-favoured, yellow and ever yellower, and the veins stood out on their limbs[2].

And the Blessed One saw those Bhikkhus thus lean, rough, ill-favoured, yellow and ever yellower, and with the veins standing out on their limbs. And on seeing it, he asked the venerable Ânanda: 'How is it, Ânanda, that the Bhikkhus are become now so lean, rough, &c.?'

'At this time, Lord, the Bhikkhus are attacked with the disease of the hot season; and they throw up the rice-milk they have drunk, and the food they have eaten. Thence is it that they are become lean, rough, ill-favoured, yellow and ever yellower, and that the veins stand out on their limbs.'

2. Then there occurred to the mind of the

[1] Sâradikena âbâdhenâ 'ti sarada-kâle uppannena pittâbâdhena. Tasmi*m* hi kâle vassodakena pi tementi, kaddama*m* pi maddanti, antarantarâ âtapo pi kharo hoti. Tena tesa*m* pitta*m* ko*tth*abbhantara-gata*m* hoti (B.).

[2] Read in the text Dhamani-santata-gattâ; and compare Lalita Vistara, p. 226, and Professor Weber's 'Bhagavatî,' II, 289.

Blessed One, when meditating alone, this consideration: 'At this time the Bhikkhus (&c., down to:) on their limbs. What medicaments shall I now prescribe for the Bhikkhus, as may be authorised as common medicine, and may be diffused through the body, though it be not regarded as ordinary (material) food?' And the Blessed One thought: 'These five medicaments—that is to say, ghee, butter, oil, honey, molasses—are such medicaments. Let me then prescribe them as medicines which the Bhikkhus may accept at the right time, and use at the right time.'

3. And in the evening, when the Blessed One had arisen from his meditation, having delivered a religious discourse, he addressed the Bhikkhus in that connection, saying,

'When I was meditating alone, O Bhikkhus, then occurred to my mind this consideration: "At this time (&c., as in § 2, down to:) material food." Then I thought: "These five (&c., as in § 2, down to:) at the right time." I prescribe, O Bhikkhus, these five things as medicine to be accepted at the right time, and to be used at the right time.'

4. Now at that time the Bhikkhus accepted those five things at the right time, and used them at the right time. And foods which though rough, were ordinary foods, they could not digest[1], much less greasy foods[2]. Then they—attacked both by the hot-season disease, and by this want of appetite[3]—became by both at once still more lean, rough,

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[1] Na *kkh*âdenti na *g*îranti, na vâtaroga*m* pa*t*ipassambhetu*m* sakkonti (B.).

[2] Senesikâni siniddhâni (B.). Compare Sanskrit snaihika.

[3] Bhattâ*kkh*andakenâ 'ti bhattam aro*k*akena (B.).

ill-favoured, yellow and ever yellower, and with the veins standing out on their limbs.

And the Blessed One saw the Bhikkhus thus still more lean, &c. And when he saw it, he asked the venerable Ânanda: 'How is it, Ânanda, that the Bhikkhus are become now still more lean, &c.?'

5. 'At present, Lord, these Bhikkhus, who use the five medicaments only at the right time, cannot digest foods which, though ordinary, are rough, much less greasy foods. Then they, attacked (&c., as in § 4, down to:) standing out on their limbs.'

Then the Blessed One on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said: 'I permit you, O Bhikkhus, not only to receive those five medicaments, but to use them both at the right time, and at other times.'

2.

1. Now at that time the Bhikkhus who were sick had need of fatty substances as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of the fat of bears, of fish, of alligators, of swine, and of asses, if received at the right time, cooked at the right time, mixed at the right time, to be partaken of with oil.'

2. 'If the fat be received, O Bhikkhus, at the wrong time, cooked at the wrong time, and mixed at the wrong time, and then taken, the Bhikkhu is guilty of three dukka*t*a offences.'

'If it be received, O Bhikkhus, at the right time, cooked at the wrong time, and mixed at the wrong

time, and then taken, the Bhikkhu is guilty of two dukka*t*a offences.'

'If it be received, O Bhikkhus, at the right time, cooked at the right time, and mixed at the wrong time, and then taken, the Bhikkhu is guilty of a dukka*t*a offence.'

'If it be received, O Bhikkhus, at the right time, cooked at the right time, and mixed at the right time, and then taken, the Bhikkhu is not guilty.'

3.

1. Now at that time the Bhikkhus who were sick had need of roots for medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of roots as medicine—turmeric, ginger, orris root, white orris root, ativisa, black hellebore, usîra root, bhaddamuttaka, and whatsoever other roots are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat[1]. They may be received, and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a dukka*t*a offence.'

2. Now at that time the Bhikkhus who were sick had need for medicine of different sorts of flour made from roots.

They told this thing to the Blessed One.

[1] Literally, 'which impart the quality of eatableness to not eatable food, either hard or soft.'

'I allow you, O Bhikkhus, the use of a grindstone, and of another stone to grind upon[1].'

4.

1. Now at that time the Bhikkhus who were sick had need of astringent decoctions as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of astringent decoctions as medicine—the nimba[2], the ku*t*a*g*a[3], the pakkava[4], the nattamâla[5], and whatsoever other astringent roots are used for medicine, which impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received, and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a dukka*t*a offence.'

5.

1. Now at that time the Bhikkhus who were sick had need of leaves as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of leaves as

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[1] Compare the Sanskrit root puth. Buddhaghosa says: Pisanasilâ *k*a pisana-poto *k*a. Pestle and mortar is in Pâli udukkhala*m* musala*ñ* *k*a: see below, VI, 9, 2.

[2] Azadirachta Indica. Compare Mahâvagga III, 12, 5.

[3] Wrightia anti-dysenterica. Wise, p. 142, gives the botanical name as Echites anti-dysenterica, and says it is an emetic.

[4] A kind of creeper, says Buddhaghosa.

[5] Pongania Glabra (the same as Kara*ñg*a, says Buddhaghosa).

medicine—the leaves of the nimba[1], of the ku*t*a*g*a[1], of the pa*t*ola[2], of the tulasi[3], of the kappâsika[4], and whatsoever other leaves are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received, and stored up (&c., as in last chapter, down to:) guilty of a dukka*t*a offence.'

6.

1. Now at that time the Bhikkhus who were sick had need of fruits as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of fruits as medicine—the vi*l*aṅga[5], the pippala[6], and mari*k*a peppers; the harîtaka[7], and vibhîtaka[8], and âmalaka[9] myrobalans; the go*tth*a fruit[10]; and whatsoever other fruits are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the

[1] See the last chapter for these plants.

[2] A species of cucumber, Trichosanthes Dioeca.

[3] That is, basil; but the reading is conjectural only. The text has sulasi.

[4] This is ordinary cotton.

[5] Erycibe Paniculata.

[6] This is not the Ficus Religiosa, but simply pepper. Childers, following Subhûti's edition of the Abhidhânappadîpikâ, spells both this word and the allied form Pippalî with pph instead of pp. So also Fausböll at *G*âtaka, vol. i, p. 29, verse 218. We prefer the spelling with pp in accordance with the Sanskrit.

[7] Yellow myrobalan.

[8] Beleric myrobalan.

[9] Emblic myrobalan.

[10] We cannot suggest any explanation of this word. Buddhaghosa has no comment on any of these medicinal fruits or seeds.

sick Bhikkhus could not otherwise eat. They may be received and stored up (&c., as in chap. 4, down to:) guilty of a dukka*t*a offence.'

7.

1. Now at that time the Bhikkhus who were sick had need of various kinds of gum as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of gums as medicine—hiṅgu[1], hiṅgu lac, sipâ*t*ikâ[2], taka[3], taka-patti[3], taka-pa*nn*i[3], sa*gg*ulasa[4], and whatsoever other gums are used for medicine, and impart (&c., as in chap. 4, down to:) is guilty of a dukka*t*a offence.'

8.

1. Now at that time the Bhikkhus who were sick had need of various kinds of salt[5] as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of salts as

[1] Ferula assa foetida. Böhtlingk-Roth (sub voce) say it comes from Persia. It is much used in Hindu medicine. See Wise, 'Hindu System of Medicine,' pp. 152–154.

[2] The correct spelling is probably sivâ*t*ikâ. Böhtlingk-Roth under *S*ivâ*t*ikâ and Hiṅgu-*s*ivâ*t*ikâ say it is the same as Va*ms*a-pattrî.

[3] Buddhaghosa merely says these are kinds of lac. According to Wise, p. 152, lâkshâ is used as errhine.

[4] Resin.

[5] On these salts compare Abhidhânappadîpikâ, verse 461; Su*s*ruta, vol. i, pp. 226, 227, of the edition by Madhusûdana Gupta; Wise, 'Hindu Medicine,' p. 117.

medicine—sea-salt[1], black salt[2], rock salt[3], kitchen salt[4], red salt[5], and whatsoever other salts are used in medicine (&c., as in chap. 4, down to:) is guilty of a dukka*t*a offence.'

9[6].

1. Now at that time the venerable Bela*tth*asîsa, the superior of the venerable Ânanda, had a disease of thick scabs; and by reason of the discharge thereof his robes stuck to his body. The Bhikkhus moistened those robes with water, and loosened them (from his body).

The Blessed One as he was wandering in search of a lodging-place for the night saw them [doing so], and going up to the place where they were, he asked them:

'What is the matter, O Bhikkhus, with this Bhikkhu?'

'The venerable one has the disease of thick scabs; and by reason of the discharge thereof his robes stick to his body. So we moisten those robes with water, and loosen them (from his body).'

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[1] Sâmuddikâ 'ti samudda-tîre vâlukâ viya ti*tth*ati (B.).

[2] Kâ*l*a-lo*n*an ti pakati-lo*n*a*m* (B.).

[3] Sindhavan ti seta-va*nn*a*m*: pabbate u*tth*ahati (B.). It was probably called Sindh salt because it was found there, though, like Sindhava horses, it is always supposed to be white.

[4] Ubbhidâ 'ti bhummito aṅkuya*m* (sic) u*tth*ahati (B.).

[5] Bilan ti dabba-sambhârehi saddhi*m* pa*k*ita*m*: ta*m* ratta-va*nn*a*m* (B.). It is Sanskrit vi*d*a, Hindustâni bi*t* laban, and the same as bilâla in the Abhidhânappadîpikâ.

[6] This introductory story recurs as the introduction to the rule laid down in VIII, 17.

2. Then the Blessed One on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, the use of chunam as a medicine by whomsoever has the itch, or boils, or a discharge, or scabs, or whose body is ill-smelling, and to those in health the use of dry dung[1], and of clay, and of colouring matter[2]. I allow the use, O Bhikkhus, of a pestle and mortar[3].'

10.

1. Now at that time the Bhikkhus who were sick had need of sifted[4] chunam as medicine.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a chunam sieve.'

They had need of the chunam very fine.

'I allow, O Bhikkhus, the use of a cloth sieve.'

2. Now at that time a certain Bhikkhu had a disease not human. Though his teacher and his superior nursed him, they were not able to make him well. He went to a place where swine were slaughtered, and ate the raw flesh, and drank the blood. Thereby his sickness abated.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, in the case of a disease not human, the use of raw flesh and of blood.'

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[1] *Kh*akanan ti gomaya*m* (B.).

[2] Ra*g*ana-pakkan (sic) ti ra*g*anakasa*t*a*m*. Pâka*n*ka-*k*u*nn*am pi ko*t*etvâ udakena temetvâ nhâyitu*m* va*tt*ati, etam pi ra*g*ana-nipakka-sa*m*khepam (sic, read sa*m*kham) eva ga*kkh*ati (B.). Sa*t*a*m* in this passage must be equal to *sr*i*t*a*m*. On sa*m*kha*m* compare below, Mahâvagga VI, 16, 1.

[3] Compare above, VI, 3, 2.

[4] *K*âleti has often a more definite meaning than 'shake.' Compare *G*âtaka I, 71.

11.

1. Now at that time a certain Bhikkhu had disease of the eyes. They used to carry that Bhikkhu out to ease himself. The Blessed One as he was passing through the Bhikkhus' sleeping quarters saw them [doing so]. When he saw them, he went up to the place where they were, and asked those Bhikkhus:

'What is the disease, O Bhikkhus, from which this Bhikkhu suffers?'

2. 'This venerable one, Lord, has disease of the eyes. Therefore do we carry him out to ease himself.'

Then the Blessed One, on that account, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, the use of eye ointments[1]; to wit, black collyrium[2], rasa ointment[3], sota ointment[4], geruka[5], and kapalla[6].'

They had need of perfumes to grind up into ointments.

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[1] Añgana, which is here a generic term, inclusive of all the following; sabba-samgâhika-vakanam, says Buddhaghosa.

[2] Kâlañganan ti ekâ añgana-gâti (B.).

[3] Rasañganan ti nânâ-sambhârehi katam (B.). Böhtlingk-Roth say it is made with vitriol.

[4] Sotañganan ti nadisotâdisu uppaggganakam añganam (B.). It is called in Sanskrit srotoñgana, and was made with antimony.

[5] Geruka is the Sanskrit gairika, ochre; and the kind meant is yellow ochre. Geruko nâma suvanna-geruko, says Buddhaghosa. Compare the Sanskrit Kâñkana-gairika and svarna-gairika.

[6] Kapallan ti dîpa-sikhâto gahita-masi, 'soot taken from the flame of a lamp' (B.).

'I allow, O Bhikkhus, the use of sandal wood, tagara [1], black anusâri [2], kâlîya [3], and bhaddamuttaka [4].'

12.

1. Now at that time the Bhikkhus used to put pulverised ointments into pots and saucers. They became sprinkled over with herb-powders and dust.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a box for ointment.'

Now at that time the *Kh*abbaggiya Bhikkhus used to carry about various kinds of boxes for ointments —gold ones, and silver ones. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of boxes for ointments, gold ones, and silver ones, are not, O Bhikkhus, to be used. Whosoever does so, is guilty of a dukka*t*a offence. I allow, O Bhikkhus, the use of such boxes made of bone, or ivory, or horn, or of the na*l*a reed, or of bambu, or of wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell [5].'

[1] Tagara as a fragrant flower is mentioned in verse 54 of the Dhammapada quoted in Milinda Pañha, p. 333.

[2] A kind of dark fragrant sandal wood.

[3] Read so in the text as corrected on p. 381. It is a kind of sandal wood.

[4] A perfume made from the grass of the same name (mentioned above, VI, 3).

[5] Saṅkha-nâbhi, the meaning of the latter part of which compound is not quite clear.

2. Now at that time the boxes of ointment had no lid. (The ointment) was sprinkled over with herb-powders and dust.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a lid.'

The lids used to fall off.

'I allow you, O Bhikkhus, to fasten the lid with thread, and to tie it on to the box.'

The boxes used to fall.

'I allow you, O Bhikkhus, to sew the boxes on with thread[1].'

3. Now at that time the Bhikkhus used to rub the ointment on with their fingers: and the eyes were hurt.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a stick or holder to put the ointment on with.'

Now at that time the *Kh*abbaggiya Bhikkhus used to keep various kinds of ointment-sticks—gold ones, and silver ones. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of ointment-holders, O Bhikkhus, are not to be used. Whosoever does so, is guilty of a dukka*t*a offence. I allow, O Bhikkhus, the use of ointment-holders of bone, or of ivory, or of horn, or of the na*l*a reed, or of bambu, or of wood, or of lac, or of fruit, or of bronze, or of the chank-shell.'

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[1] Buddhaghosa has no comment on this. It may mean that the ointment boxes might be sewn either on to some place in the Vihâra, or on to some part of the Bhikkhu's dress. The latter is more in accordance with § 4 below.

4. Now at that time the ointment-sticks used to fall on the ground and become rough.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a case for the ointment-sticks[1].'

Now at that time the Bhikkhus used to carry the ointment-boxes and ointment-sticks about in their hands.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a bag to put the ointment-box in.'

They had no shoulder strap.

'I allow, O Bhikkhus, the use of a shoulder strap (by which to carry the ointment-box), or of a thread (by which to sew or tie it on).'

13.

1. Now at that time the venerable Pilindava*kkh*a had head-ache[2].

'I allow, O Bhikkhus, the use of a little oil on the head.'

(The disease) became no better[3].

'I allow, O Bhikkhus, the practice of taking up (medicine) through the nose[4].'

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[1] Salâkodhâniyan ti yattha salâka*m* odahanti susiradantaka*m* vâ thâlika*m* vâ anu*g*anâmî 'ti attho (B.).

[2] Sîsâbhitâpo, literally 'heat in the head.'

[3] Compare Mahâ-parinibbâna Sutta II, 31, and below, 13. 2; 14. 3.

[4] Natthu-kamma. In the commentary on the Dhammapada, pp. 83 and foll., there is an example of the way in which a physician administers medicinal oil in this manner to a sick Bhikkhu.

The nose ran.

'I allow, O Bhikkhus, the use of a nose-spoon[1].'

Now at that time the *Kh*abbaggiya Bhikkhus had various kinds of nose-spoons—made of gold, and of silver. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of nose-spoons, O Bhikkhus, are not to be used. Whosoever does so, is guilty of a dukka*t*a offence. I allow, O Bhikkhus, the use of such nose-spoons made of bone (&c., as in chap. 12. 1, down to :) or of the chank-shell.'

2. The nose took up the medicament in unequal proportions.

'I allow, O Bhikkhus, the use of a double nose-spoon[2].'

(The disease) became no better.

'I allow you, O Bhikkhus, to sniff up the aroma.'

They used to spread the drugs on a wick before they sniffed up the aroma[3]: and their throats got burnt.

'I allow, O Bhikkhus, the use of a pipe to conduct the aroma.'

Now at that time the *Kh*abbaggiya Bhikkhus had various kinds of pipes (&c., as in the last clauses of § 1, down to the end).

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[1] Natthu-kara*n*î, that is, an instrument to hold up the nose, so that the medicinal oil does not run out.

[2] Yamaka-natthu-kara*n*î, that is, one that would go up both nostrils. The last sentence of § 1 would come in better after this clause.

[3] They used to burn the drugs by smearing them on wicks, and then inhale the smoke through their nostrils.

Now at that time the aroma-pipes came open: and worms got in.

'I allow, O Bhikkhus, the use of a lid to the pipes.'

Now at that time the Bhikkhus carried the pipes about in their hands.

'I allow, O Bhikkhus, the use of a bag to carry the aroma-pipes in.'

The aroma-pipes rubbed against one another.

'I allow, O Bhikkhus, the use of a double bag.'

They had no shoulder strap.

'I allow, O Bhikkhus, the use of a shoulder strap (by which to carry the double bag), or of a thread (by which to sew it on).'

14.

1. Now at that time the venerable Pilindava*kkh*a was troubled with wind in the stomach[1]. The physicians said he must drink oil.

'I allow you, O Bhikkhus, a decoction of oil.'

It was necessary to put strong drink into the decoction.

'I allow you, O Bhikkhus, to put strong drink in decoctions of oil.'

Now at that time the *Kh*abbaggiya Bhikkhus used to put too much strong drink into their decoctions of medicinal oils: and they got drunk.

'Oil should not be drunk, O Bhikkhus, when too much strong drink has been put into it. Whosoever does so, shall be dealt with according to law[2].'

'I allow you, O Bhikkhus, to drink such decoctions

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[1] Compare chapter 17.

[2] See the 51st Pâ*k*ittiya.

of oil with strong drink in them, as wherein neither the colour, nor the smell, nor the taste of the strong drink shall be sensible.'

2. Now at that time the Bhikkhus had a quantity of decoction in which too much strong drink had been put. Then those Bhikkhus thought: 'What shall we do with this oil, which has too much strong drink in it?'

'I allow, O Bhikkhus, to use it as an ointment.'

Now at that time the venerable Pilindava*kkh*a had a quantity of oil-decoction; but he had no vessel for it.

'I allow you, O Bhikkhus, the use of three kinds of pots, bronze pots, wooden pots, pots made of the shells of fruits[1].'

3. Now at that time the venerable Pilindava*kkh*a had rheumatism.

'I allow you, O Bhikkhus, to bring on sweating[2].'

(The disease) became no better.

'I allow you, O Bhikkhus, to bring on sweating by the use of herbs which have that effect[3].'

(The disease) became no better.

'I allow you, O Bhikkhus, the use of a great steam bath[4].'

(The disease) became no better.

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[1] Compare VI, 12, 1.

[2] Perhaps fumigations.

[3] Sambhâra-sedan ti nânâvidha-pa*nn*a-bhaṅga-seda*m* (B.). Apparently a poultice or fomentation in which various kinds of leaves or twigs are used.

[4] Mahâsedan ti mahanta*m* seda*m*: porisa-ppamâ*n*a*m* âvâ*t*am aṅgârâna*m* pûretvâ, pa*m*su-vâlikâdîhi pidahitvâ, tattha nânâvidhâni vâta-hara*n*a-pa*nn*âni santharitvâ tela-makkhitena *g*attena tattha ni-pa*gg*itvâ samparivattantena sarîra*m* sedetu*m* anu*g*ânâmîti attho (B.). A pit, six feet deep, is filled with charcoal, and covered with a coating of earth or sand. The leaves good for rheumatism are spread

'I allow you, O Bhikkhus, the use of hemp-water (bang)[1].'

(The disease) became no better.

'I allow you, O Bhikkhus, the use of hot baths in water in which medicinal herbs have been steeped[2].'

4. Now at that time the venerable Pilindava*kkh*a had intermittent ague.

'I allow, O Bhikkhus, the letting of blood.'

(The disease) became no better.

'I allow you, O Bhikkhus, to make use of a horn to let blood[3].'

Now at that time the feet of the venerable Pilindava*kkh*a were blistered.

'I allow, O Bhikkhus, the use of ointment for the feet.'

(The disease) became no better.

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over the sand. The patient reposes on the leaves on the affected limb, which has been rubbed over with oil; and turns over and over until his whole body has been well steamed.

[1] Bhaṅgodakan ti nânâ-pa*nn*a-bhaṅga-kudhita-udaka*m*. Tehi pa*nn*ehi *k*a udakena *k*a siñ*k*itvâ sedetabbo (B.). Bhaṅga may here mean 'broken bits,' namely, of the leaves, just as sâkhâ-bhaṅga at *G*âtaka I, 158 means 'twig.' Compare uttari-bhaṅga, *G*âtaka I, 197, 349; Dhammapada 171; *K*ullavagga VIII, 4, 4; sarîra-bhaṅga, Mahâ-parinibbâna Sutta VI, 59; and bhaṅga alone at *G*âtaka I, 392; Mahâvagga I, 25, 10; Rh. D., 'Buddhist Suttas from the Pâli,' p. 241. For kudhita we should read kuthita.

[2] Dakako*tth*akan ti udaka-ko*tth*a*m* *k*â*ṭi*m vâ do*ni*m vâ u*n*ho-dakassa pûretvâ tattha tattha pavisitvâ seda-kamma-kara*nam* anu-*g*ânâmîti attho (B.). Compare Dhammapada, p. 103.

[3] Wise, p. 176, says, 'The local accumulation of bad blood may be removed by means of cupping, which is performed by a horn, cut smooth and even at the large extremity, and with a small opening at the narrow end.' Compare Susruta, Sûtrasthâna, chap. 27, and *S*arîrasthâna, chap. 8 (at the end).

'I allow you, O Bhikkhus, to keep water ready for washing the feet (of travellers)[1].'

Now at that time a certain Bhikkhu had boils.

'I allow, O Bhikkhus, the use of the lancet.'

Decoctions of astringent herbs were required.

'I allow, O Bhikkhus, decoctions of astringent herbs[2].'

Sesamum salve was required.

'I allow, O Bhikkhus, the use of sesamum salve[3].'

5. Compresses were required.

'I allow, O Bhikkhus, the use of compresses[4].'

It was necessary to tie up the sore with cloth.

'I allow, O Bhikkhus, the use of bandages for tieing up wounds.'

The sore itched.

'I allow, O Bhikkhus, the sprinkling of a sore with mustard-powder[5].'

The sore became moist[6].

'I allow you, O Bhikkhus, to fumigate (the sore).'

Proud flesh formed on the wound[7].

'I allow you, O Bhikkhus, to cut off (proud flesh) with a lancet.'

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[1] This would seem to be a preventive remedy. Water may be kept ready, so that the incoming Bhikkhus may use it, and their feet therefore may not become blistered. But perhaps pa*gg*a here means some curative application of water to the feet, such as cold water bandages, for example. Compresses (?poultices) are mentioned below (§ 5) for boils.

[2] Compare chapter 4.

[3] Buddhaghosa explains tila-kakka as ground sesamum seeds (pi*tth*ehi tilehi attho); but kalka is paste or salve. See Wise, p. 129.

[4] Kaba*l*ikan ti (MS. pakalikan) va*n*a-mukhe sattu-pi*nd*a*m* pakkhipitu*m* (B.). Compare Böhtlingk-Roth, sub voce kavalikâ.

[5] Sâsapa-pi*tth*ena, says Buddhaghosa.

[6] Compare the quotations from Su*s*ruta in Böhtlingk-Roth under klidyati.

[7] Va*n*a- (MS. viddha*m*) ma*m*san ti adhika-ma*m*sa*m*: â*n*i viya u*tth*ahati (B.).

The wound would not close up.

'I allow, O Bhikkhus, the use of oil for wounds.'

The oil ran over.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of fine rags[1], and of all kinds of ways of treating wounds.'

6. Now at that time a certain Bhikkhu was bitten by a snake.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the four kinds of filth to be given—dung, urine, ashes, and clay.'

Now the Bhikkhus thought: 'Are these things among those which may be taken even without being offered to us by others, or among things which cannot be taken unless they are offered?'

They told this thing to the Blessed One.

'I allow these things, O Bhikkhus, to be accepted if any one be there to offer them[2], and if not, then that you may take them yourselves and use them.'

Now at that time a certain Bhikkhu had drunk poison.

'I allow you, O Bhikkhus, to give (as an emetic) a decoction of dung.'

Then the Bhikkhus thought: 'Is this among those things which may be taken even without being offered to us by others, or is it among things which cannot be taken unless they are offered?'

They told this thing to the Blessed One.

'I rule, O Bhikkhus, that there is a proper taking when a man takes what he himself has made; and

[1] Vikâsikan ti tela-ruddhana-pilotika*m* (B.). See VIII, 2.

[2] A kappiya-kâraka is one who by offering a thing to a Bhikkhu, makes that thing kappiya, allowable, to the Bhikkhu.

that such a thing need not be received again from others.'

7. Now at that time a certain Bhikkhu suffered from the ghara-dinnaka[1] disease.

'I allow you, O Bhikkhus, to give him to drink a decoction of soil turned up by the plough[2].'

Now at that time a certain Bhikkhu had constipation[3].

'I allow you, O Bhikkhus, to give him a decoction of the ashes of burnt rice[4].'

Now at that time a certain Bhikkhu had the jaundice.

'I allow you, O Bhikkhus, to give to drink a decoction made with (cows') urine[5].'

Now at that time a certain Bhikkhu had skin disease.

'I allow, O Bhikkhus, the anointing with perfumes.'

Now at that time a certain Bhikkhu had a superfluity of humors in his body[6].'

'I allow you, O Bhikkhus, to give a purgative.'

Clarified gruel was required.

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[1] Ghara-dinnakan ti vasikara*n*a-pâna-samu*tth*ita-rogo, 'a disease arising from a philter, which when given brings another into one's power' (B.). He was bewitched, was suffering from the results of sorcery.

[2] Sîtâlo*l*in ti naṅgalena kasantassa phâle lagga-mattika*m* udakena alo*l*etvâ pâyetu*m* anu*g*ânâmîti attho (B.).

[3] Du*tth*agaha*n*iko 'ti vipanna-gaha*n*iko. Ki*kkh*ena u*kk*âro nikkhamatîti. Compare Rh. D., 'Buddhist Suttas from the Pâli,' p. 260 note.

[4] Âmisakhâran ti sukkhodana*m* *gh*âpetvâ tâya *kh*arikâya paggharita*m* khârodaka*m* (B.).

[5] Mutta-harîtakan ti gomutta-paribhâvita*m* harîtaka*m* (B.).

[6] Abhisannakâyo 'ti ussanna-dosa-kâyo (B.). Dosa is a disturbance of the so-called humors in the body. Compare VIII, 1, 30.

'I allow, O Bhikkhus, the use of clarified gruel.'

Natural juice was required[1].

'I allow, O Bhikkhus, the use of natural juice.'

Artificial and natural juice was required[2].

'I allow, O Bhikkhus, the use of artificial and natural juice.'

Meat broth was required[3].

'I allow, O Bhikkhus, the use of meat broth.'

15.

1. Now at that time the venerable Pilindava*kkh*a had a mountain cave at Râ*g*agaha cleared out, with the object of making it into a cave dwelling-place. And the Mâgadha king Seniya Bimbisâra went to the place where the venerable Pilindava*kkh*a was; and when he had come there, he saluted the venerable Pilindava*kkh*a, and took his seat on one side.

And when he was so seated the Mâgadha king Seniya Bimbisâra said to the venerable Pilindava*kkh*a, 'What is it that my Lord, the Thera, is having done?'

'I am having a cave cleared out, with the object of making it into a cave dwelling-place.'

'Do you then, Sir, require an ârâmika (a park-keeper)?'

'Not so, great king! A park-keeper has not been prescribed by the Blessed One.'

'Then, Sir, enquire of the Blessed One (concerning this matter), and let me then know.'

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[1] Aka*t*a-yûsan ti asiniddho mugga-pa*k*ita-pâriyo (B.).
[2] Ka*t*âka*t*an ti so *k*a baddhoka-siniddho (B.).
[3] Compare chap. 23. 1–8.

'Very well, O King!' said the venerable Pilindavakkha in assent to the Mâgadha king Seniya Bimbisâra.

2. Then the venerable Pilindavakkha taught and incited and roused and gladdened the Mâgadha king Seniya Bimbisâra with religious discourse. And the Mâgadha king Seniya Bimbisâra, when he had been taught &c. by the religious discourse, rose from his seat, and bowed down before the venerable Pilindavakkha, and passing round him with his right side towards him, departed thence.

Then the venerable Pilindavakkha sent a message to the Blessed One, saying, 'Lord! the Mâgadha king Seniya Bimbisâra desires to present me with a park-keeper. What am I, therefore, Lord, to do?'

Then the Blessed One, in that connection, after delivering a religious discourse, said to the Bhikkhus:

'I allow you, O Bhikkhus, the accepting of a park-keeper.'

3. And a second time the Mâgadha king Seniya Bimbisâra went to the place where the venerable Pilindavakkha was; and when he had come there he saluted the venerable Pilindavakkha, and took his seat on one side.

And when he was so seated the Mâgadha king Seniya Bimbisâra said to the venerable Pilindavakkha, 'Has the Blessed One allowed a park-keeper?'

'Yes, O King!'

'Then, Sir, I will present a park-keeper to you.'

Now the Mâgadha king Seniya Bimbisâra, after he had (thus) promised a park-keeper to the venerable Pilindavakkha, forgot it. And after a time he

recovered recollection of it, and addressed a certain minister who had charge of general affairs, and said: 'The park-keeper whom I promised to the venerable one, has he been given to him?'

'No, your Majesty!'

'How long is it then, good Sir, since that was determined?'

4. Then that minister, counting up the nights, said to the Mâgadha king Seniya Bimbisâra, 'Five hundred nights, your Majesty.'

'Give then, my good Sir, five hundred park-keepers to the venerable one!'

'As your Majesty commands,' said that minister in assent to the Mâgadha king Seniya Bimbisâra; and he gave over to the venerable Pilindava*kkh*a five hundred park-keepers, and (for their use) a distinct village grew up. And they called it Ârâmika-gâma, and they called it also Pilinda-gâma. Thenceforward the venerable Pilindava*kkh*a depended upon the families living in that village (for alms, &c.). And the venerable Pilindava*kkh*a robed himself early in the morning, and entered into Pilinda-gâma, duly bowled and robed for alms.

5. Now at that time there was a feast in that village, and the children were celebrating it, with their ornaments on, and decked with garlands. And the venerable Pilindava*kkh*a, when he was going his rounds for alms, straight on from house to house, came to the dwelling-place of a certain park-keeper; and when he had come there he sat down on a seat prepared for him.

And at that time the daughter of that park-keeper's wife, seeing the other children with their ornaments on, and decked with garlands, began to

cry (saying), 'Give me too a garland, give me an ornament!'

And the venerable Pilindavakkha said to that park-keeper's wife: 'Why does that girl cry?'

'This girl, venerable Sir, seeing the other children with their ornaments on, and decked with garlands, is crying (and saying), "Give me too a garland, give me too an ornament!" But whence should we, who have become so poor, get garlands or ornaments?'

6. Then the venerable Pilindavakkha took a grass chumbat[1], and said to the park-keeper's wife: 'Bind, I pray you, this grass chumbat round the child's head.'

And the park-keeper's wife took the grass chumbat, and bound it round the girl's head. And that became a chaplet of gold, beautiful, lovely, and pleasing, such that there was no chaplet of gold in the king's seraglio like it.

And people told the Mâgadha king Seniya Bimbisâra, 'There is a chaplet of gold, your Majesty, in the house of such and such a park-keeper, such that there is no chaplet of gold in the king's seraglio like it. How could he, poor as he is, have got (such a thing)? For a certainty he must have procured it by theft.'

Then the Mâgadha king Seniya Bimbisâra had (the whole of) that park-keeper's family thrown into bonds.

7. Now the venerable Pilindavakkha robed himself again early in the morning, and went, duly bowled and robed, into Pilinda-gâma for alms. And going his round for alms straight on from house to house he came to the dwelling-place of that park-keeper; and

[1] A circular roll of grass, or cloth, to be placed on the head when a pot of oil or water was being carried on the head. Compare kumbataka, and Rh. D.'s 'Buddhist Birth Stories,' p. 295.

when he had come there he asked the neighbours, 'Where is the family of this park-keeper gone to?'

'The king, Sir, has had them thrown into bonds on account of that chaplet of gold.'

Then the venerable Pilindava*kkh*a went on to the residence of the Mâgadha king Seniya Bimbisâra: and when he had come there he sat down on the seat prepared for him. And the Mâgadha king Seniya Bimbisâra went to the place where the venerable Pilindava*kkh*a was; and when he had come there, he bowed down before the venerable Pilindava*kkh*a, and took his seat on one side. And when he was so seated the venerable Pilindava*kkh*a said to the Mâgadha king Seniya Bimbisâra:

8. 'Why, O King, has the park-keeper's family been thrown into bonds?'

'That park-keeper, Sir, has in his house a chaplet of gold, such that there is no chaplet of gold in the king's seraglio like it. Whence should he, poor as he is, have got (such a thing)? For a certainty he has procured it by theft.'

Then the venerable Pilindava*kkh*a determined that the palace of the Mâgadha king Seniya Bimbisâra should be gold. And it became all of gold.

'Now, your Majesty, whence have you this so great quantity of gold?'

'I understand, Lord. This is your miraculous power' (said the king. And so saying) he set that park-keeper's family free.

9. When the people, glad at heart and full of satisfaction, saw that so great a miracle had been shown by the venerable Pilindava*kkh*a to the king and his royal retinue, they brought to the venerable Pilindava*kkh*a the five kinds of medicine,—that is to

say, ghee, butter, oil, honey, and molasses. Now (besides this) the venerable Pilindava*kkh*a was accustomed to receive the five kinds of medicine; and whatever he received he distributed among his attendant (Bhikkhus). So the retinue became abounding therein, and as they received it they laid it aside, filling vessels and pots; and filling water-strainers and bags with it they laid them in the windows, and they remained there clinging and adhering together, and the Vihâras became sprinkled and scattered all over with them through the (gnawing of) rats. People who saw this, when they went round the Vihâras, were annoyed, murmured, and became indignant (saying), 'These Sakyaputtiya Sama*n*as are becoming storers up of goods like the Mâgadha king Seniya Bimbisâra.'

10. The Bhikkhus heard the people thus murmuring, &c. And those Bhikkhus who were moderate were indignant, &c., saying,

'How can Bhikkhus think (of possessing) such abundance?'

And those Bhikkhus told the matter to the Blessed One.

'Is it true, Bhikkhus, as they say, that Bhikkhus think (of possessing) such abundance?'

'It is true, Lord.'

The Blessed One rebuked them, and after delivering a religious discourse, he addressed the Bhikkhus:

'Whatsoever kinds of medicine are meet for the use of sick Bhikkhus,—that is to say, ghee, butter, oil, honey, and molasses,—when such are received they must be used within a period of seven days during which they may be stored up. Whosoever

goes beyond that limit shall be dealt with according to law[1].'

End of the first Bhâ*n*avâra on the law of medicines.

16.

1. Now after the Blessed One had remained at Sâvatthi as long as he thought fit, he went forth on his journey towards Râ*g*agaha. And on the way the venerable Kaṅkhâ-revata saw a sugar factory, and on stepping aside to it (he saw the men) putting flour and cane-dust into the molasses. When he saw that he thought: 'Molasses mixed with food is not permitted: it is not permitted to take such molasses (at a time) beyond the time (for the daily meal).' And fearing to offend he ate not of it, and his attendant Bhikkhus ate not, and such as held him worthy to be heard, they ate not.

They told this thing to the Blessed One.

'Why, O Bhikkhus, do they put flour and cane-dust into molasses?'

'In order, Lord, to make it firm.'

'If, O Bhikkhus, they put flour and cane-dust into molasses to make it firm, but it is still (nevertheless) considered to be molasses, I allow you, O Bhikkhus, such molasses as much as you like.'

2. Now the venerable Kaṅkhâ-revata saw on the way a kidney bean growing out of a dung heap. And when he had seen it, he thought: 'Beans are not permitted (to us, for) beans grow ready ripe[2].' And

[1] Compare the 23rd Nissaggiya.

[2] Pakkâ pi muggâ *g*âyanti, the meaning of which is not quite clear. Buddhaghosa says, yathâsukha*m* paribhu*ñg*itabbâ, pakkattâ

he did not eat, fearing to offend, and his attendant Bhikkhus did not eat, and such as held him worthy to be heard, they also did not eat the beans.

They told this thing to the Blessed One.

'Though, Bhikkhus, beans grow ready ripe, yet I allow you, O Bhikkhus, to eat beans as much as you like.'

3. Now at that time a certain Bhikkhu suffered from wind in the stomach. He drank salt sour gruel; and thereby his sickness abated.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, to one who is sick the use of salt sour gruel, to one who is not sick the use thereof mixed with water[1] as a beverage.'

17.

1. Now the Blessed One journeying on in due course came to Râgagaha. And there at Râgagaha the Blessed One stayed at the Veluvana in the Kalandaka-nivâpa.

Now at that time the Blessed One was troubled with wind in his stomach. And the venerable Ânanda thinking, 'Now formerly the Blessed One when suffering from wind in the stomach had ease from Teka*t*ula[2] gruel,' made ready of his own accord tila seeds, and rice, and beans; and kept

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hi te kappiyâ. Perhaps the doubt was supposed to have arisen because the beans required no cooking, but grew, ready to eat, of themselves.

[1] Compare asambhinna-pâyâsa at *G*âtaka, vol. i, p. 55, l. 32.

[2] That is, gruel containing the three pungent (ka*t*u) substances, which are explained to be ginger and two kinds of pepper.

them indoors; and cooked them indoors of his own accord, and offered them to the Blessed One, saying, 'Let the Blessed One drink this Teka*t*ula gruel.'

2. Now the Tathâgatas sometimes ask about what they know (&c., as usual, as, for instance, in I, 31, 5, down to the end).

And the Blessed One said to the venerable Ânanda, 'Whence, Ânanda, is this gruel?'

Then the venerable Ânanda told this thing to the Blessed One.

3. The Blessed Buddha rebuked him, saying, 'This is improper, Ânanda, unbecoming, unsuitable, unworthy of Sama*n*as, not allowable, and ought to be avoided. How can you, Ânanda, think (of permitting yourself) such abundance? Whatever, Ânanda, is kept indoors, is not allowed; whatever is cooked indoors, is not allowed; and whatever is cooked of your own accord, is not allowed. This will not redound, Ânanda, to the conversion of the unconverted.'

And when he had rebuked him, and delivered a religious discourse, he said to the Bhikkhus: 'Whatsoever is kept indoors, O Bhikkhus, or cooked indoors, or cooked of your own accord, is not to be eaten. Whosoever shall eat thereof, is guilty of a dukka*t*a offence.

4. 'And if, O Bhikkhus, there be food kept indoors, or cooked indoors, or cooked of your own accord, and one shall eat thereof, he is guilty of three dukka*t*a offences. If, O Bhikkhus, food kept indoors, and cooked indoors, shall have been so cooked by others, and one eat thereof, he is guilty of two dukka*t*a offences. If, O Bhikkhus, food kept indoors, shall have been cooked out of doors, and

so cooked of your own accord, and one eat thereof, he is guilty of two dukka*t*a offences.

5. 'If, O Bhikkhus, food kept out of doors shall have been cooked indoors, and of your own accord, and one eat thereof, he is guilty of two dukka*t*a offences. If, O Bhikkhus, food kept indoors, shall have been cooked out of doors, and by others, and one eat thereof, he is guilty of a dukka*t*a offence. If, O Bhikkhus, food kept out of doors shall have been cooked indoors, and by others, and one eat thereof, he is guilty of a dukka*t*a offence. If, O Bhikkhus, food kept out of doors, shall have been cooked out of doors, and of your own accord, and one shall eat thereof, he is guilty of a dukka*t*a offence. If, O Bhikkhus, food kept out of doors, shall have been cooked out of doors, and by others, and one shall eat thereof, he is not guilty.'

6. Now at that time, the Bhikkhus, thinking, 'Food cooked of one's own accord has been disallowed by the Blessed One,' feared to offend by cooking a second time food (already cooked once).

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to cook food a second time.'

7. Now at that time there was a scarcity of food in Râ*g*agaha. People brought salt, and oil, and rice, and hard food to the Ârâma. These the Bhikkhus kept out of doors; and vermin[1] ate them, and thieves carried them off.

They told this thing to the Blessed One.

[1] Buddhaghosa says, ukkapi*nd*akâ pi khâdantîti bilâla-mûsika-godha-muṅgusâ khâdanti. The expression recurs in VI, 33, 5.

'I allow you, O Bhikkhus, to keep food indoors.'

When they kept it indoors, and cooked it out of doors, those men who practised self-mortification by living on the remains of offered food[1] crowded round them; and the Bhikkhus ate in fear.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to cook indoors.'

In the time of scarcity, those who (by offering food, inviting Bhikkhus to their houses, &c.) made (the accepting or eating of food) allowable (to the Bhikkhus), used to take more (for themselves), and give less to the Bhikkhus.

'I allow you, O Bhikkhus, to cook of your own accord. I allow you, O Bhikkhus, to cook indoors, and of your own accord, food kept indoors.'

8. Now at that time a number of Bhikkhus who had spent the rainy season in the land of Kâsi, and were journeying to Râ*g*agaha to visit the Blessed One, did not receive on the way as full a supply as they required of food, either bitter or sweet. And there was plenty of eatable fruit, but there was no one to make it allowable for them[2]. And those Bhikkhus went on in weariness to Râ*g*agaha, to the Veluvana, in the Kalandaka-nivâpa, where the Blessed One was. And when they had come there, they bowed down before the Blessed One, and took their seats on one side.

Now it is the custom of the Blessed Buddhas to exchange courteous greetings with Bhikkhus who

[1] Buddhaghosa says, damakâ ti vighâsâdâ. The same explanation is given in Abhidhânappadîpikâ, verse 467, where the Sinhalese expression is indul kannâ, and the English 'one who eats orts.'

[2] See the last section.

arrive. And the Blessed One said to those Bhikkhus:

'Do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you accomplished your journey without too much fatigue? And whence, O Bhikkhus, have you come?'

9. 'Things go well with us, Lord. We have spent the rainy season in the land of Kâsi; and as we were journeying to Râ*g*agaha to visit the Blessed One, we did not receive on the way as full a supply as we required of food, either bitter or sweet. And there was plenty of eatable fruit, but there was no one to make it allowable for us. And we came on our way in weariness.'

Then the Blessed One, in that connection, after having delivered a religious discourse, said to the Bhikkhus: 'I allow you, O Bhikkhus, wherever edible fruit is seen and there is no one to make it allowable, to pick it of your own accord, and take it away. And when you see one who can make it allowable, you are to place it on the ground, and (only) eat it after you have received it again. I allow you, O Bhikkhus, to take whatever (fruit) you have picked up[1].'

18.

1. Now at that time a certain Brâhman had received some fresh tila seeds, and some fresh honey. Now it occurred to that Brâhman: 'What if I were to give these fresh tila seeds, and this

[1] Compare below, 21. 1.

fresh honey to the Bhikkhu-sa*m*gha with the Buddha at their head.' And that Brâhman went to the place where the Blessed One was, and when he had come there, he exchanged courteous greetings with the Blessed One. And after he had exchanged with the Blessed One the greetings and compliments of friendship and civility, he stood on one side. And, so standing, that Brâhman said to the Blessed One:

'May the venerable Gotama grant me that the venerable Gotama shall take his morrow's meal at my home to-morrow with the Bhikkhu-sa*m*gha.'

The Blessed One consented by remaining silent. And when that Brâhman perceived that the Blessed One had consented he went away.

2. And that Brâhman, at the end of that night, when he had made ready sweet food, both hard and soft, had the time announced to the Blessed One (in the words), 'It is time, O Gotama, and the meal is prepared.'

And the Blessed One, early in the morning, having put on his under robe, went duly bowled and robed to that Brâhman's residence. And when he had come there, he sat down on a seat prepared for him, and with him the Bhikkhu-sa*m*gha.

And that Brâhman satisfied with the sweet food, hard and soft, the Bhikkhu-sa*m*gha with the Buddha at their head, and waited on them with his own hand. And when the Blessed One had finished his meal, and had washed his hands and his bowl, the Brâhman took his seat on one side. And as he so sat the Blessed One instructed, and roused, and incited, and gladdened that Brâhman with religious discourse, and rose from his seat, and went away.

3. Now not long after the Blessed One had gone

it occurred to that Brâhman: 'The things for the sake of which I invited the Bhikkhu-sa*m*gha with the Buddha at their head, thinking, "I will give them the fresh tila seeds and the fresh honey,"—those I have neglected to give. What if I were now to have the fresh tila seeds and the fresh honey taken, in pots and vessels, to the Ârâma!'

And that Brâhman had the fresh tila seeds and the fresh honey taken in pots and vessels, and went to the place where the Blessed One was. And when he had come there, he stood on one side; and so standing that Brâhman said to the Blessed One:

4. 'The things for the sake of which I invited the Bhikkhu-sa*m*gha with the Buddha at their head, thinking, "I will give them the fresh tila seeds and the fresh honey,"—those I have neglected to give. May the venerable Gotama receive of me the fresh tila seeds and the fresh honey.'

'Very well then, Brâhman; give them to the Bhikkhus.'

Now at that time, during the scarcity, people invited Bhikkhus to a slender meal, and they, counting the number (of those invited), refused (the invitation). And the whole Sa*m*gha was (once) invited; but the Bhikkhus, fearing to offend, did not accept the invitation[1].

'Accept it, O Bhikkhus, and eat. I allow, O Bhikkhus, that a Bhikkhu who has eaten and who has refused food still offered may nevertheless eat food, if it be brought from within, even if it has not been left over[2].

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[1] Compare Pâtimokkha, Pâ*k*ittiya 32.

[2] This is an exception to Pâ*k*ittiya 35. A Bhikkhu who has

19.

1. Now at that time a family who were devoted to the venerable Upananda, of the Sakya clan, sent hard food for the Sa*m*gha, saying, 'This is to be given to the Sa*m*gha with especial reference to the venerable Upananda.'

Now at that time the venerable Upananda of the Sakya clan had gone forth to the village for alms. And those men went to the Ârâma, and asked the Bhikkhus:

'Where, Sirs, is the venerable Upananda?'

'The venerable Upananda of the Sakya clan has gone forth to the village for alms.'

'This hard food, Sirs, is to be given to the Sa*m*gha, with especial reference to the venerable Upananda.'

They told this thing to the Blessed One.

'In that case, O Bhikkhus, receive it, and put it aside till Upananda returns.'

2. And the venerable Upananda, after having attended on the families in the forenoon, returned during the (after-part of the) day.

Now at that time, during the scarcity, people invited the Bhikkhus to a slender meal; and they,

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finished, and has declared himself to have done so by declining further food, can still take 'leavings' without offending. By this rule he is also allowed to take food tato nîhata*m*, literally, 'brought out thence,' which seems to mean 'out of the store of the giver.' The expression recurs in VI, 32, 1, and again in VI, 32, 2 (at the end), where the exceptions to Pâ*k*ittiya 35 laid down in this and the following rules are again, the scarcity having passed away, put aside by 'the Blessed One.'

counting the numbers (of those invited, refused) the invitation. And the whole Sa*m*gha was (once) invited; but the Bhikkhus, fearing to offend, did not accept the invitation.

'Accept it, O Bhikkhus, that a Bhikkhu who has eaten, and who has refused food still offered, may nevertheless eat food, if it have been received before meal-time (in the forenoon), even if it has not been left over[1].'

20.

1. Now the Blessed One having remained at Râ*g*agaha as long as he thought fit, proceeded on his way to Sâvatthi. And wandering straight on from place to place he arrived at Sâvatthi. And there, at Sâvatthi, the Blessed One stayed at the *G*etavana, Anâtha-pi*nd*ika's Grove.

Now at that time the venerable Sâriputta suffered from fever. And the venerable Mahâ Moggallâna went to the place where the venerable Sâriputta was; and when he had come there he said to the venerable Sâriputta:

'You have lately had fever, friend Sâriputta. By what means has it got well?'

'By lotus stalks, my friend, of various kinds.'

Then the venerable Mahâ Moggallâna, as quickly as a strong man would stretch forth his arm, or draw it in again when it had been stretched forth, vanished from the *G*etavana and appeared on the bank of the Mandâkinî lake.

2. And a certain Nâga saw the venerable Mahâ

[1] See the last note.

Moggallâna coming from afar: and on seeing him he said to the venerable Mahâ Moggallâna:

'May my lord, the venerable Mahâ Moggallâna, approach. Welcome to my lord, the venerable Mahâ Moggallâna. What may my lord have need of? What shall I give to him?'

'I want the edible stalks of the various lotuses.'

Then that Nâga gave command to another Nâga, saying, 'Very well then, good friend, give the venerable one edible stalks of the lotuses.'

And that Nâga plunged into the Mandâkinî lake, and plucked with his trunk edible stalks of the lotuses, and washed them thoroughly, and bound them in a bundle, and went to the place where the venerable Mahâ Moggallâna was.

3. Then the venerable Mahâ Moggallâna as quickly (&c., as in § 1) vanished from the bank of the Mandâkinî lake, and appeared in *G*etavana. Then that Nâga also vanished from the bank of the Mandâkinî lake, and appeared in the *G*etavana. And when that Nâga had caused the venerable Mahâ Moggallâna to receive those edible stalks of the lotuses he vanished from the *G*etavana, and appeared on the shore of the Mandâkinî lake.

Then the venerable Mahâ Moggallâna presented those edible stalks of the lotuses to the venerable Sâriputta. And the fever abated on the venerable Sâriputta when he had eaten the edible stalks of the lotuses. And many of them remained over.

4. Now at that time, during the scarcity (&c., as above, in chap. 18. 4, down to:) did not accept the invitation.

'Accept it, O Bhikkhus, and eat. I allow a Bhikkhu who has eaten, and has refused food still

offered, to eat things growing in woods and ponds, even if they are not the leavings of the meal of one who has eaten[1].'

21.

1. Now at that time edible fruit was very plentiful in Sâvatthi, but there was no one to make it allowable[2]. And the Bhikkhus, fearing to offend, would not eat of it.

They told that thing to the Blessed One.

'I allow you, O Bhikkhus, to eat fruit which has not yet had any seed in it, or which has no more seed in it, even without any one being there to make it allowable[3].'

22.

1. Now when the Blessed One had remained at Sâvatthi as long as he thought fit, he went forth on his journey to Râ*g*agaha. And wandering straight on he arrived at Râ*g*agaha: and there at Râ*g*agaha he stayed at the Veluvana in the Kalandaka-nivâpa.

Now at that time a certain Bhikkhu was suffering from fistula[4]. And the physician (named) Âkâsagotta lanced it. And the Blessed One when he

[1] See the note above, on VI, 18, 4.

[2] See above, VI, 17, 7.

[3] Buddhaghosa says, abî*g*an ti taru*n*a-phala*m*; yassa bî*ga*m aṅkura*m* na *g*aneti. Nibbatta-bî*g*an (nivatta-bî*g*an?) ti bî*gam* nibbattetva (nivattetvâ?) apanetvâ.

[4] Compare VIII, 1, 14.

was going round through the sleeping-places came to the place where that Bhikkhu dwelt.

2. Âkâsa-gotta, the physician, saw the Blessed One coming from afar; and when he saw him he said to the Blessed One: 'Let the venerable Gotama come and look at this Bhikkhu's orifice; it is like the mouth of an iguana!' And the Blessed One thinking, 'This foolish fellow is making fun of me,' kept silence and turned away. And in that connection, and on account of that, he called a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus: 'Is there, O Bhikkhus, in that Vihâra a Bhikkhu who is sick?'

'There is, Lord.'

'What is the matter, O Bhikkhus, with that Bhikkhu?'

'That venerable one, Lord, has a fistula, and Âkâsa-gotta, the physician, has been lancing it.'

3. The Blessed Buddha rebuked (that Bhikkhu), saying, 'This is improper, O Bhikkhus, for that foolish one, unbecoming, indecent, unworthy of Sama*n*as, not allowable, and ought not to be done. How can this foolish fellow, O Bhikkhus, allow a surgical operation to be performed in that part of his body[1]? The skin there, O Bhikkhus, is tender, the wound is difficult to treat, the knife is difficult to guide. This will not redound, O Bhikkhus, to the conversion of the unconverted.'

And having rebuked him, the Blessed One, after delivering a religious discourse, said to the Bhikkhus: 'You are not, O Bhikkhus, to allow a surgical operation to be performed upon you in that part

[1] Sambâdhe.

of your bodies. Whosoever allows that, is guilty of a thulla*kk*aya offence.'

4. Now at that time the *Kh*abbaggiya Bhikkhus, since a surgical operation had been forbidden by the Blessed One, used a clyster[1].

They told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the *Kh*abbaggiya Bhikkhus use a clyster?'

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, said to the Bhikkhus: 'No surgical operation is to be performed within a distance of two inches round the anus, and a clyster is not to be used. Whosoever does so, is guilty of a thulla*kk*aya offence[2].'

23.

1. And the Blessed One, after having dwelt at Râ*g*agaha as long as he thought fit, went forth to Benares. Wandering from place to place he came to Benares. There the Blessed One dwelt near Benares, in the deer-park Isipatana.

At that time there were at Benares a devout layman Suppiya and a devout laywoman Suppiyâ who showed their faith in both ways: they were givers and doers, and devoted themselves to the service of the fraternity. And Suppiyâ, the lay-devotee, went to the Ârâma, and going around from Vihâra to Vihâra, and from cell to cell, she asked

[1] Vatthikamma. See Wise, 'Hindu Medicine,' pp. 143 and following.

[2] Surgical operations are allowed in 14. 5 and below.

the Bhikkhus: 'Who is sick, venerable Sirs? For whom, and what shall I procure?'

2. At that time a certain Bhikkhu had taken a purgative. And that Bhikkhu said to Suppiyâ, the lay-devotee: 'I have taken a purgative, sister, and I want some broth[1].'

(She replied): 'Well, reverend Sir, it shall be procured for you,'—and went to her house and gave order to a pupil[2]: 'Go, my good Sir, and see if there is any meat to be had[3].'

That man accepted this order of Suppiyâ, the lay-devotee (by saying), 'Yes, Madam,' and searched through the whole of Benares, but did not find any meat on hand[3]. Then that man went to Suppiyâ, the lay-devotee; having approached her he said to Suppiyâ, the lay-devotee: 'There is no meat to be had, Madam; the killing of cattle is interdicted to-day.'

3. Then Suppiyâ, the lay-devotee, thought: 'If that sick Bhikkhu does not get the broth his sickness will increase, or he will die. It would be unbecoming indeed for me to promise something, and not to procure it;'—(thinking thus) she took a knife, cut a piece of flesh from her thigh, and gave it to her maid-servant (saying), 'Go, my girl,

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[1] Pa*ñkkh*âdaniya. See Abhidhânappadîpikâ, verse 468, and above, chap. 14. 7, at the end.

[2] Of her husband's?

[3] Pavattama*m*sa, which Buddhaghosa explains, 'matassa ma*m*sa*m*.' Pavatta means 'already existing,' opposed to what is brought into existence for a special purpose, and pavattama*m*sa is said here, therefore, in order to exclude uddissa-kata-ma*m*sa (meat of animals killed especially for them), which Bhikkhus were not allowed to partake of (see chap. 31. 14). Compare also pavatta-phala-bho*g*ana at *G*âtaka I, p. 6.

and get the strength out of this meat. In such and such a Vihâra is a sick Bhikkhu; give it to that (Bhikkhu). And should anybody call for me, tell him that I am sick;'—(speaking thus), she veiled her thigh with her upper garment, went into her inner room, and lay down on her bed.

4. And Suppiya, the lay-devotee, came to his house and asked the maid-servant: 'Where is Suppiyâ?'

'She lies in the inner room, Sir.' Then Suppiya, the lay-devotee, went to the place where Suppiyâ, the lay-devotee, was; having approached her he said to Suppiyâ, the lay-devotee: 'Why are you lying down?'

'I am sick.'

'What is the matter with you?'

Then Suppiyâ, the lay-devotee, told the whole matter to Suppiya, the lay-devotee. And Suppiya, the lay-devotee, said: 'Oh wonderful! oh astonishing! How believing and how pious is this Suppiyâ who gives even her own flesh (to the indigent). What else can there be which she would not give?' (Speaking thus), joyful and elated he went to the place where the Blessed One was; having approached him, and respectfully saluted the Blessed One, he sat down near him.

5. Sitting near him, Suppiya, the lay-devotee, said to the Blessed One: 'Might the Blessed One, Lord, consent to take his meal with me to-morrow, together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then Suppiya, the lay-devotee, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted

the Blessed One, and passing round him with his right side towards him, went away.

And when the night had elapsed, Suppiya, the lay-devotee, ordered excellent food, both hard and soft, to be prepared, and had the meal-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on his under-robes, took his alms-bowl, and, with his *k*îvara on, went to the house of Suppiya, the lay-devotee. When he had arrived there, he sat down with the Bhikkhus who followed him, on seats laid out for them.

6. And Suppiya, the lay-devotee, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. When he was standing near him, the Blessed One said to Suppiya, the lay-devotee: 'Where is Suppiyâ?'

'She is sick, Lord.'

'Well, let her come here.'

'She is not able to do so, Lord.'

'Well then you must take her and carry her (to me).'

Then Suppiya, the lay-devotee, took Suppiyâ, the lay-devotee, and carried her (to the Buddha). And in the moment the Blessed One saw her, that great wound was healed; and there was good skin there, with the tiny hairs thereon.

7. And Suppiya, the lay-devotee, and Suppiyâ, the lay-devotee (thought): 'Oh wonderful! oh astonishing! What high power and great faculties the Tathâgata possesses, in that in the moment the Blessed One has seen (Suppiyâ), that great wound has been healed; and there is good skin there,

with the tiny hairs thereon;'—(thinking thus), joyful and elated they served and offered with their own hands excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head. And when the Blessed One had finished his meal, and cleansed his bowl and his hands, they sat down near him. And the Blessed One, after having taught, incited, animated, and gladdened Suppiya, the lay-devotee, and Suppiyâ, the lay-devotee, by religious discourse, rose from his seat and went away.

8. In consequence of that, and on this occasion, the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: 'Who was it, O Bhikkhus, who asked Suppiyâ, the lay-devotee, for meat?'

When he had spoken thus, that Bhikkhu said to the Blessed One: 'It is I, Lord, who asked Suppiyâ, the lay-devotee, for meat.'

'Has it been brought to you, O Bhikkhu?'

'It has been brought, Lord.'

'Have you eaten it, O Bhikkhu?'

'I have eaten it, Lord.'

'And did you enquire, O Bhikkhus, (what) meat it was?'

'Lord! I did not enquire about that.'

9. Then the blessed Buddha rebuked him: 'How can you, O foolish one, eat meat without having enquired (what it is)? It is man's flesh, O foolish one, which you have eaten. This will not do, O foolish one, for converting the unconverted,' (&c.)

Having rebuked him and delivered a religious discourse, he thus addressed the Bhikkhus: 'There are, O Bhikkhus, believing, pious people who give

up even their own flesh. Let no one, O Bhikkhus, eat man's flesh. He who does, commits a thullak-kaya (or, grave) offence. And let no one, O Bhikkhus, eat meat without having enquired (what it is). He who does, commits a dukkata offence.'

10. At that time the king's elephants died. During a famine the people ate that elephants' flesh, and when the Bhikkhus came and asked for alms, they gave them elephants' flesh. The Bhikkhus ate that elephants' flesh. People were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas eat elephants' flesh? Elephants are an attribute of royalty. If the king knew that, they would not be in his favour.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat elephants' flesh. He who does, commits a dukkata offence.'

11. At that time the king's horses died. During a famine (&c., as in § 10, down to:)

'Let no one, O Bhikkhus, eat horse-flesh. He who does, commits a dukkata offence.'

12. At that time the people, during a famine, ate dogs' flesh, and when the Bhikkhus came and asked for alms, they gave them dogs' flesh. The Bhikkhus ate that dogs' flesh. People were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas eat dogs' flesh? Dogs are disgusting and loathsome animals.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat dogs' flesh. He who does, commits a dukkata offence.'

13. At that time the people, during a famine, ate serpents' flesh (&c., as in § 12, down to:) 'How can

the Sakyaputtiya Sama*n*as eat serpents' flesh? Serpents are disgusting and loathsome animals.'

And the serpent king Supassa went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. Standing near him the serpent king Supassa said to the Blessed One: 'There are, Lord, unbelieving serpents who are disinclined (to the faith); these might do harm to the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not eat serpents' flesh. Then the Blessed One taught, incited, animated, and gladdened the serpent king Supassa by religious discourse (&c., down to:), and passing round him with his right side towards him, went away.'

In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, eat serpents' flesh. He who does, commits a dukka*t*a offence.'

14. At that time hunters had killed a lion and eaten his flesh, and when the Bhikkhus came and asked for alms, they gave them lions' flesh. The Bhikkhus, having eaten that lions' flesh, sojourned in the forest. Then the lions, (attracted) by the smell of lions' flesh, fell upon the Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat lions' flesh. He who does, commits a dukka*t*a offence.'

15. At that time hunters had killed a tiger, &c., a panther, &c., a bear, &c., a hyena (&c., as in § 14, down to:)

'Let no one, O Bhikkhus, eat a hyena's flesh. He who does, commits a dukka*t*a offence.'

24.

1. And the Blessed One, after having dwelt at Benares as long as he thought fit, went forth to Andhakavinda, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. At that time the people in the country, after having loaded their carts with much salt and oil and rice and hard food, followed from behind the fraternity of Bhikkhus with the Buddha at its head (thinking), 'When our turn comes, we will make a meal for them;' and five hundred people who ate the remains of (the Bhikkhus') food (followed on their way). And the Blessed One, wandering from place to place, came to Andhakavinda.

2. Now a certain Brâhma*n*a, whose turn did not come, thought: 'Two months have elapsed while I have been following the fraternity of Bhikkhus with the Buddha at its head, in order to make a meal for them when my turn comes, but my turn does not come. I am alone here, and many household affairs of mine are going to ruin. What if I were to look into the provision-room, and what I should not see in the provision-room, to prepare that (for the Bhikkhus)!' Then that Brâhma*n*a looked into the provision-room and did not see there two (sorts of food), rice-milk and honey-lumps.

3. And that Brâhma*n*a went to the place where the venerable Ânanda was; having approached him, he said to the venerable Ânanda: 'As my turn did not come, my dear Ânanda, I thought: "Two months have elapsed (&c., down to:). What if I were to look into the provision-room, and what I should not

see in the provision-room, to prepare that!" Thus, my dear Ânanda, I looked into the provision-room and did not see there two (sorts of food), rice-milk and honey-lumps. If I were to prepare, my dear Ânanda, rice-milk and honey-lumps (for the Bhikkhus), would the reverend Gotama accept it from me?'

'Well, my good Brâhma*n*a, I will ask the Blessed One.'

4. And the venerable Ânanda told this thing to the Blessed One.

'Well, Ânanda, let him prepare (those dishes).'

'Well, my good Brâhma*n*a, you may prepare (those dishes).'

And when the night had elapsed, that Brâhma*n*a had abundant rice-milk and honey-lumps prepared, and offered them to the Blessed One (in the words): 'May the reverend Gotama accept from me this rice-milk and honey-lumps.'

'Well, my good Brâhma*n*a, give it to the Bhikkhus.'

The Bhikkhus, fearing to offend, did not accept it.

'Accept it, O Bhikkhus, and eat it.'

Then that Brâhma*n*a with his own hands served and offered abundant rice-milk and honey-lumps to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had washen his hands, when he had cleansed his bowl and his hands, he sat down near him.

5. When he was seated near him, the Blessed One said to that Brâhma*n*a: 'Tenfold, O Brâhma*n*a, is the merit attached to rice-milk. In what way is it tenfold? He who gives rice-milk, gives life; he gives colour; he gives joy; he gives strength; he gives readiness of mind; rice-milk when it is drunk removes hunger; dispels thirst;

sets right the humors of the body; purifies the bladder; and promotes the digestion. This tenfold merit, O Brâhma*n*a, is attached to rice-milk.

6. 'He who attentively at the right time gives rice-milk to the self-possessed, who live on what others give to them, will benefit them in ten ways: life and colour, joy and strength (he gives to them);—

'Readiness of mind arises from it; it dispels hunger and thirst, and sets the humors right; it purifies the bladder, and brings the food to digestion. As medicine the Perfect One has praised it.

'Therefore should rice-milk be continually given by a man who is longing for joy, who is desirous of heavenly joy, or who aspires to human prosperity.'

7. And the Blessed One, having gladdened that Brâhma*n*a by these stanzas, rose from his seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, (to partake of) rice-milk and honey-lumps.'

25.

1. Now the people heard: 'The Blessed One has allowed (to the Bhikkhus to partake of) rice-milk and honey-lumps.' They prepared early in the morning solid rice-milk[1] and honey-lumps. The Bhikkhus, having satiated themselves in the

[1] Bho*gg*a-yâgu, literally, eatable rice-milk, which seems opposed to the ordinary rice-milk which was drunk. Yâgu is the Pâli word for what is called in Anglo-Indian terminology 'congey.' Bho*gg*a-yâgu is 'rice pudding made with milk.'

morning with solid rice-milk and with honey-lumps, (afterwards) did not dine in the dining-hall with good appetite. At that time a certain minister, who was but newly converted, had invited the fraternity of Bhikkhus with the Buddha at its head for the next day. Now this newly converted minister thought: 'What if I were to prepare for these twelve hundred and fifty Bhikkhus twelve hundred and fifty dishes of meat, and offer to each Bhikkhu one dish of meat!'

2. And when that night had elapsed, that newly converted minister ordered excellent food, both hard and soft, and twelve hundred and fifty dishes of meat to be prepared, and had meal-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on his under-robes, took his alms-bowl, and, with his *k*îvara on, went to the house of that newly converted minister. When he had arrived there, he sat down with the Bhikkhus who followed him, on seats laid out for them.

3. Then that newly converted minister in his dining-hall waited on the Bhikkhus. The Bhikkhus said to him: 'Give us little, friend; give us little, friend.'

'Do not take little, reverend Sirs, because you think: "This minister is but newly converted." Much food, both hard and soft, has been prepared by me, and twelve hundred and fifty dishes of meat; I will offer to each Bhikkhu one dish of meat. Take, reverend Sirs, as much as you want.'

'This is not the reason, friend, for which we take little. But we have satiated ourselves in the morning with solid rice-milk and with honey-lumps; therefore we take little.'

4. And that newly converted minister was annoyed, murmured, and became angry: 'How can their reverences, when I have invited them, partake of solid rice-milk with other people, as if I were unable to give them as much as they want.' (Thinking thus), he went around angry, displeased, and in an offensive temper, filling the bowls of the Bhikkhus (and saying), 'Eat or take it away!' And that newly converted minister served and offered with his own hands excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, he sat down near him. And the Blessed One, after having taught, incited, animated, and gladdened that newly converted minister, who was sitting near him, by religious discourse, rose from his seat and went away.

5. And soon after the Blessed One was gone, scruples and remorse befell that newly converted minister: 'Alas, it is evil to me, it is not good to me! Alas, it is loss to me, it is not gain to me that I went around (among the Bhikkhus) angry, displeased, and in an offensive temper, filling their bowls (and saying), "Eat or take it away!" What have I produced thereby, more merit or more demerit?'

And that newly converted minister went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him, that newly converted minister said to the Blessed One: 'Lord, soon after the Blessed One was gone, scruples and remorse have befallen me: "Alas, it is evil to me

(&c., down to:) more merit or more demerit?" Lord, what have I produced thereby, more merit or more demerit?'

6. 'The moment, friend, in which you invited the fraternity of Bhikkhus with the Buddha at its head for the next day, that moment you acquired much merit. And the moment in which each Bhikkhu received one lump of rice from you, that moment you acquired much merit. You gained the inheritance of heaven.'

Then that newly converted minister thought: 'Oh, it is good to me! Oh, it is gain to me! I have acquired much merit! I have gained the inheritance of heaven!'—and glad and joyful he rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, went away.

7. In consequence of that, and on this occasion, the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: 'Is it true, O Bhikkhus, that the Bhikkhus, having been invited to one place, partake of solid rice-milk with other persons?'

'It is true, Lord.'

Then the blessed Buddha rebuked those Bhikkhus: 'How can these foolish persons, O Bhikkhus, having been invited to one place, partake of solid rice-milk with other persons? This will not do, O Bhikkhus, for converting the unconverted,' &c. Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, when he is invited to one place, partake of solid rice-milk with other persons. He who does, is to be treated according to the law.'

26[1].

1. And the Blessed One, after having dwelt at Andhakavinda as long as he thought fit, went forth to Râgagaha, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. At that time Bela*tth*a Ka*kk*âna was travelling on the road from Râgagaha to Andhakavinda with five hundred carts all full of pots of sugar. And the Blessed One saw Bela*tth*a Ka*kk*âna coming from afar; when he saw him, he left the road, and sat down at the foot of a tree.

2. And Bela*tth*a Ka*kk*âna went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. Standing near him, Bela*tth*a Ka*kk*âna said to the Blessed One: 'I wish, Lord, to give to each Bhikkhu one pot of sugar.'

'Well, Ka*kk*âna, bring here one pot of sugar.'

Bela*tth*a Ka*kk*âna accepted this order of the Blessed One (by saying), 'Yes, Lord,' took one pot of sugar and went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'I have brought here, Lord, the pot of sugar; what shall I do with it, Lord?'

'Well, Ka*kk*âna, give the sugar to the Bhikkhus.'

3. Bela*tth*a Ka*kk*âna accepted this order of the Blessed One (by saying), 'Yes, Lord,' gave the

[1] See the 33rd Pâ*k*ittiya Rule about parampara-bhogana (taking food in turn).

sugar to the Bhikkhus, and said to the Blessed One: 'I have given the sugar to the Bhikkhus, Lord, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Ka*kk*âna, give the Bhikkhus as much sugar as they want.'

Bela*tth*a Ka*kk*âna accepted this order of the Blessed One (by saying), 'Yes, Lord,' gave the Bhikkhus as much sugar as they wanted, and said to the Blessed One: 'I have given, Lord, the Bhikkhus as much sugar as they want, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Ka*kk*âna, let the Bhikkhus eat their fill with sugar.'

Bela*tth*a Ka*kk*âna accepted this order of the Blessed One (by saying), 'Yes, Lord,' and let the Bhikkhus eat their fill with sugar; some Bhikkhus filled their bowls and filled their water strainers and bags with it.

4. And Bela*tth*a Ka*kk*âna, having let the Bhikkhus eat their fill with sugar, said to the Blessed One: 'The Bhikkhus, Lord, have eaten their fill with sugar, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Ka*kk*âna, give the sugar to the people who eat the remains of (the Bhikkhus') food,' &c.

'Well, Ka*kk*âna, give the people who eat the remains of (the Bhikkhus') food as much sugar as they want,' &c.

5. 'Well, Ka*kk*âna, let the people who eat the remains of (the Bhikkhus') food, eat their fill with sugar' (&c., down to:); some of the people who ate the remains of (the Bhikkhus') food, filled their

pots and jars, and filled their baskets and the folds of their dress with it.

6. And Bela*tth*a Ka*kk*âna, having let the people who ate the remains of (the Bhikkhus') food, eat their fill with sugar, said to the Blessed One: 'The people, Lord, who eat the remains of (the Bhikkhus') food, have eaten their fill with sugar, but there is much sugar left over; what shall I do with it, Lord?'

'I see no one, Ka*kk*âna, in the world of men and gods, in Mâra's and Brahma's world, among all beings, Sama*n*as and Brâhma*n*as, gods and men, by whom that sugar, when he has eaten it, can be fully assimilated, save by the Tathâgata or by a disciple of the Tathâgata. Therefore, Ka*kk*âna, throw that sugar away at a place free from grass, or sink it into water in which there are no living things.'

Bela*tth*a Ka*kk*âna accepted this order of the Blessed One (by saying), 'Yes, Lord,' and sunk that sugar into water in which there were no living things.

7. And that sugar, when thrown into the water, hissed and bubbled, and steamed, and sent forth smoke. As a ploughshare, which has been heated through the whole day and is thrown into water, hisses and bubbles, and steams, and sends forth smoke, so that sugar, when thrown into the water, hissed and bubbled, steamed, and sent forth smoke. And Bela*tth*a Ka*kk*âna, terrified and having his hair erect with fear, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him.

8. When Bela*tth*a Ka*kk*âna was sitting near him,

the Blessed One preached to him in due course; that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the defilement of lusts, and about the blessings of the abandonment of lusts. When the Blessed One saw that the mind of Bela*tth*a Ka*kk*âna was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then he preached what is the principal doctrine of the Buddhas, namely, Suffering, the Cause of suffering, the Cessation of suffering, the Path. Just as a clean cloth free from black specks properly takes the dye, thus Bela*tth*a Ka*kk*âna, even while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

9. And Bela*tth*a Ka*kk*âna, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may

the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

27.

And the Blessed One, wandering from place to place, came to Râ*g*agaha. There the Blessed One dwelt near Râ*g*agaha, in the Ve*l*uvana, at Kalandakanivâpa. At that time the Bhikkhus at Râ*g*agaha had plenty of sugar. The Bhikkhus feared to offend (and thought): 'The Blessed One has allowed the eating of sugar only to the sick and not to the healthy,' and therefore they did not eat sugar.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, to the sick the eating of sugar, and to the healthy the drinking of sugar-water.'

28[1].

1. And the Blessed One, after having dwelt at Râ*g*agaha as long as he thought fit, went forth to Pâ*t*aligâma, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. Wandering from place to place the Blessed One came to Pâ*t*aligâma.

[1] Chaps. 28–30 are, with a few unimportant variations, word for word the same as Mahâparinibbâna Sutta I, 19–II, 3; II, 16–24. See Rh. D.'s Introduction to his translation of the Mahâparinibbâna Sutta, pp. xxxiv seq., and his note there at II, 16.

Now the lay-devotees at Pâtaligâma heard: 'The Blessed One has arrived at Pâtaligâma.' And the Pâtaligâma lay-devotees went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him. When they were seated near him, the Blessed One taught, incited, animated, and gladdened the Pâtaligâma lay-devotees by religious discourse.

2. And the Pâtaligâma lay-devotees, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, said to the Blessed One: 'Might the Blessed One, Lord, consent to come to our rest house together with the fraternity of Bhikkhus.' The Blessed One expressed his consent by remaining silent. Then the Pâtaligâma lay-devotees, when they understood that the Blessed One had accepted their invitation, rose from their seats, respectfully saluted the Blessed One, and passing round him with their right side towards him, went away to the rest house. When they had arrived there, they strewed the whole floor of the rest house[1], placed seats in it, set up a water-pot, and fixed an oil lamp. Then they went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stationed themselves near him.

3. Standing near him the Pâtaliputta lay-devotees said to the Blessed One: 'We have strewn the whole floor of the rest house, Lord, (with sand), we have placed seats in it, set up a water-pot, and

[1] Perhaps we are to supply 'with sand.' Comp. Dîpavamsa VI, 64; XII, 71, &c.

fixed an oil lamp. May the Blessed One, Lord, do now what he thinks fit.'

And in the forenoon the Blessed One, having put on his under-robes, took his alms-bowl, and, with his *k*îvara on, went to the rest house together with the Bhikkhus who followed him. When he had arrived there, he washed his feet, entered the rest house, and took his seat against the centre pillar, with his face towards the east. And the Bhikkhus also washed their feet, entered the rest house, and took their seats against the western wall, with their faces towards the east, having the Blessed One before their eyes. And the Pâ*t*aligâma lay-devotees also washed their feet, entered the rest house, and took their seats against the eastern wall, with their faces towards the west, having the Blessed One before their eyes.

4. Then the Blessed One thus addressed the Pâ*t*aligâma lay-devotees: 'Fivefold, O householders, is the loss of the wrong-doer through his want of rectitude. And which is this fivefold loss? In the first place, O householders, the wrong-doer, devoid of rectitude, falls into great poverty through sloth; this is the first loss of the wrong-doer through his want of rectitude. And again, O householders, of the wrong-doer, devoid of rectitude, evil repute gets noised abroad; this is the second &c. And again, O householders, whatever society the wrong-doer, devoid of rectitude, enters—whether of noblemen, Brâhma*n*as, heads of houses, or Sama*n*as—he enters shyly and confused; this is the third &c. And again, O householders, the wrong-doer, devoid of rectitude, is full of anxiety when he dies; this is the fourth &c. And again, O householders, the

wrong-doer, devoid of rectitude, on the dissolution of his body, after death, is reborn into some state of distress and punishment, a state of woe, and hell; this is the fifth &c. This is the fivefold loss, O householders, of the wrong-doer through his want of rectitude.

5. 'Fivefold, O householders, is the gain of the well-doer through his practice of rectitude. And which is this fivefold gain? In the first place, O householders, the well-doer, strong in rectitude, acquires great wealth through his industry; this is the first gain of the well-doer through his practice of rectitude. And again, O householders, of the well-doer, strong in rectitude, good reports are spread abroad; this is the second &c. And again, O householders, whatever society the well-doer, strong in rectitude, enters—whether of noblemen, Brâhma*n*as, heads of houses, or Sama*n*as—he enters confident and self-possessed; this is the third &c. And again, O householders, the well-doer, strong in rectitude, dies without anxiety; this is the fourth &c. And again, O householders, the well-doer, strong in rectitude, on the dissolution of his body, after death, is reborn into some happy state in heaven; this is the fifth &c. This is the fivefold gain, O householders, of the well-doer through his practice of rectitude.'

6. When the Blessed One had thus taught, incited, animated, and gladdened the Pâ*t*aligâma lay-devotees far into the night with religious discourse, he dismissed them, saying, 'The night is far spent, O householders. May you do now what you think fit.' The Pâ*t*aligâma lay-devotees accepted the Blessed One's word by saying, 'Yes, Lord,' rose from their

seats, respectfully saluted the Blessed One, and passing round him with their right side towards him, went away.

7. And the Blessed One, not long after the Pâ*t*aligâma lay-devotees had departed thence, went to an empty place[1] (in order to give himself to meditation).

At that time Sunîdha and Vassakâra, two ministers of Magadha, were building a (fortified) town at Pâ*t*aligâma in order to repel the Va*gg*is. And the Blessed One, rising up early in the morning, at dawn's time, saw with his divine and clear vision, surpassing that of ordinary men, great numbers of fairies who haunted the ground there at Pâ*t*aligâma. Now, wherever ground is occupied by powerful fairies, they bend the hearts of powerful kings and ministers to build dwelling-places there. Wherever ground is occupied by fairies of middling power, &c.; of inferior power, they bend the hearts of middling kings and ministers, &c., of inferior kings and ministers to build dwelling-places there.

8. And the Blessed One said to the venerable Ânanda: 'Who are they, Ânanda, who are building a town at Pâ*t*aligâma?'

'Sunîdha and Vassakâra, Lord, the two ministers of Magadha, are building a town at Pâ*t*aligâma in order to repel the Va*gg*is.'

'As if they had consulted, Ânanda, with the Tâvati*m*sa gods, so (at the right place), Ânanda, the Magadha ministers Sunîdha and Vassakâra build this town at Pâ*t*aligâma in order to repel the Va*gg*is. When I had risen up early in the morning, Ânanda, at dawn's time, I saw with my divine

[1] Su*ññ*âgâra. Comp. I, 78, 5; Suttavibhaṅga, Pârâ*g*. IV, 4, 1.

and clear vision (&c., as in § 7, down to:) they bend the hearts of inferior kings and ministers to build dwelling-places there. As far, Ânanda, as Aryan people dwell, as far as merchants travel, this will become the chief town, the city of Pâ*t*aliputta. But danger of destruction, Ânanda, will hang over Pâ*t*aliputta in three ways, by fire, or by water, or by internal discord[1].'

9. And the Magadha ministers Sunîdha and Vassakâra went to the place where the Blessed One was; having approached him, they exchanged greeting with the Blessed One; having exchanged with him greeting and complaisant words, they stationed themselves near him; then standing near him the Magadha ministers Sunîdha and Vassakâra said to the Blessed One: 'Might the reverend Gotama consent to take his meal with us to-day together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then the Magadha ministers Sunîdha and Vassakâra, when they understood that the Blessed One had accepted their invitation, went away.

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[1] The event prophesied here, Pâ*t*aliputta's becoming the capital of the Magadha empire, is placed by the various authorities under different kings. Hwen Thsang and the Burmese writer quoted by Bishop Bigandet ('Legend of the Burmese Buddha,' third edition, vol. ii, p. 183) say that it was Kâlâsoka who removed the seat of the empire to Pâ*t*aliputta. The *G*ains, on the other hand, state that it was Udâyi, the son of A*g*âtasattu. Most probably the latter tradition is the correct one, as even king Mu*nd*a is mentioned in the Aṅguttara Nikâya as having resided at Pâ*t*aliputta. Comp. Rh. D.'s 'Buddhist Suttas,' Introd. pp. xv seq.; H. O.'s Introduction to the Mahâvagga, p. xxxvii; and the remarks of Professor Jacobi and of H. O. in Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv, pp. 185, 751, 752, note 2.

10. And the Magadha ministers Sunîdha and Vassakâra ordered excellent food, both hard and soft, to be prepared, and had meal-time announced (&c.[1], down to:) on seats laid out for them. And the Magadha ministers Sunîdha and Vassakâra with their own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, they sat down near him. When they were sitting near him, the Blessed One gladdened the Magadha ministers Sunîdha and Vassakâra by these stanzas:

11. 'Wheresoe'er the prudent man shall take up his abode, let him support there good and upright men of self-control.

'Let him make offerings to all such deities as may be there. Revered, they will revere him; honoured, they honour him again;

'Are gracious to him as a mother to the son of her womb. And a man who has the grace of the gods, good fortune he beholds.'

And the Blessed One, having gladdened the Magadha ministers Sunîdha and Vassakâra by these stanzas, rose from his seat and went away.

12. And the Magadha ministers Sunîdha and Vassakâra followed the Blessed One from behind, saying, 'The gate the Sama*n*a Gotama goes out by to-day shall be called Gotama's gate, and the ferry at which he crosses the river Ganges shall be called Gotama's ferry.' And the gate the Blessed One went out by

[1] See chap. 23. 5, &c. Instead of 'Lord,' read here, 'Reverend Gotama.'

was called Gotama's gate. And the Blessed One went on to the river. At that time the river Ganges was brimful and overflowing[1]; and wishing to cross to the opposite bank, some began to seek for boats, some for rafts of wood, while some made rafts of basket-work.

13. And the Blessed One saw those people who wished to cross to the opposite bank, some seeking for boats, some for rafts of wood, and some making rafts of basket-work. When he saw them, he vanished as quickly as a strong man might stretch his bent arm out, or draw back his outstretched arm, from this side of the river Ganges, and stood on the further bank with the company of the Bhikkhus.

And the Blessed One, perceiving all this, on this occasion, pronounced this solemn utterance:

'They who cross the ocean's floods making a solid path across the pools—

'Whilst the vain world ties its basket rafts: these are the wise, these are the saved indeed.'

29.

1. And the Blessed One went to Ko*t*igâma. There at Ko*t*igâma the Blessed One resided. And the Blessed One thus addressed the Bhikkhus:

'It is through not understanding and grasping four Noble Truths, O Bhikkhus, that we have had to run so long, to wander so long in this weary path of transmigration, both you and I. And what are

[1] Samatitthikâ. This word is replaced by samatîrthikâ at Lal. Vist. pp. 501, 528. Compare, however, Rh. D.'s note on Tevi*gg*a Sutta I, 24 ('Buddhist Suttas,' p. 178).

these four? By not understanding and grasping the Noble Truth of Suffering, O Bhikkhus; by not understanding and grasping the Noble Truth of the Cause of suffering; by not understanding and grasping the Noble Truth of the Cessation of suffering; by not understanding and grasping the Noble Truth of the Path which leads to the cessation of suffering: thereby we have had to run so long, to wander so long in this weary path of transmigration, both you and I.

2. 'But now, O Bhikkhus, the Noble Truth of Suffering is understood and grasped; the Noble Truth of the Cause of suffering, &c., of the Cessation of suffering, &c., of the Path which leads to the cessation of suffering is understood and grasped. The craving for existence is rooted out; that which leads to renewed existence is destroyed; and there is no more birth!

'By not seeing the four Noble Truths as they really are, long is the path that is traversed through many a birth.

'Now these are grasped; the cause of birth is removed, the root of sorrow rooted out, and there is no more birth.'

30.

1. Now the courtezan Ambapâlî heard that the Blessed One had arrived at Ko*t*igâma. And the courtezan Ambapâlî ordered a number of magnificent vehicles to be made ready, mounted one of these vehicles, and left Vesâli with her magnificent vehicles in order to visit the Blessed One. She

went in the carriage as far as the ground was passable for carriages; there she alighted; and she proceeded on foot to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, she sat down near him.

2. When she was sitting near him, the Blessed One taught, incited, animated, and gladdened the courtezan Ambapâlî by religious discourse. And the courtezan Ambapâlî, having been taught, &c., by the Blessed One by religious discourse, said to the Blessed One: 'Might the Blessed One, Lord, consent to take his meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent.

Then the courtezan Ambapâlî, when she understood that the Blessed One had accepted her invitation, rose from her seat, respectfully saluted the Blessed One, and, passing round him with her right side towards him, went away.

3. Now the Li*kkh*avis of Vesâli heard that the Blessed One had arrived at Ko*t*igâma. And the Li*kkh*avis of Vesâli ordered a number of magnificent vehicles to be made ready, mounted these vehicles, and left Vesâli with their magnificent vehicles in order to visit the Blessed One. Some of the Li*kkh*avis were dark, dark in colour, and wearing dark clothes and ornaments; some of them were fair, fair in colour, and wearing light clothes and ornaments; some of them were red, ruddy in colour, and wearing red clothes and ornaments; some of them were white, pale in colour, and wearing white colours and ornaments. And the courtezan Ambapâlî drove up against the young

Li*kkh*avis, pole to pole, yoke to yoke, wheel to wheel, axle to axle. [4.] And those Li*kkh*avis said to the courtezan Ambapâlî: 'How is it, Ambapâlî, that you drive up against the young Li*kkh*avis, pole to pole, &c.?'

'My Lords, I have just invited the Blessed One with the fraternity of Bhikkhus for their morrow's meal.'

'Ambapâlî! give up this meal to us for a hundred thousand.'

'My Lords, were you to offer all Vesâli with its subject territory, I would not give up this meal.'

Then the Li*kkh*avis snapped their fingers (exclaiming), 'We are outdone by this woman[1]! we are out-reached by this woman[1]!'

4. Then the Li*kkh*avis went to the place where the Blessed One was. And the Blessed One saw the Li*kkh*avis coming from afar; when he saw them, he addressed the Bhikkhus and said: 'O Bhikkhus, let those of the Bhikkhus who have never seen the Tâvati*m*sa gods, gaze upon this company of the Li*kkh*avis, behold this company of the Li*kkh*avis, compare this company of the Li*kkh*avis, even as a company of Tâvati*m*sa gods!'

And the Li*kkh*avis went in the carriages as far as the ground was passable for carriages (&c., as in §§ 1, 2, down to:) 'Might the Blessed One, Lord, consent to take his meal with us to-morrow together with the fraternity of Bhikkhus.'

[1] Ambakâya, which Buddhaghosa explains by itthikâya, comp. the well-known Mantra, Vâ*g*asaneyi Sa*m*hitâ 23. 18: Ambe ambike 'mbâlike, &c. Probably the word ambakâ is a contemptuous form intended here at the same time to convey an allusion to the mango- (amba-) gardens which Ambapâlî possessed, and from which she was named. Comp. Rh. D.'s note at Mahâparinibbâna Sutta II, 19.

'I have promised, O Li*kkh*avis, to dine to-morrow with Ambapâlî the courtezan.'

5. And the Blessed One, after having dwelt at Ko*t*igâma as long as he thought fit, went to *N̈*âtikâ. There the Blessed One dwelt at *N̈*âtikâ, in the Brick Hall (Gi*ñg*akâvasatha). And when the night had elapsed, the courtezan Ambapâlî ordered in her park excellent food (&c., as in chap. 28. 10[1], down to :) she sat down near him. Sitting near him the courtezan Ambapâlî said to the Blessed One: 'I give up this Ambapâlî grove, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the Ârâma. Then the Blessed One, after having taught, incited, animated, and gladdened the courtezan Ambapâlî by religious discourse, rose from his seat and went to the Mahâvana. There the Blessed One dwelt at Vesâli, in the Mahâvana, in the Kû*t*âgâra-sâlâ.

End of the Li*kkh*avi Bhâ*n*avâra.

31.

1. At that time many distinguished Li*kkh*avis were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dhamma, and of the Sa*m*gha. At that time Sîha, the general-in-chief (of the Li*kkh*avis), a disciple of the Niga*nth*a sect, was sitting in that assembly. And Sîha, the general, thought: 'Truly

[1] Replace 'the Magadha ministers Sunîdha and Vassakâra' by 'the courtezan Ambapâlî,' and instead of 'Reverend Gotama,' read 'Lord.'

he, the Blessed One, must be the Arahat Buddha, since these many distinguished Li*kkh*avis, who are sitting here together assembled in the town-hall, speak in so many ways in praise of the Buddha, of the Dhamma, and of the Sa*m*gha. What if I were to go and visit him, the Arahat Buddha.'

2. And Sîha, the general, went to the place where the Niga*nth*a Nâtaputta[1] was; having approached him, he said to the Niga*nth*a Nâtaputta: 'I wish, Lord, to go and visit the Sama*n*a Gotama.'

'Why should you, Sîha, who believe in the result of actions[2] (according to their moral merit), go to visit the Sama*n*a Gotama, who denies the result of actions? For the Sama*n*a Gotama, Sîha, denies the result of actions; he teaches the doctrine of non-action; and in this doctrine he trains his disciples.'

Then the desire to go and to visit the Blessed One, which had arisen in Sîha, the general, abated in him.

3. And a second time many distinguished Li*kkh*avis were sitting together (&c., as in §§ 1, 2, down to the end).

And a third time many distinguished Li*kkh*avis were sitting together, &c. And a third time Sîha, the general, thought: 'Truly he, the Blessed One, must be the Arahat Buddha, since these many distinguished Li*kkh*avis, who are sitting here together assembled in the town-hall, speak in so many ways

[1] The founder of the Niga*nth*a sect, who is, according to the important discovery of Professors Bühler and Jacobi, identical with the Mahâvîra of the *G*ain legends. See Jacobi's Preface to the Kalpasûtra, pp. 1 seq.

[2] Kiriyavâda.

in praise of the Buddha, of the Dhamma, and of the Samgha. What are the Niganthas to me, whether they give their consent or not? What if I were to go without asking the Niganthas for their consent, to visit him, the Blessed One, the Arahat Buddha.'

4. And Sîha, the general, went out of Vesâli with five hundred vehicles at broad daylight in order to visit the Blessed One. He went in the carriage as far as the ground was passable for carriages; there he alighted; and he proceeded on foot to the place where the Blessed One was. Having approached him, and respectfully saluted the Blessed One, he sat down near him. When he was sitting near him, Sîha, the general, said to the Blessed One: 'I have heard, Lord, that the Samana Gotama denies the result of actions; he teaches the doctrine of non-action, and in this doctrine he trains his disciples. Now, Lord, those who speak thus: "The Samana Gotama denies the result of actions," &c.—do they say the truth of the Blessed One, and do they not bear false witness against the Blessed One and pass off a spurious Dhamma as your Dhamma? And there is nothing blameworthy in a discourse and dispute like this regarding matters of the Dhamma; for it is our intention, Lord, to avoid bringing false accusations against the Blessed One.'

5[1]. 'There is a way, Sîha, in which one speaking truly could say of me: "The Samana Gotama denies action[2]; he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

[1] A part of the following discourse is the same as Suttavibhanga, Pârâg. I, 1, 3.

[2] 'The doctrine of non-action,' and 'the doctrine of action,'

'And again, Sîha, there is a way in which one speaking truly could say of me: "The Sama*n*a Gotama maintains action[1]; he teaches the doctrine of action; and in this doctrine he trains his disciples."

'And again, Sîha, there is a way in which one speaking truly could say of me: "The Sama*n*a Gotama maintains annihilation[2]; he teaches the doctrine of annihilation; and in this doctrine he trains his disciples."

'And again, Sîha, there is a way in which one speaking truly could say of me: "The Sama*n*a Gotama proclaims contemptibleness[3]; he teaches the doctrine of contemptibleness; and in this doctrine he trains his disciples."

'And again, &c.: "The Sama*n*a Gotama proclaims Vinaya[4]; he teaches the doctrine of Vinaya; and in this doctrine he trains his disciples."

'And again, &c.: "The Sama*n*a Gotama proclaims Tapas[5], &c."

'And again, &c.: "The Sama*n*a Gotama is apagabbha[6]; he teaches the doctrine of apagabbhatâ, &c."

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taken in the ordinary sense of the words, are the doctrines that the actions of sentient beings receive not, or receive, their reward according to the law of moral retribution. In this discourse, however, a peculiar meaning is attached to these two terms; see § 6.

[1] See note 2, p. 110.

[2] U*kkh*edavâda ('the doctrine of annihilation') is the doctrine that death is the annihilation of existence ('u*kkh*edavâdâ sato sattassa u*kkh*eda*m* vinâsa*m* vibhava*m* pa*ññ*âpenti.' Brahma*g*âla-sutta). But in this discourse the word is taken in a peculiar sense; comp. § 7.

[3] *G*egu*kkh*itâ. See § 7.

[4] 'Right conduct.' But in this discourse it is also taken in the sense of 'putting away' (scil. evil); see § 8.

[5] 'Self-mortification,' literally, 'burning,' in which sense the word is taken in § 8.

[6] Apagabbha (apragalbha) and apagabbhatâ ordinarily mean

'And again, &c.: "The Samana Gotama is confident[1]; he teaches the doctrine of confidence, &c."

6. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama denies action; he teaches the doctrine of non-action; and in this doctrine he trains his disciples?" I teach, Sîha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not bringing about of the manifold conditions (of heart) which are evil and not good. In this way, Sîha, one speaking truly could say of me: "The Samana Gotama, &c."

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama maintains action; he teaches the doctrine of action; and in this doctrine he trains his disciples?" I teach, Sîha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of the manifold conditions (of heart) which are good and not evil. In this way, &c."

7. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama maintains annihilation; he teaches the doctrine of annihilation; and in this doctrine he trains his disciples?" I proclaim, Sîha, the annihilation of lust, of ill-will, of delusion; I proclaim the annihilation of the manifold conditions (of heart) which are evil and not good. In this way, &c."

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama

'irresolute' and 'irresolution.' But here the words are taken in quite another sense, with a pun that cannot be rendered in English; see § 9.

[1] See § 9.

proclaims contemptibleness, &c.?" I deem, Sîha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; I proclaim the doctrine of the contemptibleness of falling into the manifold conditions (of heart) which are evil and not good. In this way, &c.

8. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Sama*n*a Gotama proclaims Vinaya, &c.?" I teach, Sîha, the doing away[1] with lust, with ill-will, with delusion; I teach the doing away with the manifold conditions (of heart) which are evil and not good. In this way, &c.

'And in which way is it, Sîha, that one speaking truly could say of me: "The Sama*n*a Gotama proclaims Tapas, &c.?" I teach, Sîha, that all the conditions (of heart) which are evil and not good, unrighteous actions by deed, by word, and by thought must be burnt away[2]. He who has freed himself, Sîha, from all conditions (of heart) which are evil and not good, which ought to be burnt away, who has rooted them out, and has done away with them as a palm tree is rooted out[3], so that they are destroyed[4] and cannot grow up again—such a

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[1] Vinayâya.

[2] Tapanîya, connected with tapas.

[3] Tâlâ vatthukatâ. See Buddhaghosa's explanation of this phrase in Vinaya Pi*t*aka, vol. iii, p. 267.

[4] Anabhâva*m* gatâ (see the correction, Vinaya Pi*t*aka, vol. ii, p. 363), literally, 'They are gone to non-existence.' Buddhaghosa takes great pains in explaining anabhâva; and he quotes also a various reading anubhâva; see Vinaya Pi*t*aka, vol. iii, p. 267. But anabhâva is correct, and must be understood as a synonym of abhâva. As to ana-, equal to a-, compare S. Goldschmidt, Zeitschr. der Deutschen Morg. Ges. vol. xxxii, pp. 100 seq.; Weber, Hâla, p. 16; Pischel's note on Hema*k*andra II, 190; Curtius, Griechische

person do I call accomplished in Tapas. Now the Tathâgata, Sîha, has freed himself from all conditions, &c. In this way, &c.

9. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama is apagabbha (irresolute[1]), &c.?" He who has freed himself, Sîha, from the necessity of returning in future into a mother's womb[2], and of being reborn into new existences, who has rooted out (his being subject to) rebirth, and has done away with it as a palm tree is rooted out, so that it is destroyed and cannot grow up again—such a person do I call apagabbha. Now the Tathâgata, Sîha, has freed himself, &c. In this way, &c.

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama is confident, &c.?" I am confident, Sîha, by the highest confidence; and thus I teach the doctrine of confidence and train my disciples in it. In this way, &c.'

10. When he had spoken thus, Sîha, the general, said to the Blessed One: 'Glorious, Lord! glorious, Lord! (&c., as in chap. 26. 9, down to:) may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

'Consider first, Sîha, what you are doing. It is becoming that well-known persons like you should do nothing without due consideration.'

Etymologie, 5th edition, p. 306 (ἀνάεδνος, &c.). Another Pâli word containing this prefix ana- is anamata, anamatagga; see, for instance, *G*âtaka II, p. 56.

[1] See § 5 with our note.

[2] Into a 'gabbha.' 'Apagabbha' is taken here as 'not subject to returning to a gabbha.'

'By this, Lord, my joy and my faith in the Blessed One has still increased, in that the Blessed One says to me: "Consider first, &c." Had the other Titthiya teachers, Lord, got me as their disciple, they would carry around their banners through the whole of Vesâli (and cry): "Sîha, the general, has become our disciple!" But the Blessed One says to me: "Consider first, &c." For the second time, Lord, I take my refuge in the Blessed One, and in the Dhamma, and in the Bhikkhu-sa*m*gha: may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

11. 'For a long time, Sîha, drink has been offered to the Niga*nth*as in your house[1]. You should therefore deem it right (also in the future) to give them food when they come (to you on their alms-pilgrimage).'

'By this, Lord, my joy and my faith in the Blessed One has still increased, in that the Blessed One says to me: "For a long time, &c." I have been told, Lord: "The Sama*n*a Gotama says: 'To me alone gifts should be given; to nobody else gifts should be given. To my pupils alone gifts should be given; to no one else's pupils gifts should be given. Only what is given to me has great reward; what is given to others has not great reward. Only what is given to my pupils has great reward; what is given to the pupils of others has not great reward.'" But the Blessed One exhorts me to give also to the Niga*n*-*th*as. Well, Lord, we will see what will be season-

[1] Literally, 'your house has been an opâna to the Niga*nth*as.' Opâna may be either avapâna or, as Buddhaghosa seems to understand it, udapâna (compare oka = udaka).

able. For the third time, Lord, I take my refuge in the Blessed One, &c.'

12. And the Blessed One preached to Sîha, the general, in due course; that is to say, he talked about the merits obtained by almsgiving, about the duties of morality (&c., in the usual way; see, for instance, I, 8, 2, 3, down to:) dependent on nobody else for knowledge of the doctrine of the Teacher, he said to the Blessed One: 'Lord, may the Blessed One consent to take his meal with me to-morrow, together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then Sîha, the general, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round him with his right side towards him, went away.

And Sîha, the general, gave order to a certain man (among his subalterns, saying), 'Go, my friend, and see if there is any meat to be had[1].' And when that night had elapsed, Sîha, the general, ordered excellent food (&c., as in chap. 23. 5, down to the end).

13. At that time a great number of Nigan*th*as (running) through Vesâli, from road to road and from cross-way to cross-way[2], with outstretched arms, cried: 'To-day Sîha, the general, has killed a great ox and has made a meal for the Sama*n*a Gotama; the Sama*n*a Gotama knowingly eats this meat of an animal killed for this very purpose, and has thus become virtually the author of that deed (of killing the animal)!'

Then a certain man went to the place where Sîha,

[1] About pavattama*m*sa, see the note at chap. 23. 2.
[2] See X, 1, 9.

the general, was. Having approached him he said to Sîha, the general, into his ear: 'Please, Lord, have you noticed that a great number of Nigaṇṭhas (running) through Vesâli, &c.?'

'Do not mind it, my good Sir. Long since those venerable brethren are trying to discredit the Buddha, the Dhamma, and the Saṃgha; and those venerable brethren do not become tired of telling false, idle, vain lies of the Blessed One. Not for our life would we ever intentionally kill a living being.'

14. And Sîha, the general, served and offered with his own hands excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One (&c., as in chap. 23. 7, down to the end).

In consequence of that the Blessed One, having delivered a religious discourse, addressed the Bhikkhus and said:

'Let no one, O Bhikkhus, knowingly eat meat (of an animal) killed for that purpose. Whosoever does so, is guilty of a dukkaṭa offence.

'I prescribe, O Bhikkhus, that fish is pure to you in three cases: if you do not see, if you have not heard, if you do not suspect (that it has been caught specially to be given to you).'

32.

1. Now at that time Vesâli was well provided with food, the harvest was good, alms were easy to obtain, one could very well get a living[1] by gleaning, or through favour.

[1] Literally, 'keep oneself going.' Compare the use of yâpetuṃ at Mahâ-parinibbâna Sutta II, 32.

And when the Blessed One had retired into solitude this consideration presented itself to his mind: 'The things which I have prescribed for the Bhikkhus in a time of scarcity, when the harvest is bad, and alms are difficult to obtain—keeping food indoors, cooking it indoors, cooking it of one's own accord, taking what they can pick up, eating food brought from within, or received before meal-time, eating things found in woods or in pools[1], those things the Bhikkhus enjoy also now.'

And the Blessed One, in the evening, when he had left his solitude, said to the venerable Ânanda: 'The things which (&c., as above, down to:) or in pools—do the Bhikkhus enjoy those things now also?'

'They enjoy them, Lord.'

2. Then the Blessed One, in that connection, and on that account, after having delivered a religious discourse, said to the Bhikkhus:

'The things which I have prescribed (&c., as in § 1, down to:) or in pools—those I do not allow from this day forth. You are not, O Bhikkhus, to eat food kept indoors, or cooked indoors, or cooked of your own accord; nor to take things (to eat) which you have picked up. Whosoever shall do so, is guilty of a dukka*t*a offence. And you are not, O Bhikkhus—after you have once finished eating, and have refused food still offered—to eat food brought from within, or received before meal-time, or found in the woods or pools, even if it be food which is not the leavings of the meal of one who has eaten on invitation. Whosoever shall so eat, shall be dealt with according to law[2].'

[1] For these rules, see above, VI, 17–19.
[2] See the 35th Pâ*k*ittiya Rule, and our note upon it.

33.

1. Now at that time the country people loaded much salt, and oil, and rice, and hard food on their carts, and making a laager in the outer enclosure of the Ârâma, they waited there, saying, 'When it comes to our turn, we will provide a meal.' And a great storm-cloud arose.

Then those people went to the place where the venerable Ânanda was; and when they had come there they said to the venerable Ânanda: 'We loaded a quantity of salt, and oil, and rice, and hard food on to our carts; and they stand there. Now a great storm-cloud has arisen. What are we now, Ânanda, Sir, to do with them?'

Then the venerable Ânanda told this thing to the Blessed One.

2. 'In that case, Ânanda, let the Sa*m*gha decide upon some outside building as a kappiya-bhûmi (that is to say, a site, outside the actual dwelling, in which provisions can be kept or cooked without breaking the rule laid down in the last chapter) and keep the stores there (in a building) of any shape the Sa*m*gha chooses, such as vihâra, a*ddh*ayoga, pâsâda, hammiya, guhâ[1].

'And thus, O Bhikkhus, should it be resolved upon. A discreet and able Bhikkhu should proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha appoint the Vihâra called N. N. to be our kappiya-bhûmi. This is the *ñ*atti. Let the Sa*m*gha, reverend Sirs, hear me.

[1] On these five kinds of buildings, see above, I, 30, 4; II, 8, 1.

The Saṃgha appoints the Vihâra called N. N. to be our kappiya-bhûmi. Let any one of the venerable brethren who is in favour of appointing the Vihâra (&c., down to :) thus I understand."'

3. Now at that time men in that place—the kappiya-bhûmi duly chosen by resolution (of the Saṃgha)—boiled congey, and boiled rice, and mixed curries, and cut up meat, and split fire-wood. And when the Blessed One, as the night was passing away, rose up, he heard a great and loud noise, as of the cawing of crows. On hearing this he asked the venerable Ânanda: 'What now, Ânanda, may be this great and loud noise, as of the cawing of crows?'

4. 'In that place, Lord,—the kappiya-bhûmi duly chosen by resolution (of the Saṃgha),—men are now boiling congey, and boiling rice, and mixing curries, and cutting up meat, and splitting fire-wood. Thence, Lord, comes that great and loud noise, as of the cawing of crows.'

Then the Blessed One, in that connection, and on that account, after he had delivered a religious discourse, said to the Bhikkhus:

'A kappiya-bhûmi, O Bhikkhus, duly chosen, is not to be made use of. Whosoever shall so use it, is guilty of a dukkaṭa offence. I allow you, O Bhikkhus, a kappiya-bhûmi of three kinds, one that has become so by means of a proclamation[1],

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[1] Buddhaghosa says on this word: 'When a Vihâra is to be erected on piles, or the foundations of its walls are to be dug out, and the stones on which it is to rest are already laid, then when the first pile or the first stone of the walls is put upon them, the men standing round in a body proclaim, "Let us make a kappiya-kuṭî."' The proclamation cannot be made after the building has got further than the actual stage here described. Ussâvanâ is

an ox-stall[1], and a building belonging to laymen[2].'

5. Now at that time the venerable Yasoga was sick, and drugs were brought for his use, and these the Bhikkhus put out of doors. Vermin ate them, and thieves carried them away[3].

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use a duly chosen kappiya-bhûmi (to keep drugs in). I allow you, O Bhikkhus, a kappiya-bhûmi of four kinds, one that has become so by means of a proclamation, an ox-stall, a building belonging to laymen, and a duly chosen one.'

End of the twenty-fourth Bhânavâra.

34.

1. Now at that time in Bhaddiya-nagara there dwelt a householder named Mendaka (the Goat), who was possessed of this miraculous power: When he had bathed his head, and had had his granary swept out, he could sit outside and fill the granary

therefore from ussâveti, 'to proclaim;' and antika is used here, as below in VII, 1, 7.

[1] Gonisâdika. Compare Buddhaghosa's explanation of gonisâdi-nivittho gâmo at Sutta-vibhaṅga, Pâr. II, 3, as given by Minayeff, 'Prâtimoksha,' p. 66, lines 7, 8. Here Buddhaghosa says simply, 'There are two kinds of ox-stalls; ârâma ox-stalls and vihâra ox-stalls. Of these, when neither the ârâma nor the dwellings are fenced in (parikkhittâni honti), that is an ârâma ox-stall; when all or some of the dwellings are fenced in, and not the ârâma, that is a vihâra ox-stall. So both kinds depend upon the fencing in of the ârâma.'

[2] This seems to mean that stores could be kept for the Samgha on laymen's premises.

[3] Compare above, VI, 17, 7.

by making showers of grain fall down from the sky. His wife was possessed of this miraculous power: When she sat down beside a pint[1] pot and vessel for curry and sauce she could serve the serving men with food; and so long as she did not get up, it was not exhausted. Their son was possessed of this miraculous power: He could take a bag containing a thousand[2], and give to each serving man six months' wages; and so long as he held it in his hand, it was not exhausted.

2. Their daughter-in-law was possessed of this miraculous power: When she sat down beside a four-bushel[3] basket she could give six months' rice to the serving men; and so long as she did not get up, it was not exhausted. Their slave was possessed of this miraculous power: When he ploughed with one plough-share seven furrows were formed.

3, 4. Now the Mâgadha king Seniya Bimbisâra heard: 'In Bhaddiya-nagara in our kingdom there dwells, they say, a householder named Me*nd*aka, who is possessed (&c., as in §§ 1, 2, down to the end).'

5. Then the Mâgadha king Seniya Bimbisâra said to a certain minister who had charge of general affairs: 'They say, good Sir, that in Bhaddiya-nagara (&c., as above). Go, good Sir, and find out about this. When you have seen it, it shall be the same as if I myself had seen it.'

'Even so, Lord,' said that minister, in assent, to the Mâgadha king Seniya Bimbisâra, and he set out for Bhaddiya-nagara with his fourfold host.

6. And proceeding straight on he came to Bhaddiya-nagara, and to the place where the householder

[1] A*l*/*h*aka. See Rh. D., 'Ancient Coins and Measures,' p. 18.
[2] Ibid. p. 9 and note 4.
[3] Do*n*a. Ibid. p. 18.

Me*nd*aka was; and when he had come there, he said to the householder Me*nd*aka: 'I have received command from the king, "They say, good Sir (&c., as above, § 5)." Let us behold, O householder, your miraculous power.'

Then Me*nd*aka the householder bathed his head, and had his granary swept out, and sat down outside it. And showers of grain fell down from the sky and filled the granary.

'I have seen, O householder, your miraculous power. Let us see that of your wife.'

7. Then Me*nd*aka the householder gave command to his wife, 'Serve then the fourfold host with food.'

And the wife of Me*nd*aka the householder took her seat beside a pint pot and a vessel of sauces and curry, and served the fourfold host with food; and until she rose up it was not exhausted.

'I have seen, O householder, the miraculous power of your wife. Let us see that of your son.'

8. Then Me*nd*aka the householder gave command to his son, 'Pay then, my dear boy, six months' wages to the fourfold host.'

And the son of Me*nd*aka the householder took one bag containing a thousand, and paid the fourfold army six months' wages. And so long as he held it in his hand, it was not exhausted.

'I have seen, O householder, the miraculous power of your son. Let us see that of your daughter-in-law.'

9. Then Me*nd*aka the householder gave command to his daughter-in-law, 'Give, then, six months' rice to the fourfold host.'

And the daughter-in-law of Me*nd*aka the house-

holder sat down beside one four-bushel basket, and provided the fourfold host with six months' rice. And so long as she did not get up, it was not exhausted.

'I have seen, O householder, the miraculous power of your daughter-in-law. Let us see that of your slave.'

'The miraculous power of my slave, Sir, must be seen in the field.'

'It is enough, O householder. I have seen the miraculous power of your slave.'

Then that minister returned again to Râ*g*agaha with his fourfold host, and went to the place where the Mâgadha king Seniya Bimbisâra was, and when he had come there he told the matter to the Mâgadha king Seniya Bimbisâra.

10. Now the Blessed One, when he had remained at Vesâli as long as he thought fit, went on his way to Bhaddiya with a great company of Bhikkhus, with one thousand two hundred and fifty Bhikkhus. And the Blessed One wandering straight on arrived at Bhaddiya. And there the Blessed One stayed in the *G*âtiyâvana.

11. And Me*nd*aka the householder heard: 'Behold, that Sama*n*a Gotama, of the Sakya clan, who left the Sakya tribe to adopt the religious life, is now arrived at Bhaddiya and is staying in the *G*âtiyâvana. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad that he is said to be a fully-enlightened one, blessed, and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed, who guides men as a driver curbs a bullock, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands, and sees, as it

were face to face, this universe, the world with its Devas, and with its Brahmas, and with its Mâras, and all creatures, Sama*n*as and Brâhma*n*as, gods and men: and he then makes that knowledge known to others. The truth doth he make known, both in the spirit and in the letter: lovely in its origin, lovely in its progress, lovely in its consummation. The higher life doth he proclaim, in all its purity and all its perfectness. Blessed is the sight of Arahats like that.'

12. Then Me*nd*aka the householder had a number of splendid carriages made ready, and mounting one of them he set out from Bhaddiya with the train of splendid carriages to visit the Blessed One.

And many Titthiyas saw Me*nd*aka the householder as he was coming from afar; and when they had seen him, they said to Me*nd*aka the householder:

'Whither, O householder, are you going?'

'I am going, Sirs, to visit the Blessed One, the Sama*n*a Gotama.'

'But why, O householder, do you, being a Kiriya-vâda, go out to visit the Blessed One who is an Akiriya-vâda? For, O householder, the Sama*n*a Gotama, who is an Akiriya-vâda, teaches Dhamma without the doctrine of action[1], and in this Dhamma he instructs his hearers.'

13. Then thought Me*nd*aka the householder: 'For a certainty that Blessed One must be an Arahat Buddha: since these Titthiyas are so jealous of him.' And he went on to the place where the Blessed One was, proceeding in the carriage as far

[1] See above, VI, 31, 5.

as the ground was passable for carriages, and then dismounting from the carriage, and going on foot. And when he had come there, he bowed down before the Blessed One, and took his seat on one side.

And when he was so seated the Blessed One preached (&c., as usual, for instance, I, 8, 2, 3, down to:) 'taken his refuge in him.'

'May the Blessed One consent to take his meal, together with the Bhikkhu-sa*m*gha, at my house to-morrow.'

The Blessed One consented by remaining silent.

14. Then Me*nd*aka the householder when he saw that the Blessed One had consented (&c., as usual, see VI, 18, 1, 2, down to:) sat down on the seat prepared for him.

15. Then the wife, and the son, and the daughter-in-law, and the slave of Me*nd*aka the householder went to the place where the Blessed One was: and when they had come there they bowed down before the Blessed One and took their seats on one side.

And the Blessed One preached to them (&c., as in § 13, down to:) 'taken their refuge in him.'

16. Then Me*nd*aka the householder served the Bhikkhu-sa*m*gha with the Buddha at their head (&c., as usual, down to:) sat down on one side.

And when he was so seated Me*nd*aka the householder said to the Blessed One: 'So long as the Blessed One shall stay at Bhaddiya, so long will I provide the Bhikkhu-sa*m*gha with the Buddha at their head with food every day.'

Then the Blessed One gladdened (&c., as usual, down to:) the Blessed One rose from his seat, and went away.

17. Now when the Blessed One had remained

at Bhaddiya as long as he thought fit, he went on, without informing Me*nd*aka the householder, to Aṅguttarâpa with a great company of Bhikkhus, with one thousand two hundred and fifty Bhikkhus.

And Me*nd*aka the householder heard: 'The Blessed One, they say, has gone on to Aṅguttarâpa with (&c., down to:) Bhikkhus.' And Me*nd*aka the householder gave command to his slaves and servants: 'Load then, my men, a quantity of salt and oil, and rice, and hard food, and come: and let one thousand two hundred and fifty cow-keepers come with one thousand two hundred and fifty cows. Wherever we find the Blessed One there will we supply him with fresh milk.'

18. And Me*nd*aka the householder came up with the Blessed One in a desert place on the way. And Me*nd*aka the householder went up to the place where the Blessed One was: and when he had come he stood on one side. And so standing, Me*nd*aka the householder said to the Blessed One: 'May the Blessed One consent to take his meal (&c., as usual, down to:) 'The time has come, and the meal is ready.'

19. And the Blessed One early in the morning (&c., down to:) sat down on the seat prepared for him.

Then Me*nd*aka the householder gave command to those thousand two hundred and fifty cow-keepers: 'Take then, my men, each of you a cow, and wait each of you upon a Bhikkhu, and provide him with fresh milk.'

And Me*nd*aka the householder waited upon the Bhikkhu-sa*m*gha with the Buddha at their head with his own hand, and satisfied them with sweet food, hard and soft, and with fresh milk.

The Bhikkhus, fearing to offend, would not take the milk:

'Take it, Bhikkhus, and drink it.'

20. And Mendaka the householder, when he had waited with his own hand upon the Bhikkhu-samgha with the Buddha at their head, and had satisfied them with sweet food, hard and soft, and with fresh milk; and when the Blessed One had finished his meal, and had washed his hands and his bowl, took his seat on one side.

And, so sitting, Mendaka the householder said to the Blessed One: 'There are desert ways, Lord, waterless and foodless, where it is not easy to travel without supplies for the journey. It would be well if the Blessed One were to allow the Bhikkhus to take supplies with them.'

Then the Blessed One gladdened (&c., as usual, down to:) rose from his seat, and went away.

21. And the Blessed One, in that connection, and on that account, after having delivered a religious discourse, said to the Bhikkhus:

'I allow you, O Bhikkhus, the five products of the cow;—milk, curds, ghee, buttermilk, and butter. There are, O Bhikkhus, desert ways, waterless and foodless, where it is not easy to travel without supplies for the journey. I allow you, O Bhikkhus, to provide yourselves with supplies for a journey;—rice for him who wants rice, beans for him who wants beans[1], salt for him who wants salt, molasses for him who wants molasses, oil for him who wants oil, ghee for him who wants ghee. There are, O Bhikkhus, faithful and converted men who deposit

[1] Two kinds of beans are mentioned, mugga and mâsa.

gold with a kappiya-kâraka[1], saying, "Provide whatever is allowable for this Bhikkhu." I allow you, O Bhikkhus, to accept whatever is allowable. But I do not say by that, O Bhikkhus, that you may, on any pretext whatsoever, accept or seek for gold.'

35.

1. Now the Blessed One proceeded straight on, on his alms-pilgrimage, to Âpana. And Keniya the ascetic[2] heard the saying, 'Behold! the Samana Gotama, who was born in the Sâkya clan, and who went forth from the Sâkya clan (to adopt the religious life), has arrived at Âpana, and is staying at Âpana. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad that he is said to be a fully-enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed, who guides men as a driver curbs a bullock, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands, and sees, as it were face to face, this universe, the world with its Devas, and with its Brahmas, and with its Mâras, and all creatures, Samanas and Brâhmanas, gods and men: and he then makes his knowledge known to others. The truth doth he make known, both in the spirit and in the letter:

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[1] See above, chap. 17. 8.

[2] In Pâli *Ga*t*ila*; that is, 'one with long matted hair.' See our note on Mahâvagga I, 15, 1; and compare also Dîpavamsa I, 38; *G*âtaka I, 15, 84; Dhammapada, v. 141, and the passages quoted by Professor Oldenberg in his edition of the *K*ullavagga, p. 350, and by Dr. Rhys Davids in his 'Buddhist Birth Stories,' p. 185.

lovely in its origin, lovely in its progress, lovely in its consummation. The higher life doth he proclaim, in all its purity and all its perfectness. Blessed is the sight of Arahats like that[1]!' And Keniya the ascetic thought: 'What now should I have taken[2] to the Samana Gotama.'

2. And Keniya the ascetic thought: 'They who are the ancient *Ri*shis of the Brâhmans, the authors of the sacred verses, the utterers of the sacred verses, whose ancient form of words, so uttered chaunted or composed, the Brâhmans of to-day chaunt over again and repeat, intoning or reciting exactly as had been intoned or recited—to wit, A*tth*aka, Vâmaka, Vâmadeva, Vessâmitta, Yamataggi, Aṅgirasa, Bhâradvâ*g*a, Vâse*tth*a, and Bhagu[3]—they were abstainers from food at night, and abstainers from food at the wrong time, yet they used to receive such things as drinks. (3.) Now the Samana Gotama is also an abstainer from food

[1] This is a stock phrase. Compare above VI, 34, 11, and the Tevi*gg*a Sutta I, 7, 46, and the passages quoted on the last by Rh. D., 'Buddhist Suttas,' p. 287.

[2] That is, as a present, the usual tribute of respect.

[3] The names of these *Ri*shis, and the above phrases from 'They who' &c. downwards, recur several times in the Tevi*gg*a Sutta. See Rh. D., 'Buddhist Suttas,' p. 172, &c. Most of these names are easily to be identified, being in Sanskrit Vâmadeva, Vi*s*vâmitra, *G*amadagni (who is only mentioned in this list in reference to Rig-veda III, 62, quoted from below. See also Oldenberg's note to *S*âṅkhâyana's G*ri*hya-sûtra IV, 10 in Indische Studien XV, 153), Âṅgirasa, Bhâradvâ*g*a, Vasish*th*a, Ka*s*yapa, and Bh*ri*gu. The only doubtful names are Vâmaka and A*tth*aka. The latter must be Ash*t*aka, mentioned as the author of Rig-veda X, 104, unless it be supposed to be a corrupt reading under which some representation of Atri may lurk. Vâmaka is the only unintelligible form, for it would be difficult to see how that word could come to stand for the Vamra to whom Rig-veda X, 99 is ascribed.

at night, an abstainer from food at the wrong time[1]. It will be worthy of him too to receive such things as drinks. And when he had had a quantity of drinkables made ready he had them carried on pingoes and went up to the place where the Blessed One was. And when he had come there, he greeted him; and after exchanging with him the greetings of friendship and civility, he stood by on one side. And so standing Keniya the ascetic spake thus to the Blessed One:

'May the Blessed One accept at my hands these drinkables.'

'Very good then, Keniya; give them to the Bhikkhus.'

The Bhikkhus, fearing to offend, would not receive them.

'Receive them, O Bhikkhus, and make use of them.'

4. Then Keniya the ascetic having, with his own hand, satisfied the Bhikkhu-sa*m*gha with the Buddha at their head with many drinkables until they refused any more, took his seat, when the Blessed One had washed his hands, and had laid aside the bowl, on one side. And when he was so seated the Blessed One taught and incited and aroused and gladdened Keniya the ascetic with religious discourse: and Keniya the ascetic, when he had been taught and incited and aroused and gladdened by the Blessed One with religious discourse, spake thus to the Blessed One:

'May the venerable Gotama grant to me the privilege of providing the to-morrow's meal for him, together with the company of the Bhikkhus.'

[1] See the eighth section of the *K*ûla-sîla.

5. 'Great, O Keniya, is the company of the Bhikkhus. Two hundred and fifty are the Bhikkhus in number. And thou art greatly devoted to the Brâhmans.'

Yet a second time spake Keniya the ascetic to the Blessed One thus:

'What though the company of the Bhikkhus, O Gotama, be great; and though two hundred and fifty be the number of the Bhikkhus. May the venerable Gotama grant to me the privilege of providing the to-morrow's meal for him, together with the company of the Bhikkhus.'

'Great, O Keniya (&c., as before).'

Yet a third time spake Keniya the ascetic to the venerable Gotama thus:

'What though the company of the Bhikkhus (&c., as before).'

Then the Blessed One granted, by remaining silent, his consent. And when Keniya the ascetic perceived that the Blessed One had granted his consent, he arose from his seat, and departed thence.

6. Then the Blessed One on that occasion, and in that connection, after he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, eight kinds of drinkable things: mango-syrup, and jambu-syrup, and plantain-syrup[1], and mo*k*a-syrup, and honey, and

[1] So Buddhaghosa; but it may also be cocoa-nut or cinnamon, according to Böhtlingk-Roth sub voce. Buddhaghosa's words are *K*o*k*a-pânan ti a*tth*ika-kadali-phalehi kata-pâna*m*; and he explains mo*k*a by ana*tth*ikehi kadali-phalehi kata-pâna*m*. As kadali is the ordinary plantain or banana, which has no seeds, the meaning of the difference he makes between the two kinds is not clear. The expression eka*tth*ithâlapakka, at *G*âtaka I, 70, evidently rests on the same meaning of the word a*tth*i, which there also

grape-juice, and syrup made from the edible root of the water-lily[1], and phârusaka[2]-syrup. I allow you, O Bhikkhus, the juice of all fruits, except the juice prepared from corn[3]. I allow you, O Bhikkhus, drinks prepared from all leaves, except drinks prepared from potherbs[4]. I allow you, O Bhikkhus, drinks prepared from all flowers, except liquorice-juice[5]. I allow you, O Bhikkhus, the use of the juice of the sugar cane.'

7. And Keniya the ascetic, at the end of the night, had sweet food, both hard and soft, made ready at his hermitage: and he had the time announced to the Blessed One, saying, 'It is time, O Gotama, and the meal is ready.'

And the Blessed One, having put on his under robes early in the morning, went, duly bowled and robed, to the place where the hermitage of Keniya the ascetic was. And when he had arrived there, he sat down on the seat spread out for him, and with him the company of the Bhikkhus. Then

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cannot be, as usual, seed; for there is no such thing as a palmyra fruit with one seed. See Rh. D.'s note on p. 94 of the 'Buddhist Birth Stories.'

[1] In the text read sâlûka.

[2] This is the Grewia Asiatica of Linnaeus. See Böhtlingk-Roth under parûsaka.

[3] Toddy and arrack are so prepared. The use of toddy was one of the famous Ten Points of the heretics at the Council of Vesâli. See below, *K*ullavagga XII, 1, 11. Buddhaghosa explains this as 'drink made from any one of the seven kinds of corn;' where the seven kinds referred to must be those mentioned in the Abhidhâna-ppadîpikâ, verses 450, 451.

[4] *D*âka = sâka. Compare our note below on VI, 36, 8, and *G*âtaka, ed. Fausböll, I, 308.

[5] Madhuka-puppha-rasa*m*; Madhuka is the Bassia Latifolia of Linnaeus.

Keniya the ascetic, with his own hand, offered to the company of the Bhikkhus with the Buddha at their head, and satisfied them with the sweet food, both hard and soft. And when the Blessed One had finished his meal and had washed his hands and his bowl, he (Keniya) took his seat on one side.

8. And when he was so seated the Blessed One pronounced the benediction on Keniya the ascetic in these verses:

'Of the offerings[1] the fire sacrifice is the chief, of sacred verses the chief is the Sâvitthi[2];

'Among men the king is chief, and of waters the ocean,

'Of constellations the moon is chief, and of heat-givers the sun,

'But of them, the conquering ones, who long after good, the Sa*m*gha, verily, is chief.'

And when the Blessed One had, in these verses, pronounced the benediction[3] on Keniya the ascetic, he rose from his seat, and departed thence[4].

36.

1. Now when the Blessed One had stayed at Âpa*n*a as long as he thought fit, he went on, on his pilgrimage, to Kusinârâ, with a great company

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[1] Ya*ññ*â. Compare above, I, 22, 4, and our note there (p. 138).

[2] This is of course the well-known verse Rig-veda III, 62, 10. The argumentum ad hominem here is a fresh confirmation of the view already expressed above in our note on I, 15, 1, that by the *G*atilas are to be understood the orthodox Brâhman ascetics.

[3] Compare the Book of the Great Decease I, 31, and *G*âtaka I, 119.

[4] §§ 7, 8 recur in the Sela Sutta (Sutta Nipâta, III, 7, 21, 22), where they stand in a much more appropriate context.

of Bhikkhus, with two hundred and fifty Bhikkhus. And the Mallas of Kusinârâ heard, saying, 'The Blessed One, they say, is coming to Kusinârâ with a great company of Bhikkhus, with two hundred and fifty Bhikkhus.' And they established a compact to the effect that whosoever went not forth to welcome the Blessed One, should pay a fine of five hundred (pieces[1]).

Now at that time there was a certain Malla, by name Roga, who was a friend of the venerable Ânanda's. And the Blessed One, continuing in due course his pilgrimage, arrived at Kusinârâ.

2. Then the Mallas of Kusinârâ went forth to welcome the Blessed One. And Roga the Malla, having gone forth to welcome the Blessed One, went on to the place where the venerable Ânanda was: and when he had come there, he saluted the venerable Ânanda, and stood by on one side. And to him, so standing, the venerable Ânanda spake thus:

'This is most excellent of thee, friend Roga, that thou hast come forth to welcome the Blessed One!'

'It is not I, O Ânanda, who am much moved[2] by the Buddha, or the Dhamma, or the Samgha. But by the clansmen a compact was made to the effect that whosoever went not forth to welcome the Blessed One should pay a fine of five hundred (pieces). So that it was through fear of being fined

[1] That is, the square kahâpânas of copper or bronze, figured in the Bârhut bas-reliefs, and mentioned in the Dhammapada. See Rh. D.'s 'Ancient Coins and Measures,' p. 4, § 5.

[2] Bahukato; only found in this passage. Buddhaghosa says, Nâham bhante Ânanda bahukato ti nâham Buddhâdi-gata-pasâda-bahumânena idhâgato ti dassetî ti. Here Buddhâdi means the Buddha, the Dhamma, and the Samgha.

by my clansmen that even I went forth to welcome the Blessed One.'

Then the venerable Ânanda was filled with sorrow, thinking, 'How can Roga the Malla speak thus?'

3. And the venerable Ânanda went up to the place where the Blessed One was: and when he had come there, he saluted the Blessed One, and took his seat on one side, and so sitting the venerable Ânanda spake to the Blessed One thus:

'This Roga the Malla, Lord, is a very distinguished and well-known person. Great would be the efficacy[1] of the adherence given by well-known persons like him to this doctrine and discipline. May the Blessed One be pleased so to act, that Roga the Malla shall become devoted to this doctrine and discipline.'

'Now that, Ânanda, is not a hard thing for the Tathâgata—so to act that Roga the Malla should become devoted to this doctrine and discipline.'

4. Then the Blessed One suffused Roga the Malla with the feeling of his love[2], and rising from his seat he entered into his dwelling-place. And Roga the Malla, overcome by the Blessed One by the sense of his love, just as a young calf follows the kine, so did he go on from dwelling-place to dwelling-place, and from apartment to apartment, asking the Bhikkhus:

'Where then, Sirs, is that Blessed One dwelling now, the Arahat Buddha? For we desire to visit that Blessed One, the Arahat Buddha.'

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[1] Mahiddhiyo, where, as so often elsewhere, Iddhi has no supernatural connotation. Compare the passages quoted above in our note on I, 15, 2.

[2] Compare Rh. D., 'Buddhist Birth Stories,' p. 112.

'This, friend, is his dwelling-place, the door of which is shut. Go up therefore quietly, and without crossing the threshold, enter into the verandah, and knock at the cross-bar. The Blessed One will open the door to thee.'

5. So Roga the Malla did so, and the Blessed One opened the door. And Roga the Malla entered into the dwelling-place, and saluted the Blessed One and took his seat on one side. And to Roga the Malla sitting there the Blessed One preached in due course: that is to say, he talked to him of giving; of moral conduct; of heaven; of the danger of vanity, of the corruption of lusts; and of the advantages of renunciation. When the Blessed One saw that the mind of Roga the Malla was prepared, impressible, free from obstacles to understanding the truth, elated, and believing, then he preached that which is the principal doctrine of the Buddhas, namely, Suffering, the Cause of suffering, the Cessation of suffering, and the Path. And just as a clean cloth, free from black specks, properly takes the dye, thus did Roga the Malla, even while sitting there, obtain the pure and spotless eye of the truth (that is, the knowledge that), 'Whatsoever is subject to the condition of beginning, that is subject also to the condition of cessation.' And Roga the Malla, having seen the truth, having mastered the truth, having understood the truth, having penetrated the truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on no one else for knowledge of the doctrine of the Teacher, thus spake to the Blessed One:

'May the venerable one be pleased, Lord, to

receive from me alone, and not from others, the requisites of the Order: that is to say, robes, and food, and dwelling-places, and medicine for the use of the sick.'

'Whosoever, Roga, with the knowledge of a disciple[1], has perceived the Truth, even as thou hast, they also will think, "Oh! that the venerable ones would be pleased to receive from me alone, and not from others, the requisites of the order." Therefore, Roga, they shall receive them from you, indeed, but also from others.'

6. Now at that time a certain succession had been fixed, in which the inhabitants of Kusinârâ should each in succession provide food for the Samgha. And it occurred to Roga the Malla, who had not received a place in the succession, thus: 'What if I were to inspect the Samgha's storehouse, and provide whatever I found wanting in the store-house?' And on inspecting the storehouse, he found there no potherbs, and no meal[2].

Then Roga the Malla went up to the place where the venerable Ânanda was, and when he had come there, he spake to the venerable Ânanda thus:

'It occurred to me (&c., as before, down to:) and no meal. If, Ânanda, I were to provide potherbs and meal, would the Blessed One accept them at my hands?'

7. The venerable Ânanda told this thing to the Blessed One.

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[1] Sekhena, as opposed to asekhena. That is, with the knowledge of one who is not himself an Arahat. See our note on Mahâvagga I, 7, 13.

[2] See the note at the end of § 8.

'Very good, then, Ânanda. Let him provide them.'

'Very good, then, Roga. Provide them accordingly.'

Then Roga the Malla at the end of the night, after he had had a quantity of potherbs and meal made ready, offered them to the Blessed One, saying, 'May the Blessed One accept at my hands the potherbs and the meal.'

'Very good, then, Roga. Present them to the Bhikkhus.'

The Bhikkhus, fearing to offend, did not accept them.

'Accept them, O Bhikkhus, and make use of them.'

8. Then Roga the Malla, with his own hand, offered to the company of the Bhikkhus with the Buddha at their head, and satisfied them with the potherbs and the meal. And when the Blessed One had finished his meal, and had cleansed his hands and the bowl, he (Roga) took his seat on one side. And when he was so seated the Blessed One taught, and incited, and conversed, and gladdened Roga the Malla with religious discourse. And Roga the Malla, when he had been taught, &c., rose from his seat and departed thence.

And the Blessed One, on that occasion, and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, all kinds of potherbs[1], and all kinds of meal[2].'

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[1] Sabbañ *k*a *t*âkan (sic) ti sappi-âdîhi pakka*m* vâ apakka*m* vâ ya*m* kiñ*k*i *t*âka*m* (B.)

[2] Pi*tth*a-khâdaniyan ti pi*tth*amaya*m* khâdaniya*m* (B.)

37.

1. Now the Blessed One, when he had stayed at Kusinârâ as long as he thought fit, went on, on his pilgrimage to Âtumâ, with a great company of the Bhikkhus, with two hundred and fifty Bhikkhus. And at that time there was dwelling at Âtumâ a certain man, who had entered the Order in his old age, and who had previously been a barber[1]. He had two sons, handsome[2], skilled in discourse[3], able, fully educated in all the arts which belonged to the barbers' craft handed down to them by their teachers[4].

2. Now this dotard[5] heard the news: 'The Blessed One, they say, is coming to Âtumâ with

[1] This man is identified by the tradition with the Subhadda mentioned in the accounts of the Great Decease, and of the First Council. See Rh. D.'s note on Mahâ-parinibbâna Sutta VI, 40.

[2] Buddhaghosa understands this word, which he reads differently, as meaning 'sweet-voiced.' Mañkukâ (sic) ti madhura-vakanâ. We follow the ordinary meaning of mañgu.

[3] Here again Buddhaghosa gives a technical meaning to the word, unsupported by the derivation. He says, Patibhâneyyakâ ti sake sippe patibhâna-sampannâ. This agrees with Childers's rendering (sub voce) of Gâtaka I, 60; but compare Sigâlovâda Sutta, ed. Grimblot, p. 309.

[4] On the idiomatic phrase sakam âkariyakam, compare Mahâparinibbâna Sutta III, 7, 8 (text ed. Childers, pp. 24 and following).

[5] Literally, 'this man who had gone forth (from the household state into the homeless life of the Order) in his old age.' But it is impossible to repeat this long phrase throughout the narrative as is done in the Pâli, where the meaning of the phrase is expressed by one compound. As the Pâli word vuddha-pabbagito connotes contempt, and even censure (men entering the Order in their old age being often represented as incapable of appreciating even the simplest principles of the 'doctrine and discipline'), the use of the word 'dotard' in our translation seems to retain the spirit of the Pâli epithet, while avoiding the inconvenient length of a literal version.

a great company of the Bhikkhus, with two hundred and fifty Bhikkhus.' Then that dotard spake thus to his sons: 'They say the Blessed One is coming, my children[1], to Âtumâ with a great company of Bhikkhus, with two hundred and fifty Bhikkhus. Go, therefore, my children, and taking your barbers' lad[2] with you, collect in quart pots from house to house, salt, and oil, and rice, and meal. And we will prepare congey for the Blessed One when he has arrived.'

3. Very good, Father, said they, and (did so). And when people saw those young men, of pleasing appearance, and skilful in discourse, so acting, then even those who were not willing to be led into joining in the act were led to join in it; and being so led, they gave abundantly. So the young men collected a great quantity of salt, and oil, and rice, and meal.

4. And the Blessed One in due course arrived in his journey at Âtumâ; and there at Âtumâ the Blessed One stayed at the Threshing-floor. And that dotard, when the night was far spent, had much congey made ready, and offered it to the Blessed One, saying, 'May the Blessed One accept the congey at my hands.'

Now the Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of

[1] Tâta, not tâtâ. It will be seen that Childers is wrong in supposing that the plural form is always used when more than one person is addressed.

[2] Khura-bha*nd*a*m*; not 'shaving materials;' compare hatthi-bha*nd*o and assa-bha*nd*o at Mahâvagga I, 61, and below, § 5.

sense, not void of sense: to what is void of sense, the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus—when they intend to preach the Truth, and when they intend to institute a rule of conduct to their disciples[1]. And the Blessed One spake thus to that dotard, 'Whence, O Bhikkhu, is this congey?'

Then that dotard informed the Blessed One of the whole matter.

5. The Blessed Buddha rebuked him, saying, 'This is improper, O foolish one, not according to rule, unsuitable, unworthy of a Sama*n*a, unbecoming, and ought not to be done. How can you, O foolish one, having gone forth (from the world into the Order), instigate others to do what is unlawful. This will not conduce, O foolish one, to the conversion of the unconverted.'

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'One who has gone forth ought not, O Bhikkhus, to instigate others to an unlawful act[2]. Whosoever does so, is guilty of a dukka*t*a. And one, O Bhikkhus, who has formerly been a barber is not to keep a barber's boy. Whosoever does so, is guilty of a dukka*t*a.'

38.

1. And when the Blessed One had tarried at Âtumâ as long as he thought fit, he went on his

[1] See Mahâvagga I, 31, 5.

[2] Unlawful, because one Bhikkhu may not beg for others, and it is unlawful for those others to accept things thus procured.

journey towards Sâvatthi. And in due course, journeying straight on, he arrived at Sâvatthi, and there, at Sâvatthi, the Blessed One stayed in the Ârama of Anâtha-pi*nd*ika.

Now at that time there was in Sâvatthi great abundance of solid food in the shape of fruits. And the question arose among the Bhikkhus, 'Has, now, the Blessed One permitted the use of fruits as solid food, or has he not?'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, all solid food in the shape of fruits.'

39.

1. Now at that time, seedlings belonging to the Sa*m*gha grew upon private ground, and seedlings belonging to private persons grew upon ground which was the property of the Sa*m*gha.

They told this thing to the Blessed One.

'Of seedlings belonging to the Sa*m*gha, grown upon private ground, half the produce, O Bhikkhus, you may have, when you have given a part to the private owner. Of seedlings belonging to a private person, grown upon ground the property of the Sa*m*gha, you may have the use, when you have given a part to the private owner[1].'

40.

1. Now at that time there used to arise among the Bhikkhus a fear lest they should offend in

[1] Buddhaghosa explains the 'part' (bhâga*m*) as the twelfth part, which, he says, is in accordance with the ancient custom of India. Used absolutely, as in this passage, bhâga usually means 'half.'

some particular or other, they thinking, 'Has this been permitted by the Blessed One, or has it not?'

They told this thing to the Blessed One.

'Whatsoever, O Bhikkhus, has not been disallowed by me in the words, "This beseems you not," then, if that thing is in accord with what is unlawful, and is contrary to what is lawful, that is not lawful. Whatsoever has not been disallowed by me with the words, "This beseems you not," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is lawful.

'And whatsoever, O Bhikkhus, has not been allowed by me with the words, "This beseems you," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is not lawful. Whatsoever has not been allowed by me with the words, "This beseems you," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is lawful[1].'

2. Then the Bhikkhus thought: 'Is food that may be eaten till the first watch of the night[2] lawful, or not, when mixed with food that ought to be eaten before noon on the same day? Is food that may be eaten at any time within seven days[3] lawful, or not, when mixed with food that ought to be eaten before noon on the same day? Is food that may be eaten at any time during life[4] lawful, or not, when mixed with food that ought to be eaten

[1] The formal expressions referred to in these two paragraphs are precisely the expressions to which, in the Book of the Great Decease VI, 40, and in the *K*ullavagga XI, 1, 1, Subhadda is stated to have taken such serious objection.

[2] This refers to certain medicines; see Mahâvagga VI, 1, 5.

[3] This also refers to certain medicines; see the 23rd Nissaggiya.

[4] What this refers to is unknown to us.

before noon on the same day? Is food that may be eaten at any time within seven days lawful, or not, when mixed with food that may be eaten at any time during life? Is food that may be eaten at any time during life lawful, or not, when mixed with food that may be eaten at any time within seven days?'

They told this thing to the Blessed One.

3. 'Food that may be eaten up to the first watch of the night, or food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when mixed with food that ought to be eaten before noon on the same day, up till noon-time, and it is not lawful after noon-time. Food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus,—when it has been mixed with food that may be eaten up to the first watch of the night,—up till the first watch of the night, and is not lawful after the first watch of the night. Food that may be eaten at any time during life, is lawful, O Bhikkhus,—when it has been mixed with food that may be eaten at any time within seven days,—at any time within seven days, and is not lawful beyond seven days[1].'

Here ends the sixth Khandhaka on Medicaments.

[1] Buddhaghosa says that this holds good if the two are so mixed that the taste (rasu) has become one (sambhinna). If the two are not so mixed, then they may be divided, and the part allowable during the longer period may be enjoyed up to the end of that period. See I, 20, 9; V, 2, 1; VI, 16, 3; VIII, 1, 24, and the notes there.

SEVENTH KHANDHAKA.

(THE KA*TH*INA CEREMONIES.)

1.

1. Now at that time the Blessed One was staying at Sâvatthi, in the *G*etavana, Anâthapi*nd*ika's Grove. And at that time about thirty Pâ*th*eyyaka Bhikkhus[1],

[1] Buddhaghosa says, 'Pâ*th*eyya (the Berlin MS. reads Pâveyya) is the name of a kingdom situated to the west of the Kosala country. This passage refers to Bhikkhus who dwelt there. The Bhatta-vaggiya Theras (so the Berlin MS.; query Satta-vaggiya), who were brothers of the Kosala king, sons of the same father, are here alluded to.'

But with which of the many kingdoms 'to the west of the Kosala country' are we to identify Pâ*th*eyya? The word does not occur in the stock list, found in different parts of the Pâli Pi*t*akas, of the sixteen Mahâ-*g*anapadâ; that is to say, Aṅga, Magadha, Kâsi, Kosala, Va*gg*i, Malla, *K*etiya, Va*m*sa, Kuru, Pa*ñk*âla, Ma*kkh*a, Sûrasena, Assaka, Avanti, Gandhâra, Kambo*g*a. The account of the Council at Vesâli gives us a hint as to the right answer to the above question; for the Thera Sambhûta, who took part in that Council, is called a Pâ*th*eyyaka in *K*ullavagga XII, 2, 7, and is also said at *K*ullavagga XII, 1, 8 to have lived Ahogaṅge Pabbate. The position of this hill is further described in the Mahâva*m*sa as being on the upper Ganges—uddhagaṅgâya .... Ahogaṅgamhi pabbate (p. 39, ed. Turnour). Then again in *K*ulla-vagga XII, 1, 7 the Thera Yasa, when wishing to put himself in communication with the Bhikkhus in Pâ*th*eyya and in other places, goes to Kosambî as the most convenient meeting-place for Bhikkhus coming from the East. The other places mentioned in that passage in juxta-position with Pâ*th*eyya would seem to show that Pâ*th*eyya, with Pâ*k*îna, Avanti, and Dakkhi*n*âpatha, is one of the principal divisions into which India, as then known, was divided; and that it includes most, if not all, of the great westerly kingdoms of

who were all dwellers in the forest, all living on alms, all dressed in rags from the dust heap, all having only three robes each, when they were on the way to Sâvatthi to visit the Blessed One, at the time when the period for entering upon Vassa was at hand, were unable to reach Sâvatthi in time to spend the Vassa there, and stayed at Sâketa on the way for the Vassa. And they spent the period of Vassa in discomfort, thinking, 'Our Blessed One is staying near us, six leagues from here, and we are not able to visit the Blessed One.'

And when, after three months, those Bhikkhus had completed their Vassa residence, and had held their Pavâra*n*â, they went on to the place where the Blessed One was, at Sâvatthi, in the *G*etavana, Anâthapi*nd*ika's Grove, while the rain was falling, and the waters were gathering[1], and the swamps were forming, and their robes were all drenched, and they were weary. And when they had arrived, they saluted the Blessed One, and took their seats on one side.

2. Now it is the custom of the blessed Buddhas to greet kindly Bhikkhus who have just arrived. And the Blessed One said to those Bhikkhus[2]:

'Do things go well with you, O Bhikkhus? Do

Kuru, Pa*ñk*âla, &c., which are the last eight of the sixteen kingdoms in the stock list above referred to. Probably the literal meaning of Pâ*th*eyya is 'western' (Sans. pratya*ñk*). In the Suttavibhaṅga (Pâ*k*ittiya 34) merchants are mentioned who are travelling from Râ*g*agaha to the Pa*t*iyâloka, which must mean 'the western country,' just as Pa*t*iyârâma (Dîpav. 17, 11) means 'the western Ârâma.'

[1] Udaka-sa*m*gahe 'ti udakena sa*m*gahite gha*t*ite sa*m*sa*tth*e thale *k*a ninne *k*a ekodakibhûte 'ti attho (B.).

[2] Compare IV, 1, 8, and foll.

you get enough to support yourselves with? Have you kept Vassa well, in unity, and in concord, and without quarrel, and have you not suffered from want of food?'

'Things go well with us, Lord; we get enough to support ourselves with, Lord; we have kept Vassa, Lord, in unity, and in concord, and without quarrel, and have not suffered from want of food. When we were on our way, Lord, about thirty Pâtheyyaka Bhikkhus, to Sâvatthi to visit the Blessed One, we were unable to reach Sâvatthi in time (&c., as in § 1, down to:). And when, after three months, Lord, we had completed our Vassa residence, and had held our Pavâranâ, we have made our way, while the rain was falling, and the waters were gathering, and the swamps were forming; and our robes were all drenched; and we have become weary.'

3. Then the Blessed One in that connection, having delivered a religious discourse, addressed the Bhikkhus, and said[1]:

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[1] As has been remarked in a previous note (to the first Nissaggiya Pâkittiya Rule) some of the details of these Kathina ordinances are at present difficult to understand. But the general meaning of them is already clear. Immediately after the Pavâranâ, the ceremony by which the Vassa residence is closed, there follows a distribution of the robes belonging to the local Samgha, (that is, the portion of the Order dwelling within one boundary,) to the particular Bhikkhus composing the Samgha. This distribution commences with the kathin-atthâra, atthâra, 'spreading out,' not being used here literally for spreading out on the ground or otherwise, but in a secondary, juristic sense. And the act performed receives the technical name atthâra by a process of putting a part for the whole, the spreading out in the sun (see our note, p. 18) for the whole ceremony. We translate the term according to the context, sometimes by 'spreading out,' sometimes by 'ceremony,' sometimes by 'dedication.'

'I prescribe, O Bhikkhus, that the Ka*th*ina ceremony shall be performed by Bhikkhus when

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The Ka*th*ina, literally 'hard,' is the stock of cotton cloth provided by the faithful to be made up into robes for the use of the Sa*m*gha during the ensuing year. The whole of this cotton cloth must be dyed, sewn together, and made into robes, and then formally declared to be (not only common property, Sa*m*ghika, but) available for immediate distribution—all on one and the same day. The object of this was that the Sa*m*gha, or at least a quorum of the Sa*m*gha, being able to be present throughout, there would be less chance of any mistake by which what was intended equally for all might come to be unequally divided among a few. All the Brethren who have kept their Vassa within the limits of the district within which the particular Sa*m*gha lives (and therefore technically called an âvâsa, 'residence'), and who have taken part in the Pavâra*n*â, are entitled to share in the distribution.

(Buddhaghosa says, 'Ettha kathinatthâra*m* ke labhanti ke na labhanti. Ga*n*avasena tâva pa*kkh*ima-ko*t*iyâ pa*ñk*a *g*anâ (for at least five must be present to make a Pavâra*n*â legal, Mahâvagga IX, 4, 1) . . . . vu*tth*avassavasena purimikâya vassa*m* upagantvâ pa*th*ama-pavâra*n*âya pavâritâ labhanti.')

There can of course be no ka*th*in-atthâra if there is no ka*th*ina; and, under certain restrictions laid down in the Nissaggiya Pâ*k*ittiya Rules, laymen were allowed to give robes for the special use of a particular Bhikkhu. If, however, a layman was desirous of giving the much more meritorious gift of a Ka*th*ina to the whole community, then he is to present the cloth in the early morning to a properly constituted meeting of the Sa*m*gha, and the Ka*th*ina ceremony has to be gone through. All the Brethren living within the boundary have to be present, and to take part in the work of making the cotton cloth up into robes; and if there is any danger of the work not being concluded before the day is over, even the most senior Bhikkhus, or the most revered for their learning or insight, must lend a hand. Then follows the distribution so far only as is set forth in the next section (§ 4) and in the note to it.

Now it would often happen that, at the end of the rainy season of Vassa, the last year's robes of some of the Bhikkhus would be worn out. And yet no laymen would come forward to give a Ka*th*ina until some time after the Vassa residence had closed. But

they have completed their Vassa. And five things are allowable to you, O Bhikkhus, after the Ka*th*ina ceremony has been held—going for alms to the houses of people who have not invited you[1], going

if any one did offer a Ka*th*ina, and the ceremony was duly performed, then each Bhikkhu had a right to supply his actual needs from the robes made out of the Ka*th*ina. He need not do so at once. His want might not be pressing, or might not even arise till afterwards. During such an interval the five privileges (Ânisa*m*sâ) mentioned in this section (§ 3) are accorded to the Bhikkhus, though they would be against the rules in force during the rest of the year.

But if the Bhikkhu kept on postponing his choice would the privileges accorded by this section hold good even during the whole year? Could the Bhikkhu, by his mere abstention, thus bring about a practical abrogation of the general rules? Not so, for the five privileges are in their turn suspended by any one of the eight things mentioned below in § 7.

We may add that at the present time in Burma and Ceylon, the robes for the Bhikkhus are usually provided in accordance with the rules regulating gifts to particular Bhikkhus. But the gift of a Ka*th*ina is still by no means uncommon. See Spence Hardy's 'Eastern Monachism,' pp. 121 and foll. There is probably, however, very seldom any necessity for the Bhikkhus to avail themselves of any of the five privileges, except the last.

[1] This privilege is one of the exceptions allowed, in the Pâtimokkha, to the 46th Pâ*k*ittiya. Bhikkhus were allowed, as a general rule, to pass through a village, with their alms-bowls in their hands, in order to give any disciple who wished to do so the opportunity of giving them food. (To describe this procedure by our word 'begging,' as is so often done, is, to say the least, misleading.) The 46th Pâ*k*ittiya lays down, in certain circumstances, a restriction on this general rule. The present section removes that restriction during the period of Ka*th*in-atthâra; in order, according to Buddhaghosa (see the note on Pâ*k*. 46), to prevent the stock of robes falling short. That is, apparently, with the hope that a freer intercourse than usual between Bhikkhus and laity might lead to a gift of a Ka*th*ina when it was urgently required.

Here Buddhaghosa says simply, 'Anâmanta-*k*âro 'ti yâva ka*th*ina*m* na uddhariyati tâva anâmantetvâ.' Âmanteti must be equal to âpu*kkh*ati. Compare Böhtlingk-Roth under âmantra*n*a.

for alms without wearing the usual set of three robes[1], going for alms in a body of four or more[2], possessing as many robes as are wanted[3], and whatever number of robes shall have come to hand, that shall belong to them (that is, to the Bhikkhus entitled, by residence and otherwise, to share in the distribution[4]).

'And thus, O Bhikkhus, is the Ka*th*ina to be dedicated.

4. 'Let a learned, competent Bhikkhu proclaim

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[1] This privilege is granted as a relaxation of the 2nd Nissaggiya. Buddhaghosa says, 'Asamâdâna-*k*âro 'ti ti-*k*ivara*m* asamâdâya *k*ara*nam* *k*ivara-vippavâso kappissatîti attho.' Compare Mahâvagga VIII, 23, 3. It will be seen that the wording of the Pâtimokkha Rule is not inconsistent with the rule laid down here.

[2] This is a relaxation of the 32nd Pâ*k*ittiya, and is mentioned in that rule.

[3] This would seem to be a relaxation of the 1st Pâ*k*ittiya. Though it is not referred to there in terms, it is implied in the clause by which the operation of the rule is postponed till after the Ka*th*ina has been 'taken up,' i. e. till each Bhikkhu has actually received his share, or otherwise lost his claim to it. Till that has taken place, a Bhikkhu may use (temporarily, and without actually appropriating them) as many robes as he likes. B. says, 'Yâvadattha-*k*îvaran ti yâvatâ *k*ivarena attho tâvataka*m* anadhi*tth*ita*m* avikappita*m* (compare Sutta-vibhaṅga Niss. I, 3, 1) kappissatîti attho.'

[4] That is, according to Buddhaghosa, either those belonging to a Bhikkhu who has died, or those belonging to the Sa*m*gha in any way. This shows that at the division not only the robes made out of the gift of a Ka*th*ina were to be included, but whatever robes had not been given as intended specially for some one Bhikkhu. As to the actual practice now in Ceylon, compare Spence Hardy, loc. cit. Buddhaghosa says here: 'Yo *k*a tattha *k*ivar-uppâdo tattha ka*th*inatthata-sîmâya mataka-*k*ivara*m* vâ hotu sa*m*gha*m* uddissa dinna*m* vâ sa*m*ghikena tatr' uppâdena âbhata*m* vâ yena kena*k*i âkârena ya*m* sa*m*ghika*m* *k*ivara*m* uppa*gg*ati ta*m* tesa*m* bhavissatîti attho.' The use of the pronoun nesa*m* at the end of the rule is awkward, following after vo; but the meaning as translated is not open to doubt.

the following *ñ*atti before the Sa*m*gha: "This Ka*th*ina-cloth has become the property of the Sa*m*gha. If the Sa*m*gha is ready, let the Sa*m*gha hand over the Ka*th*ina-cloth to such and such a Bhikkhu to spread out the Ka*th*ina. This is the *ñ*atti. Let the Sa*m*gha, reverend Sirs, hear me. This Ka*th*ina-cloth has become the property of the Sa*m*gha. The Sa*m*gha hands it over to such and such a Bhikkhu to spread out the Ka*th*ina. If the Sa*m*gha approves of the handing over of the Ka*th*ina to such and such a Bhikkhu for spreading it out, let it remain silent. The Sa*m*gha approves thereof. Therefore does it remain silent. Thus I understand[1]."

5. 'Now thus, O Bhikkhus, has the Ka*th*ina ceremony been duly held; and thus has it not been duly held[2].

[1] This formula is one of those included in the collection entitled Kammavâ*k*a*m*. It appears from Minayeff (Prâtimoksha, pp. 75, 76) that the Bhikkhu so appointed superintends the processes of dyeing, sewing, &c. When the new robes are ready for wear, he lays aside one of his old robes which has been worn out (pa*kk*uddharitvâ), and chooses for himself one of the new ones (nava*m* adhi*tth*ahitvâ), saying as he does so, 'imâya sa*m*ghâ*t*iyâ (or, as the case may be, uttarâsaṅgena, antaravâsakena) ka*th*ina*m* attharâmi.' This speech shows the technical application of the verb attharati in this connection. He then points out the remaining robes to the Bhikkhus there present, specifying which he thinks fit for the elder, and which for the younger members of the Order (Theras and Navakas); but not assigning further any particular robes to particular Bhikkhus. Finally he calls upon the Sa*m*gha for their formal approval of his procedure (compare the closing words of §§ 5, 6). But when they have given it, the distribution is not at an end. The time has only come when each of the Bhikkhus can transmute his claim to an undivided share into the actual possession of a divided share. Until he does so, the Ka*th*ina privileges set out in § 3 are allowed to him.

[2] The formal permission to each Bhikkhu to take his share is

'When, O Bhikkhus, has it not been duly held?'

'The Ka*th*ina ceremony has not been duly held when the stuff has only been marked (for the purposes of measurement)[1]: when it has only been washed: when it has only been calculated (to see how many robes it will make): when it has only been cut out: when it has only been pieced together[2]: when it has only been sewn in lengths[3]: when it has only been marked[4]: when it has only been made strong (in the seams)[5]: when it has only

not completed by any one of the following acts having been performed. The technical terms of the tailor's craft are, as will be seen, by no means easy to follow.

[1] Ullikhita-mattenâ 'ti dîghato *k*a puthulato *k*a pamâ*n*a-gaha*n*a-mattena. Pamâ*n*a*m* hi ga*n*hanto tassa tassa padesassa sa*ñg*ânanattha*m* nakhâdîhi vâ pari*kkh*eda*m* dassento ullikhati, nalâ*t*âdisu vâ gha*m*sati. Tasmâ ta*m* pamâ*n*a-gaha*n*a*m* ullikhita-mattan ti vu*kk*ati (B.).

[2] Bandhana-mattenâ 'ti mogha-suttak-âropana-mattena (B.). Mogha-suttakâni, 'false threads,' are threads put in the cloth to show where it is to be cut or sewn. See Buddhaghosa on *K*ullavagga V, 11, 3 (p. 317 of H. O.'s edition). Our clause therefore means temporarily pieced together as the commencement of the tailoring work.

[3] Ova*tt*iya (sic) -kara*n*a-mattenâ 'ti mogha-suttakânusârena dîgha-sibbita-mattena (B.). Sewn in lengths along the lines of the false threads mentioned in the last note. The word occurs also in Mahâvagga VIII, 14, 2; and in *K*ullavagga V, 1, 2 we are told that the *Kh*abbaggiya Bhikkhus ova*tt*ika*m* dhârenti. Buddhaghosa says there vi*ggh*ita-kara*n*a*m* ova*tt*ikâ.

[4] By joining on a little piece of cloth. Ka*nd*usa-kara*n*a-mattenâ 'ti muddiya-pa*tt*a-bandhana-mattena, says Buddhaghosa.

[5] Da*lh*i-kara*n*a-mattenâ 'ti dve *k*imilikâyo (MS. *k*ilimikâyo) ekato katvâ sibbita-mattena: athavâ pa*th*ama-*k*imilikâ gha*tt*etvâ *th*apitâ hoti, ka*th*ina-sâ*t*aka*m* tassâ ku*kkh*i-*k*imilika*m* katvâ sappita- (read sibbita-) mattenâ 'ti pi attho. Mahâ-pa*kk*ariya*m* pakati-*k*ivarassa upassaya-dânenâ 'ti vutta*m*. Kurundiya*m* pakatipa*tt*a-*k*ivara*m* dupa*tt*a*m* kâtum ku*kkh*i-*k*imilika*m* alliyâpana-mattenâ 'ti vutta*m* (B.). On *k*imilikâ compare Minayeff's 'Prâtimoksha,' p. 87.

been strengthened by a braid[1] or by a binding[2] along the back, or by being doubled in parts[3]: when it has only been put into the dye[4]: when the decision (by the presiding Bhikkhu, as to which robes he will take for himself) has been made (but not been carried out[5]): when there has been talk (about the merit acquired by presenting the Saṃgha with cloth, and the donor has been induced thereby to show his liberality[6]): when the gift is only a temporary one[7]: when the ceremony has been postponed[8]:

[1] Anuvâta-karaṇa-mattenâ 'ti piṭṭhi-anuvâta-âropana-mattena (B.). Compare VIII, 21, 1.

[2] Paribhaṇḍa-karaṇa-mattenâ 'ti kukkhi-anuvâta-âropana-mattena (B.). Compare VIII, 21, 1.

[3] Ovaṭṭheyya (sic) -karaṇa-mattenâ 'ti âgantuka-paṭṭ'-âropana-mattena: kaṭhina-kîvarato vâ paṭṭam gahetvâ aññasmim akaṭhina-kîvare paṭṭ'-âropana-mattena (B.).

[4] Kambala-maddana-mattenâ 'ti ekavâram yeva ragane pakkhittena danta-vaṇṇena paṇḍu-palâsa-vaṇṇena vâ: sake pana sakim vâ dvikkhattum vâ rattam (MS. raṭṭhum) pi saruppam hoti vaṭṭati (B.).

[5] Or perhaps, according to some commentators, when it has been decided to accept the gift as a Kaṭhina, that is, when it has been decided that the cloth is of a suitable kind to make robes out of. Buddhaghosa says: Nimitta-katenâ 'ti iminâ dussena kaṭhinam attharissâmîti evam nimittakatena. Ettakam eva Parivâre vuttam. Aṭṭhakathâsu pana ayam sâṭako sundaro, sakkâ iminâ kaṭhinam attharitun ti evam nimittakatam katvâ laddhenâ 'ti attho. Compare below, § 6, for this and the two following words, the meaning of which is very doubtful.

[6] Buddhaghosa: Parikathâ-katenâ 'ti kaṭhinam nâma dâtum vaṭṭati, kaṭhina-dâyako bahu-puññam pasavatîti evam parikathâya uppâditena. Kaṭhinam nâma ati-ukkaṭṭham vaṭṭati: mâtaram pi na viññâpetum vaṭṭati: âkâsato otiṇṇa-sadisam eva vaṭṭati.

[7] Buddhaghosa simply says: kukku-katenâ 'ti tâvakâlikena. The last word means 'only for a time, temporary, on loan;' see *G*âtaka I, 121, 393, and *K*ullavagga X, 16, 1; but the explanation is not clear. According to the Abhidhâna-ppadîpikâ kukku is a measure of length.

[8] Sannidhi-katenâ 'ti ettha duvidho sannidhi; karaṇa-sannidhi

when the ceremony has had to be abandoned (because it has lasted through the night)[1]: when the ceremony has fallen through (from other causes)[2]: when (in the formal choice by the presiding Bhikkhu) the upper robes have been left out, or the under robes, or the waist-cloths: when any one of the five parts of the robe have been omitted in the cutting out[3]: when the ceremony has been presided over by more than one Bhikkhu[4]. And even when the Ka*th*ina ceremony has (otherwise) been normally performed, if (the Sa*m*gha) ratifying the distribution, be other than the (whole Sa*m*gha) dwelling within the boundary, then also the Ka*th*ina ceremony has not been duly held[5].

'In these cases, O Bhikkhus, the Ka*th*ina ceremony has not been duly held.

6. 'And when, O Bhikkhus, has the Ka*th*ina ceremony been duly held?'

'When the robes have been made out of new

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*k*a ni*k*aya-sannidhi *k*a. Tattha tadah' eva akatvâ *th*apetvâ karana*m* karana-sannidhi; sa*m*gho a*gg*a ka*th*ina-dussa*m* labhitvâ puna-divase deti aya*m* ni*k*aya-sannidhi (B.).

[1] Nissaggiyenâ 'ti ratti-nissaggiyena. Parivâre pi vutta*m* nissaggiya*m* nâma kayiramâne aruna*m* udriyatîti (B.).

[2] Akappa-katenâ 'ti anâdinna-kappa-bindhunâ (B.), which we do not understand. Perhaps we should read bindunâ.

[3] Aññatra pañ*k*akena vâ atireka-pañ*k*akena vâ 'ti pañ*k*a vâ atirekâni vâ kha*nd*âni katvâ mahâ-ma*nd*ala-a*ddh*a-ma*nd*alâni dassetvâ katen' eva va*tt*ati. Eva*m* hi sama*nd*ali-kata*m* hoti. Ta*m* *th*apetvâ aññena a*kkh*innakena vâ dvi-tti-*k*atu-kha*nd*ena vâ na va*tt*ati (B.). On these five parts of the robe compare below, Mahâvagga VIII, 12, 2.

[4] Aññatra puggalassa atthârâ 'ti puggalassa atthâra*m* *th*apetvâ na aññena sa*m*ghassa vâ ga*n*assa vâ atthârena atthata*m* hoti (B.). The official 'distributor' (atthâraka) must be a single person, not a ga*n*a, or the Sa*m*gha.

[5] See the note on § 4, and below, VIII, 23.

cotton-cloth, or as good as new, or out of cloth [1], or out of (rags) taken from the dust-heap [2], or out of odd bits picked up in the bazaar [3]: when the decision (by the presiding Bhikkhu as to which robes he will take for himself) has not (merely) been made (but carried out): when there has been no talk about (the merit acquired by offering a Ka*th*ina): when the gift is not merely a temporary one: when the ceremony has not been postponed: when it has not been necessary to abandon the ceremony: when the ceremony has not fallen through: when (in the choice made by the presiding Bhikkhu) the upper robes have not been left out, nor the under robes, nor the waist-cloths: when not one of the five parts of the robe have been omitted in the cutting out: when (the ceremony has been presided over) by one Bhikkhu. And also when, after the Ka*th*ina ceremony has been (otherwise) normally performed, the ratification has been given by the (whole Sa*m*gha) dwelling within the boundary.

'In these cases, O Bhikkhus, the Ka*th*ina ceremony has been duly held.'

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2 [4].

1. 7. 'Now when, O Bhikkhus, is the Ka*th*ina (that is to say, the privileges allowed after the Ka*th*ina ceremony) suspended?

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[1] Pilo*t*ikâyâ 'ti hata-vatthaka-sâ*t*akena (B.).

[2] Pa*m*sukulenâ 'ti te-vîsatiyâ khettesu uppanna-pa*m*sukulena.

[3] Pâpa*n*ikenâ 'ti âpana-dvâre patita-pilo*t*ika*m* gahetvâ ka*th*in-atthâya deti, tenâpi va*tt*atîti attho (B.). Compare VIII, 14, 2.

[4] The new chapter should have begun here, and not with the next section as printed in the text.

'There are, O Bhikkhus, these eight grounds[1] for the suspension of the Kaṭhina (privileges)[2]—the ground depending on (the Bhikkhus) having gone away, on (his robe being ready) finished, on his resolve (not to have it finished), on (his robe) having been destroyed, on his having heard (of the general suspension of the privileges of the whole Saṃgha), on the lapse of expectation (that a special gift of a robe would be made to him), on his having gone beyond the boundary (of the Saṃgha to whom the Kaṭhina was given), on the common suspension (of the Kaṭhina privileges of the whole Saṃgha).

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[1] Mâtikâ 'ti mâtaro ganettiyo 'ti attho (B.). So also in VIII, 14.

[2] The discussion of these eight grounds of the suspension of the five Kaṭhina privileges is closely connected with the description in the 13th chapter of the two so-called Palibodhas. Palibodha seems to mean the continued existence of a claim on the Bhikkhu's side to a share in the distribution of the Kaṭhina. Two conditions are necessary to the validity of this claim; the first touching the Bhikkhu's domicile (âvâsa), the second the state of his wardrobe (kîvara). He must remain within the boundary (sîmâ) of the Saṃgha to whom the Kaṭhina has been given; or if he has left it, then he must have the intention of returning, the animus revertendi. And secondly, he must be in actual want of robes. If either of these conditions fail, then the Bhikkhu is apalibodha in respect of the âvâsa or the kîvara respectively. If he is apalibodha in both respects, then there follows the suspension of the Kaṭhina privileges, the kaṭhin-uddhâra, or kaṭhin-ubbhâra, so far as he is concerned.

So the eight grounds of the suspension of the privileges referred to in our present section (chap. 1. 7) either refer to the Bhikkhu's domicile or to the state of his robes, or to ways in which his case falls within the general suspension of privileges of the whole Saṃgha. Each of the eight cases is explained in detail in the following sections, except the sixth ground, which is specially treated of afterwards in chapters 8 and 9. See the note on the title at the end of this chapter, and compare further our note on the first Nissaggiya Pâkittiya.

2. 1. 'A Bhikkhu, after the Ka*th*ina ceremony has been held[1], takes a robe ready for wear, and goes away, thinking, "I will come back."

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having gone away.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away. And when he had got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having a robe ready for wear.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away. And when he has got beyond the boundary he thinks, "I will neither have the robe made up, nor will I go back."

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having so decided.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he has the robe made up. And as the robe is being made up for him, it is spoilt.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the robe being so spoilt.

2. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away, thinking, "I will come back." When he has got beyond the boundary he has that robe made up. When his robe has thus been made up he bears the news, "The Ka*th*ina, they say, has been suspended in that district[1]."

[1] Literally, 'whose Ka*th*ina has been spread out.'

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having heard that news.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away, thinking, "I will come back." And when he has got beyond the boundary he has that robe made up. And then, after it has been made up, he postpones his return until the (general) suspension of privileges has taken place.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his being beyond the boundary.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe and goes away, thinking, "I will come back." And when he has got beyond the boundary he has that robe made up. And then, when it has been made up, he postpones his return until the very moment when the (general) suspension of privileges takes place[1].

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the common suspension (of the privileges of the whole Sa*m*gha).'

End of the section entitled Âdâya-sattaka[2].

3.

'A Bhikkhu, after the Ka*th*ina ceremony has been

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[1] In the table of contents (p. 266) sambhu*n*âti is replaced by sambhoti. Abhisambhu*n*eyya*m* occurs in Burnouf's 'Lotus,' &c., p. 313.

[2] That is, 'the seven cases in which he takes a robe away.' The eighth case is explained below in chapters 8, 9.

held, takes with him a robe ready for wear, and goes away, &c.[1]'

End of the section entitled Samâdâya-sattaka[2].

4.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe not ready, and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back;" and he gets the robe made up, &c.[3]'

End of the section entitled Âdâya-*kh*akka[4].

5.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes with him a robe not ready, and goes away, &c.[5]'

End of the section entitled Samâdâya-*kh*akka[6].

[1] This chapter is word for word identical with chap. 2: only instead of 'takes' (âdâya) read 'takes with him' (samâdâya). We cannot say what different meaning these two words are intended to convey.

[2] That is, 'the seven cases in which he takes a robe with him.'

[3] Six of the seven cases specified in chap. 2 (with the exception of the first of the seven) are repeated here in the same words, with the only difference that instead of 'takes a robe' it is said here 'takes a robe not ready.' The first case is necessarily omitted, because it is essential to that case, that the Bhikkhu going away takes with him a robe ready for wear.

[4] 'The six cases in which he takes a robe away.'

[5] As in chap. 4. For 'takes' read 'takes with him.' See the note at chap. 3.

[6] 'The six cases in which he takes a robe with him.'

6.

1. 'A Bhikkhu, after the Kaṭhina ceremony has been held, takes a robe, and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's Kaṭhina privileges are suspended on the ground of his having a robe ready for wear, &c.[1]

2. 'A Bhikkhu, after the Kaṭhina ceremony has been held, takes a robe and goes away, thinking, "I will never come back." And when he has got beyond the boundary he thinks, "I will have the robe made up here." And he gets the robe made up, &c.[2]

3. 'A Bhikkhu, after the Kaṭhina ceremony has been held, takes a robe and goes away, without taking a resolution; he neither thinks "I will come back," nor does he think "I will not come back." And when he has got beyond the boundary, &c.[3]

4. 'A Bhikkhu, after the Kaṭhina ceremony has been held, takes a robe and goes away, thinking,

[1] This case is word for word identical with the second case in chap. 2. 1. After it follow the third and fourth case of chap. 2. 1, which it is unnecessary to print here again in full extent. The triad of these cases is repeated here in order to serve as a basis for the variations which are to follow in §§ 2, 3.

[2] The triad of § 1 is repeated here, with the difference, as is seen from the opening clauses which we have fully printed, that the Bhikkhu, before he has got beyond the boundary, and not afterwards as in § 1, resolves upon not returning to the âvâsa.

[3] The whole triad as in § 1. The only difference between § 3 and § 1 consists in the following words being added in § 3 in each of the three cases, 'without taking a resolution; he neither thinks "I will come back," nor does he think "I will not come back."'

"I will come back." And when he has got beyond the boundary, &c.[1]'

7.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, takes a robe with him and goes away, &c.[2]'

End of the Âdâya- ('Taking away') Bhâ*n*avâra.

8.

1. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe (presented). And when he has got beyond the boundary, &c. And he adopts such a course of action as may lead to his expectation being realised. But he obtains a robe where he had not expected it, and does not obtain it where he had expected it. And he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having a robe ready for wear.

'A Bhikkhu, after the Ka*th*ina ceremony has been

[1] Supply here the whole triad as in § 1, the words 'thinking "I will come back"' being constantly added. After this triad follow three other cases which are exactly identical with the three contained in chap. 2. 2.

[2] The whole chapter 6 is repeated here three times, the first time replacing the words 'takes a robe' by 'takes a robe with him' (comp. chap. 3); the second time replacing 'takes a robe' by 'takes a robe not ready' (comp. chap. 4); and the third time with these two modifications combined (comp. chap. 5).

held (&c., as in the preceding case). And he thinks, "I will neither have the robe made up, nor will I go back."

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having so decided.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, &c. And he thinks, "I will have the robe made up here, and will never go back." And he has the robe made up. And as the robe is being made up for him, it is spoilt.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the robe being so spoilt.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe (presented). And when he has got beyond the boundary, he thinks, "I will adopt here such a course of action as may lead to my expectation being realised, and will never go back." And he devotes himself to obtaining that expectted gift, but his expectation comes to nothing.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the lapse of that expectation.'

2, 3[1].

End of the section entitled Anâsâ-do*l*asaka[2].

9.

1. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting

[1] §§ 2, 3 stand exactly in the same relation to § 1 in which chap. 6. 2, 3 stand to chap. 6. 1.

[2] 'The twelve cases (in which the robe is received) against expectation.'

a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he devotes himself to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it. And he thinks, "I will have the robe made up here, and will never go back," &c.[1]

2. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he hears the news: "The Ka*th*ina, they say, has been suspended in that district." And he thinks, "Since the Ka*th*ina has been suspended in that district, I will devote myself here to obtaining the gift I am expecting." And he adopts such action as may lead to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it. And he thinks, "I will have the robe made up here, and will never go back," &c.[2]

3. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he adopts such action as may lead to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it, and he has that robe made up.

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[1] Here follows the same development into the four cases of ni*tth*ânantika, sanni*tth*ânantika, nâsanantika, and âsâva*kkh*edika ka*th*inuddhâra, as in chap. 8. 1.

[2] Supply here the same four cases as in the preceding paragraph or in chap. 8. 1.

When that robe has thus been made up he hears the news, "The Ka*th*ina, they say, has been suspended in that district."

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his having heard that news.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe, thinking, "I will come back." And when he has got beyond the boundary, he thinks, "I will devote myself to obtaining that expected gift, and will never go back." And he cares for that expected gift, but his expectation collapses.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the lapse of that expectation.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away with the expectation of getting a robe, thinking, "I will come back." And when he has got beyond the boundary, he devotes himself to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it, and he has that robe made up. And then, after it has been made up, he postpones his return until the (general) suspension of privileges has taken place.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of his being beyond the boundary.

'A Bhikkhu, after the Ka*th*ina ceremony has been held (&c., as in the preceding case, down to:) And then, after it has been made up, he postpones his return until the very moment when the (general) suspension of privileges takes place.

'That Bhikkhu's Ka*th*ina privileges are suspended on the ground of the common suspension.'

End of the section entitled Âsâ-do*l*asaka[1].

10.

'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away on some business. And when he has got beyond the boundary, he conceives the expectation of getting a robe (presented). And he devotes himself to the realisation of his expectation, and he obtains, &c.[2]'

End of the Kara*n*îya-do*l*asaka[3].

11.

1. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away travelling to the (four) quarters (of the world[4]), guarding[5] his claim to a share in the robes. When he is so travelling, the Bhikkhus ask him: "Where have you kept Vassa, friend, and where have you your share in the robes?"

'He replies: "I have kept Vassa in such and such

[1] 'The twelve cases (in which the robe is received) as expected.'

[2] See chap. 8. 1. The same three times four cases are specified here as in chap. 8; only the opening clauses of each case, which we have printed above, are different from those in chap. 8.

[3] 'The twelve cases of (the Bhikkhu's going away on) business.'

[4] Comp. II, 21, 1.

[5] Apa*k*inayamâna, comp. apa*k*iti, apa*k*ita.

a residence, and there I have my share in the robes."

'They say to him: "Go, friend, and bring your robe hither; we will make it up for you here."

'And he goes to that residence and asks the Bhikkhus: "Where is the portion of robes due to me, friends?"

'They reply: "Here it is, friend; where are you going?"

'He says: "I will go to such and such a residence; there the Bhikkhus will make up the robe for me."

'They answer: "Nay, friend, do not go; we will make up the robe for you here."

'And he thinks, "I will have the robe made up here, and will not go back (to that other place)," &c.[1]

2. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away travelling (&c., as in § 1, down to:) "Here it is, friend." And he takes that robe and sets out for that residence. On the way some Bhikkhus ask him: "Friend, where are you going?"

'He says: "I intend to go to such and such a residence; there the Bhikkhus will make up the robe for me."

'They answer: "Nay, friend, do not go; we will make up the robe for you here."

'And he thinks, "I will have the robe made up here, and will not go back (to that other place)," &c.[2]

3. 'A Bhikkhu, after the Ka*th*ina ceremony has been held, goes away travelling (&c., as in § 1, down to:) "Here it is, friend." And he takes that robe, and sets out for that residence. And when going

[1] Here follow the three cases as given in chap. 6. 1, in the usual way.

[2] The usual three cases; see the preceding note.

to that residence, he thinks, "I will have the robe made up here, and will not go back (to that place)," &c.[1]'

End of the Apa*k*inana-navaka[2].

12.

'A Bhikkhu intent on finding a comfortable place (to live in), after the Ka*th*ina ceremony has been held, takes a robe, and goes away, thinking, "I will go to such and such a residence; if it is comfortable there, I will remain there; if it is not, I will go to such and such a residence; if it is comfortable there, I will remain there; if it is not, I will go to such and such a residence; if it is comfortable there, I will remain there; if it is not, I will go back."

'When he has got beyond the boundary, he thinks, "I will have the robe made up here, and will never go back," &c.[3]'

End of the five cases of the Bhikkhu intent on comfort.

13.

1. 'On two conditions, O Bhikkhus, the claim (of a Bhikkhu to a share in the distribution) of the

[1] The same three cases as before.

[2] 'The nine cases in which he guards (his claim).'

[3] The usual three cases as before, and then the two cases of the sîmâtikkantika ka*th*inuddhâra and the saha bhikkhûhi ka*th*inuddhâra, which run as may be seen from chap. 2. 2 (the two last cases there) or from chap. 9. 3.

Ka*th*ina continues to exist, and on the failing of these two conditions it is lost[1].

'And which are the two conditions, O Bhikkhus, for the continued existence of that claim? The condition regarding the residence, and the condition regarding the robe.

'And which, O Bhikkhus, is the condition regarding the residence? A Bhikkhu, O Bhikkhus, goes away (for a time), when it is raining or storming, with the intention of returning to that residence. In this case, O Bhikkhus, the condition regarding the residence is fulfilled. And which, O Bhikkhus, is the condition that regards the robe? A Bhikkhu's robe, O Bhikkhus, is not made up, or not ready, or his expectation of getting a robe has ceased. In this case, O Bhikkhus, the condition regarding the robe is fulfilled. These, O Bhikkhus, are the two conditions for the continued existence of the claim.

2. 'And which, O Bhikkhus, is the failing of the two conditions by which the claim is lost? The failing of the condition regarding the residence, and the failing of the condition regarding the robe.

'And in which case, O Bhikkhus, does the condition regarding the residence fail?

'A Bhikkhu, O Bhikkhus, goes away from the residence, giving it up, turning away from it with contempt, abandoning it, with the intention of not returning. In this case, O Bhikkhus, the condition regarding the residence fails. And in which case, O Bhikkhus, does the condition regarding the robe

[1] Literally, there are two Palibodhas of the Ka*th*ina and two Apalibodhas. On the subject discussed in this chapter—the Palibodhas—see the note on chap. 1. 7.

fail? A Bhikkhu's robe, O Bhikkhus, has been made up, or spoilt, or lost, or burnt, or his expectation of getting a robe has ceased. In these cases, O Bhikkhus, the condition regarding the robe fails. This is the failing of the two conditions, O Bhikkhus, by which the claim is lost.'

End of the seventh Khandhaka, the Ka*th*ina-khandhaka.

EIGHTH KHANDHAKA.

(THE DRESS OF THE BHIKKHUS.)

1.

1. At that time the blessed Buddha dwelt at Râgagaha, in the Veluvana, in the Kalandaka-nivâpa. At that time Vesâlî was an opulent, prosperous town, populous, crowded with people, abundant with food[1]; there were seven thousand seven hundred and seven storeyed buildings, and seven thousand seven hundred and seven pinnacled buildings, and seven thousand seven hundred and seven pleasure grounds (Ârâmas), and seven thousand seven hundred and seven lotus-ponds. There was also the courtezan Ambapâlikâ[2], who was beautiful, graceful, pleasant, gifted with the highest beauty of complexion, well versed in dancing, singing, and lute-playing, much visited by desirous people. She asked fifty (kahâpanas) for one night. Through that person Vesâlî became more and more flourishing.

2. Now a merchant from Râgagaha went to Vesâlî on a certain business. That Râgagaha merchant saw what an opulent, prosperous town Vesâlî was, how populous, crowded with people, and abundant with food, and the seven thousand seven

[1] Compare Mahâ-sudassana Sutta I, 3, and Mahâ-parinibbâna Sutta V, 42.

[2] See above, VI, 30, 6; Mahâ-parinibbâna Sutta II, 16 seq.

hundred and seven storeyed buildings .... and the courtezan Ambapâlî, who was beautiful .... and through whom Vesâlî became more and more flourishing. And the Râ*g*agaha merchant, after having done his business in Vesâlî, returned to Râ*g*agaha and went to the place where the Mâgadha king Seniya Bimbisâra was. Having approached him, he said to the Mâgadha king Seniya Bimbisâra: 'Vesâlî, Your Majesty, is an opulent, prosperous town (&c., as in § 1, down to:) Through that person Vesâlî becomes more and more flourishing. May it please Your Majesty, let us also install a courtezan.'

(The king replied), 'Well, my good Sir, look for such a girl whom you can install as courtezan.'

3. Now at that time there was at Râ*g*agaha a girl Sâlavatî by name, who was beautiful, graceful, pleasant, and gifted with the highest beauty of complexion. That girl Sâlavatî the Râ*g*agaha merchant installed as courtezan. And before long the courtezan Sâlavatî was well versed in dancing, singing, and lute-playing, and much visited by desirous people, and she asked one hundred (kahâpa*n*as) for one night. And before long the courtezan Sâlavatî became pregnant. Now the courtezan Sâlavatî thought: 'Men do not like a pregnant woman. If anybody should find out regarding me that "The courtezan Sâlavatî is pregnant," my whole position will be lost. What if I were to have the people told that I am sick.'

And the courtezan Sâlavatî gave orders to the door-keeper (saying), 'Let no man enter here, my good door-keeper, and if a man calls for me, tell him that I am sick.' The door-keeper accepted

this order of the courtezan Sâlavatî (by saying), 'Yes, Madam.'

4. And the courtezan Sâlavatî, when the child in her womb had reached maturity, gave birth to a boy. And the courtezan Sâlavatî gave orders to her maid-servant (saying), 'Go, my girl, put this boy into an old winnowing basket, take him away, and throw him away on a dust-heap.' The servant accepted this order of the courtezan Sâlavatî (by saying), 'Yes, Madam,' put that boy into an old winnowing basket, took him away, and threw him away on a dust-heap.

At that time a royal prince, Abhaya by name[1], went betimes to attend upon the king, and saw that boy, around whom crows were gathering. When he saw that, he asked the people: 'What is that, my good Sirs, around which the crows are gathering?'

'It is a boy, Your Highness[2].'

'Is he alive, Sirs?'

'He is alive, Your Highness.'

'Well, my good Sirs, bring that boy to our palace and give him to the nurses to nourish him.'

And those people accepted that order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' brought that boy to the palace of the royal prince Abhaya, and gave him to the nurses (saying), 'Nourish (this boy).'

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[1] This 'royal prince Abhaya' (Abhaya kumâra) is mentioned by the *G*ainas under the name of Abhayakumâra as the son of Se*n*iya, i. e. Bimbisâra. See Jacobi, Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv, p. 187.

[2] The word which we have translated 'Your Highness' (deva, lit. 'God') is the same which is used by all persons except by Sama*n*as in addressing a king.

Because (the people had said about this boy to Abhaya), 'He is alive' (*g*îvati), they gave him the name of *G*îvaka; because he had been caused to be nourished by the royal prince (kumârena posâpito), they gave him the name of Komâra-bha*kk*a[1].

5. And ere long *G*îvaka Komârabha*kk*a came to the years of discretion. And *G*îvaka Komârabha*kk*a went to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'Who is my mother, Your Highness, and who is my father?'

'I do not know your mother, my good *G*îvaka, but I am your father, for I have had you nourished.'

Now *G*îvaka Komârabha*kk*a thought: 'In these royal families it is not easy to find one's livelihood without knowing an art. What if I were to learn an art.'

6. At that time there lived at Takkasilâ (*Τάξιλα*) a world-renowned physician. And *G*îvaka Komârabha*kk*a without asking leave of the royal prince Abhaya set out for Takkasilâ. Wandering from place to place he came to Takkasilâ and to the place where

[1] Evidently the redactors of this passage referred the first part of the compound Komârabha*kk*a to the royal prince (kumâra) Abhaya, and intended Komârabha*kk*a to be understood as 'a person whose life is supported by a royal prince.' So also the name Kumâra-Kassapa is explained in the *G*âtaka commentary (Rh. D., 'Buddhist Birth Stories,' p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit kumârabh*ri*tyâ and kaumârabh*ri*tya are technical terms for the part of the medical science which comprises the treatment of infants (see Wise, 'Commentary on the Hindu System of Medicine,' p. 3). We believe, therefore, that this surname Komârabha*kk*a really means, 'Master of the kaumârabh*ri*tya science.'

that physician was. Having approached him he said to that physician, 'I wish to learn your art, doctor.'

'Well, friend *G*îvaka, learn it.'

And *G*îvaka Komârabha*kk*a learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years had elapsed, *G*îvaka Komârabha*kk*a thought: 'I learn much, and learn easily, and I understand well, and I do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

7. And *G*îvaka Komârabha*kk*a went to the place where that physician was; having approached him he said to that physician: 'I learn much, doctor, and I learn easily; I understand well, and do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

'Very well, my dear *G*îvaka, take this spade, and seek round about Takkasilâ a yo*g*ana on every side, and whatever (plant) you see which is not medicinal, bring it to me.'

*G*îvaka Komârabha*kk*a accepted this order of that physician (saying), 'Yes, doctor,' took a spade, and went around about Takkasilâ a yo*g*ana on every side, but he did not see anything that was not medicinal. Then *G*îvaka Komârabha*kk*a went to the place where that physician was; having approached him he said to that physician: 'I have been seeking, doctor, all around Takkasilâ a yo*g*ana on every side, but I have not seen anything that is not medicinal.'

(The physician replied), 'You have done your learning, my good *G*îvaka; this will do for acquiring your livelihood.' Speaking thus he gave to *G*îvaka

Komârabha*kk*a a little (money) for his journey (home).

8. And *G*îvaka Komârabha*kk*a took that little money, given to him for his journey, and set out for Râ*g*agaha. And on the way at Sâketa that little money of *G*îvaka Komârabha*kk*a was spent. Now *G*îvaka Komârabha*kk*a thought: 'These ways are wild, and there is but little water and little food; it is difficult to travel here without money for the journey. What if I were to try to get some money for my journey.'

At that time the se*tth*i's[1] wife at Sâketa had been suffering for seven years from disease in the head; many very great and world-renowned physicians came, but they could not restore her to health; they received much gold, and went away.

And *G*îvaka Komârabha*kk*a, when he had entered Sâketa, asked the people: 'Who is sick here, my good Sirs? Whom shall I cure?'

'That se*tth*i's wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that se*tth*i's wife.'

9. Then *G*îvaka Komârabha*kk*a went to the house of that householder, the se*tth*i; and when he had reached it, he gave orders to the door-keeper (saying), 'Go, my good door-keeper, and tell the se*tth*i's wife: "A physician has come in, Madam, who wants to see you."'

That door-keeper accepted this order of *G*îvaka Komârabha*kk*a (saying), 'Yes, doctor,' went to the place where the se*tth*i's wife was, and having approached her, he said to the se*tth*i's wife: 'A physician has come in, Madam, who wants to see you.'

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[1] See the note at I, 7, 1.

'What sort of man is that physician, my good door-keeper?'

'He is a young man, Madam.'

'Nay, my good door-keeper, what can a young physician help me? Many very great and world-renowned physicians have come and have not been able to restore me to health; they have received much gold, and have gone away.'

10. Thus that door-keeper went to *G*îvaka Komârabha*kk*a; having approached him he said to *G*îvaka Komârabha*kk*a: 'The se*tth*i's wife has said, doctor: "Nay, my good door-keeper (&c., as in § 9)."'

(*G*îvaka replied), 'Go, my good door-keeper, and tell the se*tth*i's wife: "The physician, Madam, says: 'Do not give me anything beforehand, Madam; when you shall have been restored to health, then you may give me what you like.'"'

The door-keeper accepted this order of *G*îvaka Komârabha*kk*a (saying), 'Yes, doctor,' went to the place where the se*tth*i's wife was, and having approached her he said to the se*tth*i's wife: 'The physician, Madam, says (&c., as above).'

'Well, my good door-keeper, let the physician enter.'

The door-keeper accepted this order of the se*tth*i's wife (saying), 'Yes, Madam,' went to the place where *G*îvaka Komârabha*kk*a was, and having approached him he said to *G*îvaka Komârabha*kk*a: 'The se*tth*i's wife calls you, doctor.'

11. Then *G*îvaka Komârabha*kk*a went to the place where the se*tth*i's wife was; having approached her, and having carefully observed the change in the appearance of the se*tth*i's wife, he said to the

se*tth*i's wife: 'We want one pasata[1] of ghee, Madam.' Then the se*tth*i's wife ordered one pasata of ghee to be given to *G*îvaka Komârabha*kk*a. And *G*îvaka Komârabha*kk*a boiled up that pasata of ghee with various drugs, ordered the se*tth*i's wife to lie down on her back in the bed, and gave it her through her nose. And the butter given through the nose came out through the mouth. And the se*tth*i's wife spat it out into the spittoon, and told the maid-servant: 'Come, my girl, take this ghee up with a piece of cotton.'

12. Then *G*îvaka Komârabha*kk*a thought: 'It is astonishing how niggardly this house-wife is, in that she has this ghee, which ought to be thrown away, taken up with a piece of cotton. I have given her many highly precious drugs. What sort of fee will she give me?'

And the se*tth*i's wife, when she observed the change of demeanour in *G*îvaka Komârabha*kk*a, said to *G*îvaka Komârabha*kk*a: 'Why are you perplexed, doctor?'

'I thought: "It is astonishing, &c."'

'Householders like us, doctor, know why to economize thus; this ghee will do for the servants or workmen to anoint their feet with, or it can be poured into the lamp. Be not perplexed, doctor, you will not lose your fee.'

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[1] One prasr*i*ta or prasr*i*ti ('handful') is said by the Sanskrit lexicographers to be equal to two palas. About the pala, which according to the ghee measure (ghr*i*tapramâ*n*a) of Magadha was the thirty-second part of a prastha, see the Atharva-parisish*t*a 35, 3, ap. Weber, Ueber den Vedakalender namens Jyotisham, p. 82. Compare also Rh. D., 'Ancient Coins and Measures of Ceylon,' pp. 18, 19.

13. And *G*îvaka Komârabha*kk*a drove away the disease in the head which the se*tth*i's wife had had for seven years, by once giving her medicine through the nose. Then the se*tth*i's wife, who had been restored to health, gave four thousand (kâhâpa*n*as) to *G*îvaka Komârabha*kk*a; her son (thinking), 'My mother stands there restored,' gave him four thousand; her daughter-in-law (thinking), 'My mother-in-law stands there restored,' gave him four thousand; the se*tth*i, the householder, (thinking), 'My wife stands there restored,' gave him four thousand and a man-servant and a maid-servant and a coach with horses.

Then *G*îvaka Komârabha*kk*a took those sixteen thousand (kâhâpa*n*as) and the man-servant, the maid-servant, and the coach with the horses, and set out for Râ*g*agaha. In due course he came to Râ*g*agaha, and to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'This, Your Highness, (have I received for) the first work I have done, sixteen thousand and a man-servant and a maid-servant and a coach with horses; may Your Highness accept this as payment for my bringing up.'

'Nay, my dear *G*îvaka, keep it, but do not get a dwelling for yourself elsewhere than in our residence.'

*G*îvaka Komârabha*kk*a accepted this order of the royal prince Abhaya (saying), 'Yes, Your Highness,' and got himself a dwelling in the residence of the royal prince Abhaya.

14. At that time the Magadha king Seniya Bimbisâra suffered from a fistula; his garments were stained with blood. When the queens saw that,

they ridiculed (the king, and said): 'His Majesty is having his courses. His Majesty will bring forth!' The king was annoyed at that. And the Magadha king Seniya Bimbisâra said to the royal prince Abhaya: 'I am suffering, my dear Abhaya, from such a disease that my garments are stained with blood; and the queens, when they see it, ridicule (me by saying), "His Majesty is, &c." Pray, my dear Abhaya, find a physician for me, able to cure me.'

'This excellent young physician of ours, Sire, *G*îvaka, he will cure Your Majesty.'

'Then pray, my dear Abhaya, give orders to the physician *G*îvaka, and he shall cure me.'

15. Then the royal prince Abhaya gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka, and cure the king.'

*G*îvaka Komârabha*kk*a accepted this order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' took some medicament in his nail, and went to the place where the Magadha king Seniya Bimbisâra was. Having approached him, he said to the Magadha king Seniya Bimbisâra: 'Let us see your disease, Your Majesty.' And *G*îvaka Komârabha*kk*a healed the fistula of the Magadha king Seniya Bimbisâra by one anointing.

Then the Magadha king Seniya Bimbisâra, having been restored to health, ordered his five hundred wives to put on all their ornaments; then he ordered them to take their ornaments off and to make a heap of them, and he said to *G*îvaka Komârabha*kk*a: 'All these ornaments, my dear *G*îvaka, of my five hundred wives shall be thine.'

'Nay, Sire, may Your Majesty remember my office.'

'Very well, my dear *G*îvaka, you can wait upon me and my seraglio and the fraternity of Bhikkhus with the Buddha at its head.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty.'

16. At that time the se*tth*i at Râ*g*agaha had been suffering for seven years from a disease in the head. Many very great and world-renowned physicians came, and were not able to restore him to health; they received much gold and went away. And a prognostication had been made by the physicians to him, to wit: Some of the physicians said: 'The se*tth*i, the householder, will die on the fifth day;' other physicians said: 'The se*tth*i, the householder, will die on the seventh day.'

Now (a certain) Râ*g*agaha merchant thought: 'This se*tth*i, this householder, does good service both to the king and to the merchants' guild. Now the physicians have made prognostication to him (&c., as above). There is *G*îvaka, the royal physician, an excellent young doctor. What if we were to ask the king for his physician *G*îvaka to cure the se*tth*i, the householder?'

17. And the Râ*g*agaha merchant went to the place where the Magadha king Seniya Bimbisâra was; having approached him, he said to the Magadha king Seniya Bimbisâra: 'That se*tth*i, Sire, that householder, does good service both to Your Majesty and to the merchants' guild. Now the physicians have made prognostication to him, &c. May it please Your Majesty to order the physician *G*îvaka to cure the se*tth*i, the householder.'

Then the Magadha king Seniya Bimbisâra gave

orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka, and cure the se*tth*i, the householder.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to the place where the se*tth*i, the householder, was, and having approached him, and having carefully observed the change in his appearance, he said to the se*tth*i, the householder: 'If I restore you to health, my good householder, what fee will you give me?'

'All that I possess shall be yours, doctor, and I will be your slave.'

18. 'Well, my good householder, will you be able to lie down on one side for seven months?'

'I shall be able, doctor, to lie down on one side for seven months.'

'And will you be able, my good householder, to lie down on the other side for seven months?'

'I shall be able, doctor, to lie down on the other side for seven months.'

'And will you be able, my good householder, to lie down on your back for seven months?'

'I shall be able, doctor, to lie down on my back for seven months.'

Then *G*îvaka Komârabha*kk*a ordered the se*tth*i, the householder, to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms out (of the wound), and showed them to the people (saying), 'See, Sirs, these two worms, a small one and a big one. The doctors who said, "On the fifth day the se*tth*i, the householder, will die," have seen this big worm, and how it would penetrate on the fifth day to the brain of

the se*tth*i, the householder, and that when it had penetrated to the brain, the se*tth*i, the householder, would die. Those doctors have seen it quite rightly. And the doctors who said, "On the seventh day the se*tth*i, the householder, will die," have seen this small worm, and how it would penetrate on the seventh day to the brain of the se*tth*i, the householder, and that when it had penetrated to the brain, the se*tth*i, the householder, would die. Those doctors have seen it quite rightly.' (Speaking thus) he closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve.

19. And when seven days had elapsed, the se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am not able, doctor, to lie down on one side for seven months.'

'Did you not tell me, my good householder: "I shall be able, doctor, to lie down on one side for seven months?"'

'It is true, doctor, I told you so indeed, but I shall die (if I do); I cannot lie down on one side for seven months.'

'Well, my good householder, then you must lie down on the other side for seven months.'

And when seven days had elapsed, the se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am not able, doctor, to lie down on the other side for seven months.'

'Did you not tell me, &c.'

'It is true, doctor, I told you so indeed, &c.'

'Well, my good householder, then you must lie down on your back for seven months.'

And when seven days had elapsed, the se*tth*i, the householder, said to *G*îvaka Komârabha*kk*a: 'I am

not able, doctor, to lie down on my back for seven months.'

'Did you not tell me, &c.?'

'It is true, doctor, I told you so indeed, &c.'

20. 'If I had not spoken thus to you, my good householder, you would not have lain down even so long a time. But I knew beforehand, "After three times seven days the se*tth*i, the householder, will be restored to health." Arise, my good householder, you are restored; look to it what fee you give me.'

'All that I possess shall be yours, doctor, and I will be your slave.'

'Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (kâhâpa*n*as) to the king, and one hundred thousand to me.'

Then the se*tth*i, the householder, having regained his health, gave a hundred thousand (kâhâpa*n*as) to the king, and a hundred thousand to *G*îvaka Komârabha*kk*a.

21. At that time the son of the se*tth*i at Benares, who used to amuse himself by tumbling (mokkha*k*ikâ[1]), brought upon himself an entanglement of his

[1] Mokkha*k*ikâ is explained in a passage quoted by Childers sub voce and taken from the Sumaṅgala Vilâsinî on the 4th Ma*g*-*gh*ima Sîla. (Compare Rh. D., 'Buddhist Suttas from the Pâli,' p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: 'Mokkha*k*ikâ is the feat of turning over and over. One gets hold of a staff in the air, and places his head on the ground; turning himself upside down. This is what is meant (by the word mokkha*k*ikâ).' It is not clear whether the performer suspends himself by his feet from a horizontal bar fixed at a height above the ground; or whether he turns a sommersault, holding at the same time a stick in his hands. The latter seems

intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook, nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the veins stood out upon his skin.

Now the se*tth*i of Benares thought: 'My son is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. What if I were to go to Râ*g*agaha and to ask the king for his physician *G*îvaka to cure my son.'

And the se*tth*i of Benares went to Râ*g*agaha and repaired to the place where the Magadha king Seniya Bimbisâra was; having approached him he said to the Magadha king Seniya Bimbisâra: 'My son, Your Majesty, is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. May it please Your Majesty to order the physician *G*îvaka to cure my son.'

22. Then the Magadha king Seniya Bimbisâra gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka; go to Benares, and cure the se*tth*i's son at Benares.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares se*tth*i was; having approached him, and having carefully

more in accordance with the phrase 'holding a stick in the air' (âkâse da*n*da*m* gahetvâ) and with the phrase 'turning over and over' (samparива*tt*ana*m*).

observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out, and showed them to his wife (saying), 'Look here what the disease was, from which your husband was suffering. This is the reason why he neither can digest the rice-milk which he drinks, nor can digest the food of which he partakes, nor is able to ease himself in the regular way, and why he has grown lean, and looks disfigured and discoloured, and (why his complexion has become) more and more yellow, and the veins have stood out upon his skin.' (Speaking thus), he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. And before long the Benares se*tth*i's son regained his health.

Then the se*tth*i of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (kâhâpa*n*as) to *G*îvaka Komârabha*kk*a. And *G*îvaka Komârabha*kk*a took those sixteen thousand (kâhâpa*n*as), and went back again to Râ*g*agaha.

23. At that time king Pa*gg*ota (of U*gg*enî) was suffering from jaundice. Many very great and world-renowned physicians came and were not able to restore him to health; they received much gold and went away. Then king Pa*gg*ota sent a messenger to the Magadha king Seniya Bimbisâra (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty[1], give

[1] This passage in which king Pa*gg*ota is represented as addressing king Bimbisâra by the respectful expression 'deva' may in our

orders to the physician *G*îvaka; he will cure me.' Then the Magadha king Seniya Bimbisâra gave orders to *G*îvaka Komârabha*kk*a (saying), 'Go, my dear *G*îvaka; go to U*gg*enî, and cure king Pa*gg*ota.'

*G*îvaka Komârabha*kk*a accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to U*gg*enî and to the place where king Pa*gg*ota was, and having approached him, and having carefully observed the change in his appearance, he said to king Pa*gg*ota:

24. 'I will boil up some ghee, Sire, which Your Majesty must drink.'

'Nay, my good *G*îvaka; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.'

Then *G*îvaka Komârabha*kk*a thought: 'The disease of this king is such a one that it cannot be cured without ghee. What if I were to boil up ghee so that it takes the colour, the smell, and the taste of an astringent decoction[1].'

Then *G*îvaka Komârabha*kk*a boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And *G*îvaka Komârabha*kk*a thought: 'When this king shall have taken the butter and digested it, it will make him vomit. This king is cruel; he might have me killed. What if I were to take leave before-

opinion be brought forward against Professor Jacobi's conjecture (Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv, p. 188) that Bimbisâra was merely a feudal chief under the supreme rule of king Pa*gg*ota. The Pi*t*aka texts are always very exact in the selection of the terms of respect in which the different persons address each other.

[1] See, about the decoctions used in medicine, VI, 4.

hand.' And *G*îvaka Komârabha*kk*a went to the place where king Pa*gg*ota was; having approached him he said to king Pa*gg*ota:

25. 'We physicians, Sire, draw out roots and gather medical drugs at such an hour as this. May it please Your Majesty to send the following order to the (royal) stables, and to the gates (of the town): "Let *G*îvaka ride out on what animal he likes; let him leave (the town) by what gate he likes; let him leave at what hour he likes; let him enter again at what hour he likes."'

And king Pa*gg*ota sent the following order to the (royal) stables and to the gates (of the town): 'Let *G*îvaka ride out on what animal he likes, &c.'

At that time king Pa*gg*ota had a she-elephant, called Bhaddavatikâ, which could travel fifty yo*g*anas (in one day). And *G*îvaka Komârabha*kk*a gave the ghee to king Pa*gg*ota (saying), 'May Your Majesty drink this decoction.' Then, having made king Pa*gg*ota drink the ghee, *G*îvaka Komârabha*kk*a went to the elephant stable, and hasted away from the town on the she-elephant Bhaddavatikâ.

26. And when king Pa*gg*ota had drunk that ghee and was digesting it, it made him vomit. Then king Pa*gg*ota said to his attendants: 'That wicked *G*îvaka, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician *G*îvaka.'

(The attendants answered), 'He has run away from the town on the she-elephant Bhaddavatikâ.'

At that time king Pa*gg*ota had a slave, Kâka by name, who could travel sixty yo*g*anas (in one day), who had been begotten by a non-human being. To this slave Kâka, king Pa*gg*ota gave the order: 'Go, my good Kâka, and call the physician *G*îvaka back

(saying), "The king orders you to return, doctor." But those physicians, my good Kâka, are cunning people; do not accept anything from him.'

27. And the slave Kâka overtook *G*îvaka Komârabha*kk*a on his way, at Kosambî, when he was taking his breakfast. And the slave Kâka said to *G*îvaka Komârabha*kk*a: 'The king orders you to return, doctor.'

(Gîvaka replied), 'Wait, my good Kâka, until we have taken our meal; here, my good Kâka, eat.'

(Kâka said), 'Nay, doctor, the king has told me, "Those physicians, my good Kâka, are cunning people; do not accept anything from him."'

At that time *G*îvaka Komârabha*kk*a, who had cut off some drug with his nail, was eating an emblic myrobalan fruit and drinking water. And *G*îvaka Komârabha*kk*a said to the slave Kâka: 'Here, my good Kâka, eat of this myrobalan fruit and take some water.'

28. Then the slave Kâka thought: 'This physician eats the myrobalan and drinks the water; there cannot be any harm in it;' so he ate half of the myrobalan and drank some water. And that half myrobalan which (*G*îvaka) had given him to eat, opened his bowels on the spot.

Then the slave Kâka said to *G*îvaka Komârabha*kk*a: 'Can my life be saved, doctor?'

(*G*îvaka replied), 'Be not afraid, my good Kâka, you will be quite well. But the king is cruel; that king might have me killed; therefore do I not return.'

Speaking thus he handed over to Kâka the she-elephant Bhaddavatikâ and set out for Râ*g*agaha. Having reached Râ*g*agaha in due course, he went to

the place where the Magadha king Seniya Bimbisâra was; having approached him he told the whole thing to the Magadha king Bimbisâra.

(Bimbisâra said), 'You have done right, my good *G*îvaka, that you have not returned; that king is cruel; he might have had you killed.'

29. And king Pa*gg*ota, being restored to health, sent a messenger to *G*îvaka Komârabha*kk*a (with this message), 'May *G*îvaka come to me; I will grant him a boon.'

(*G*îvaka replied), 'Nay, Sir, may His Majesty remember my office.'

At that time king Pa*gg*ota had a suit of Siveyyaka cloth[1], which was the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths, and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. And king Pa*gg*ota sent this suit of Siveyyaka cloth to *G*îvaka Komârabha*kk*a. Then *G*îvaka Komârabha*kk*a thought: 'This suit of Siveyyaka cloth which king Pa*gg*ota has sent me, is the best and the most excellent (&c., down to:) and of many hundred thousand suits of cloth. Nobody else is worthy to receive it but He the blessed, perfect

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[1] Buddhaghosa gives two explanations of Siveyyaka*m* dussa-yuga*m*. 'Either Siveyyaka cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (sivathikâ). (A certain kind of birds take the bodies to the Himavat mountains in order to eat them, and throw the cloths away. When eremites find them there, they bring them to the king.) Or Siveyyaka cloth means a cloth woven from yarn which skilful women in the Sivi country spin.' No doubt the latter explication is the right one.

Arahat-Buddha, or the Magadha king Seniya Bimbisâra.'

30. At that time a disturbance had befallen the humors of the Blessed One's body. And the Blessed One said to the venerable Ânanda: 'A disturbance, Ânanda, has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.' Then the venerable Ânanda went to the place where *G*îvaka Komârabha*kk*a was; having approached him he said to *G*îvaka Komârabha*kk*a:

'My good *G*îvaka, a disturbance has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.'

(*G*îvaka replied), 'Well, venerable Ânanda, you ought to rub the Blessed One's body with fat for a few days.'

And the venerable Ânanda, having rubbed the Blessed One's body with fat for some days, went to the place where *G*îvaka Komârabha*kk*a was; having approached him he said to *G*îvaka Komârabha*kk*a: 'I have rubbed, my good *G*îvaka, the Tathâgata's body with fat; do you now what you think fit.'

31. Then *G*îvaka Komârabha*kk*a thought: 'It is not becoming that I should give a strong purgative to the Blessed One.' (Thinking thus), he imbued three handfuls of blue lotuses with various drugs and went therewith to the place where the Blessed One was; having approached him he offered one handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this first handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the second handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this second handful of lotuses;

that will purge the Blessed One ten times.' Thus he offered also the third handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this third handful of lotuses; that will purge the Blessed One ten times. Thus the Blessed One will have purged full thirty times.' And *G*îvaka Komârabha*kk*a, having given to the Blessed One a purgative for full thirty times, bowed down before the Blessed One, and passed round him with his right side towards him, and went away.

32. And *G*îvaka Komârabha*kk*a, when he was out of doors, thought: 'I have given indeed to the Blessed One a purgative for full thirty times, but as the humors of the Tathâgatha's body are disturbed, it will not purge the Blessed One full thirty times; it will purge the Blessed One only twenty-nine times. But the Blessed One, having purged, will take a bath; the bath will purge the Blessed One once; thus the Blessed One will be purged full thirty times.'

And the Blessed One, who understood by the power of his mind this reflection of *G*îvaka Komârabha*kk*a, said to the venerable Ânanda: '*G*îvaka Komârabha*kk*a, Ânanda, when he was out of doors, has thought: "I have given indeed (&c., as above, down to:) thus the Blessed One will be purged full thirty times." Well, Ânanda, get warm water ready.'

The venerable Ânanda accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

33. And *G*îvaka Komârabha*kk*a went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him; sitting near him *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, has the

Blessed One purged?' (Buddha replied), 'I have purged, *G*îvaka.' (*G*îvaka said), 'When I was out of doors, Lord, I thought: "I have given indeed, &c." Lord, may the Blessed One take a bath, may the Happy One take a bath.' Then the Blessed One bathed in that warm water; the bath purged the Blessed One once; thus the Blessed One was purged full thirty times.

And *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, until the Blessed One's body is completely restored, you had better abstain from liquid food.' And ere long the Blessed One's body was completely restored.

34. Then *G*îvaka Komârabha*kk*a took that suit of Siveyyaka cloth and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (Buddha replied), 'The Tathâgatas, *G*îvaka, are above granting boons (before they know what they are).' (*G*îvaka said), 'Lord, it is a proper and unobjectionable demand.'—'Speak, *G*îvaka.'

'Lord, the Blessed One wears only pa*m*sukûla robes (robes made of rags taken from a dust heap or a cemetery[1]), and so does the fraternity of Bhikkhus. Now, Lord, this suit of Siveyyaka cloth has been sent to me by king Pa*gg*ota, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of

[1] Buddhaghosa: 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.'

many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. Lord, may the Blessed One accept from me this suit of Siveyyaka cloth, and may he allow to the fraternity of Bhikkhus to wear lay robes[1].'

The Blessed One accepted the suit of Siveyyaka cloth. And the Blessed One taught, incited, animated, and gladdened *G*îvaka Komârabha*kk*a by religious discourse. And *G*îvaka Komârabha*kk*a, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

35. And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to wear lay robes. He who likes may wear pa*m*sukûla robes; he who likes may accept lay robes. Whether you are pleased with the one or with the other sort[2] of robes, I approve it.'

Now the people at Râ*g*agaha heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad and delighted (because they thought), 'Now we will bestow gifts (on the Bhikkhus) and acquire merit by good works,

[1] Gahapati*k*îvara may be translated also, as Buddhaghosa explains it, 'a robe presented by lay people.'

[2] Itarîtara ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v. itarîtaro) understands it, to whether the robes are good or bad. Compare also chap. 3, § 2.

since the Blessed One has allowed the Bhikkhus to wear lay robes.' And in one day many thousands of robes were presented at Râgagaha (to the Bhikkhus).

And the people in the country heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad (&c., as above, down to:) And in one day many thousands of robes were presented through the country also (to the Bhikkhus).

36. At that time the Samgha had received a mantle. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to wear a mantle.'

They had got a silk mantle.

'I allow you, O Bhikkhus, to wear a silk mantle.'

They had got a fleecy counterpane[1].

'I allow you, O Bhikkhus, to use a fleecy counterpane.'

End of the first Bhânavâra.

2.

At that time the king of Kâsi[2] sent to Gîvaka Komârabhakka a woollen garment made half of Benares cloth . . .[3]. Then Gîvaka Komârabhakka

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[1] See Abhidhânapp. v. 312.

[2] Buddhaghosa: 'This king was Pasenadi's brother, the same father's son.' He appears to have been a sub-king of Pasenadi, for in the Lohikka-sutta it is stated that Pasenadi's rule extended both over Kâsi and Kosala ('Râgâ Pasenadi Kosalo Kâsikosalam agghâvasati').

[3] Our translation of addhakâsikam kambalam is merely

took that woollen garment made half of Benares cloth and went to the place where the Blessed One was; having approached him, and respectfully saluted the Blessed One, he sat down near him. Sitting near him, *G*îvaka Komârabha*kk*a said to the Blessed One: 'Lord, this woollen garment made half of Benares cloth. . . .[1] has been sent to me by the king of Kâsi. May the Blessed One, Lord, accept this woollen garment, which may be to me a long time for a good and a blessing.' The Blessed One accepted that woollen garment.

And the Blessed One taught (&c., as in chap. 1, § 34, down to:) and went away.

And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to use woollen garments.'

3.

1. At that time the fraternity got robes of different kinds. Now the Bhikkhus thought: 'What robes are allowed to us by the Blessed One, and what robes are not allowed?'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, six kinds of robes, viz.

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conjectural. Buddhaghosa has the following note: 'A*ddh*akâsiya*m*, here kâsi means one thousand; a thing that is worth one thousand, is called kâsiya. This garment was worth five hundred; therefore it is called a*ddh*akâsiya. And for the same reason it is said, upa*ddh*akâsina*m* khamamâna*m*.' Perhaps vikâsika*m* at VI, 15, 5 may have some connection with the word used here.

[1] See last note.

those made of linen, of cotton, of silk, of wool, of coarse cloth, and of hempen cloth.'

2. At that time the Bhikkhus accepted lay robes, but did not get pamsukûla robes, because they had scruples (and thought): 'The Blessed One has allowed us either kind of robes only, not both kinds[1].'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, that he who accepts lay robes, may get also pamsukûla robes. If you are pleased with those both sorts of robes, I approve that also.'

4.

1. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some of these Bhikkhus went off (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus did not wait. Those Bhikkhus who had gone to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had not waited, said to them: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why have you not waited?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are not obliged to give a part against your will to Bhikkhus who have not waited.'

2. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some

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[1] See chap. 1, § 35.

of these Bhikkhus went off (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus waited for them. Those Bhikkhus who had gone to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had waited, said to them: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not also go off (to the cemetery)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give a part (even) against your will to Bhikkhus who have waited.'

3. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some of these Bhikkhus went aside first from (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus went aside later. Those Bhikkhus who had gone first to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had got off later, did not get any, and said (to the other ones): 'Friends, give us also a part.' They replied, 'We will not give you a part, friends; why did you get off (to the cemetery) after us?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are not obliged to give a part against your will to Bhikkhus who have gone (to the cemetery) later (than yourselves).'

4. At that time a number of Bhikkhus were travelling on the road in the Kosala country. They went altogether off (the road) to a cemetery in order to get themselves pamsukûla robes; some of the Bhikkhus got pamsukûlas, other Bhikkhus did not

get any. The Bhikkhus who had got nothing, said: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not get (them yourselves)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give a part (even) against your will to Bhikkhus who have gone (to the cemetery) together with yourselves.'

5. At that time a number of Bhikkhus were travelling on the road in the Kosala country. They went off (the road) to a cemetery in order to get themselves pamsukûla robes, after having made an agreement (about the distribution of what they were to find). Some of the Bhikkhus got themselves pamsukûlas, other Bhikkhus did not get any. The Bhikkhus who had got nothing, said: 'Friends, give us also a part (of the pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not get (them yourselves)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give a part, (even) against your will, to Bhikkhus who have gone (with you to the cemetery) after having made with you an agreement (about the distribution of the pamsukûlas).'

5.

1. At that time people went to the Ârâma with robes[1] (which they intended to present to the

[1] It will be as well to remind the reader that here and in the following chapters *kîvara* can mean both 'a robe' and 'cloth for making robes.'

Bhikkhus). They found there no Bhikkhu who was to receive the robes; so they took them back again. (In consequence of that) few robes were given (to the Bhikkhus).

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to receive the robes (presented to the Bhikkhus): (a person) who does not go in the evil course of lust, in the evil course of hatred, in the evil course of delusion, in the evil course of fear, and who knows what has been received and what has not.

2. 'And you ought, O Bhikkhus, to appoint (such a Bhikkhu) in this way: First, that Bhikkhu must be asked (to accept that commission). When he has been asked, let a learned, competent Bhikkhu proclaim the following *ñatti* before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha appoint the Bhikkhu N. N. to receive the robes (presented to the Bhikkhus). This is the *ñatti*. Let the Sa*m*gha, reverend Sirs, hear me. The Sa*m*gha appoints the Bhikkhu N. N. to receive the robes (presented). Let any one of the venerable brethren who is in favour of our appointing the Bhikkhu N. N. to receive the robes (presented), be silent, and any one who is not in favour of it, speak. The Bhikkhu N. N. has been appointed by the Sa*m*gha to receive the robes (presented). The Sa*m*gha is in favour of it, therefore are you silent; thus I understand."'

6.

1. At that time the Bhikkhus who had to receive the robes (presented), after having received them, left them there (in the Vihâras) and went away; the robes were spoilt.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to lay by the robes (received): (a person) who does not go in the evil course of lust, in the evil course of hatred, in the evil course of delusion, in the evil course of fear, and who knows what is laid by and what is not.

2. 'And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).'

7.

At that time the Bhikkhus appointed to lay the robes by, laid the robes by in an open hall, or at the foot of a tree, or in the hollow of a Nimba tree[1]; thus they were eaten by rats and white ants.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint what the Sa*m*gha chooses, a Vihâra, or an A*ddh*ayoga[2], or a storied building, or an attic, or a cave, to be the store-room[3] (of the Sa*m*gha).

[1] Compare III, 12, 5. [2] Compare I, 30, 4.

[3] The word bha*nd*âgâra does not imply any special reference to robes more than to any other articles belonging to the Sa*m*gha. A good many things which were usually kept in the bha*nd*âgâra are mentioned at *K*ullav. VI, 21, 3.

'And you ought, O Bhikkhus, to appoint it in this way: Let a learned, competent Bhikkhu proclaim the following *ñ*atti before the Sa*m*gha: "Let the Sa*m*gha, reverend Sirs, hear me. If the Sa*m*gha is ready, let the Sa*m*gha appoint the Vihâra called N. N. to be the store-room (of the Sa*m*gha), (&c., the usual formula of a *ñ*attidutiya kamma)."'

8.

1. At that time the cloth in the Sa*m*gha's store-room was not protected (from rain, mice, &c.)

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to take charge of the store-room: (a person) who does not go in the evil course of lust (&c., as in chap. 5, § 1), and who knows what is protected and what is not.

'And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).'

2. At that time the *Kh*abbaggiya Bhikkhus expelled a Bhikkhu, who had charge of a store-room, from his place.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, expel a Bhikkhu, who has charge of a store-room, from his place. He who does so, commits a dukka*t*a offence.'

9.

1. At that time the Sa*m*gha's store-room was over-full of clothes.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that they should be distributed by the assembled Sa*m*gha.'

At that time the whole Sa*m*gha, when distributing the clothes, made a bustle.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to distribute the clothes: (a person) who does not go in the evil course of lust . . . . and who knows what is distributed and what is not.

'And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).'

2. Now the Bhikkhus appointed to distribute the clothes thought: 'In what way are we to distribute the clothes?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you first assort the clothes, estimate them, share them according to their higher or lower value[1], then count the Bhikkhus, divide them into troops[2], and divide the portions of cloth (accordingly).'

Now the Bhikkhus, who were to distribute the clothes, thought: 'What portion of cloth shall be given to the Sâma*n*eras?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give to the Sâma*n*eras half a portion.'

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[1] Buddhaghosa: 'If there are robes of the same quality, for instance, each worth ten (kâhâpa*n*as), for all Bhikkhus, it is all right; if they are not, they must take together the robes which are worth nine or eight, with those which are worth one or two, and thus they must make equal portions.'

[2] 'In case the day should not suffice for distributing the robes to the Bhikkhus one by one' (Buddhaghosa).

3. At that time a certain Bhikkhu wished to go across (a river or a desert) with the portion that should come to him.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give to a Bhikkhu who is going across (a river or a desert), the portion that should come to him.'

At that time a certain Bhikkhu wished to go across (a river or a desert) with a greater portion (of cloth than fell to his share).

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give more than the due portion (to a Bhikkhu who desires it), if he gives a compensation.'

4. Now the Bhikkhus, who were to distribute the clothes, thought: 'How are we to assign the portions of cloth (to the single Bhikkhus), by turns as they arrive (and ask for cloth), or according to their age (i. e. the time elapsed since their ordination)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you cast lots, made of grass-blades, after having made every defective portion even.'

10.

1. At that time the Bhikkhus dyed cloth with (cow-)dung or with yellow clay. The robes were badly coloured.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use the following six kinds of dye, viz. dye made of roots, dye made of trunks of trees, dye made of bark, dye made of leaves, dye made of flowers, dye made of fruits.'

2. At that time the Bhikkhus dyed cloth with unboiled dye; the cloth became ill-smelling.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you boil the dye (and use) little dye-pots.'

They spilt the dye.

'I prescribe, O Bhikkhus, that you put basins (under the dye-pots) to catch the spilt (dye).'

At that time the Bhikkhus did not know whether the dye was boiled or not.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you let a drop of dye fall into water, or on to your nail (in order to try if the dye is duly boiled).'

3. At that time the Bhikkhus, when pouring the dye out (of the pot), upset the pot; the pot was broken.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use a dye-ladle or a scoop with a long handle.'

At that time the Bhikkhus did not possess vessels for keeping dye.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you get jars and bowls for keeping the dye.'

At that time the Bhikkhus rubbed the cloth against the vessels and the bowls (in which they dyed it); the cloth was rent.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use a (large) trough for dying (cloth) in.'

11.

1. At that time the Bhikkhus spread the cloth on the floor (when they had dyed it); the cloth became dusty.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you spread grass (and put the cloth on it).'

The grass they had spread was eaten by white ants.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you get a bambû peg or rope to hang the cloth on.'

They hung it up in the middle; the dye dropped down on both sides.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you tie it fast at the corner.'

The corner wore out.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, the use of a clothes-line.'

The dye dropped down on one side.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you turn the cloth, when dying it, whenever required, and that you do not go away before the dye has ceased to drop.'

2. At that time the cloth had become stiff[1].

They told this thing to the Blessed One.

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[1] Buddhaghosa: Patthinan ti (this is the reading of the Berlin MS.) atira*g*itattâ thaddha*m*, i. e. 'Patthina*m* means that it had become stiff from too much dye.' Thîna or thinna is Sanskrit styâna.

'I prescribe, O Bhikkhus, that you dip (the cloth) into water (in order to remove the excessive dye).'

At that time the cloth became rough.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, (that you smooth it by) beating it with your hands.'

At that time the Bhikkhus possessed a*kkh*innaka[1] robes of yellowish colour like ivory. The people were annoyed, murmured, and became angry: '(The Bhikkhus dress) like those who still live in the pleasures of the world.'

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to possess a*kkh*innaka robes. He who does, commits a dukka*t*a offence.'

12.

1. Now when the Blessed One had remained at Râ*g*agaha as long as he thought fit, he set forth on his journey towards Dakkhi*n*â-giri (the Southern Hills[2]). And the Blessed One beheld how the Magadha rice fields were divided into short pieces[3],

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[1] That is, made of untorn cloth. See VIII, 21, 2.

[2] These are always mentioned in connection with Râ*g*agaha (Mahâvagga I, 53; *K*ullavagga XI, 1–10), and are probably the name of the mountainous district immediately south of Râ*g*agaha.

[3] A*kk*ibaddhan (sic) ti *k*aturassakedârakabaddha*m* (B.). I have never seen a field divided 'ray-fashion,' which would apparently be the literal translation of the term, and it is difficult to see how the necessary water could be conducted from strip to strip of a field so divided. Buddhaghosa also, though his explanation is insufficient, evidently does not take a*kk*i in the ordinary sense (Rh. D.).

and in rows[1], and by outside boundaries[2] (or ridges), and by cross boundaries[3].

On seeing this the Blessed One spake thus to the venerable Ânanda: 'Dost thou perceive, Ânanda, how the Magadha rice fields are divided into short pieces, and in rows, and by outside boundaries, and by cross boundaries?'

'Even so, Lord.'

'Could you, Ânanda, provide[4] robes of a like kind for the Bhikkhus?'

'I could, Lord.'

Now when the Blessed One had remained in the Southern Hills as long as he thought fit, he returned again to Râgagaha.

Then Ânanda provided robes of a like kind for many Bhikkhus; and going up to the place where the Blessed One was, he spake thus to the Blessed One: 'May the Blessed One be pleased to look at the robes which I have provided.'

2. Then the Blessed One on that occasion addressed the Bhikkhus and said: 'An able man, O Bhikkhus, is Ânanda; of great understanding, O Bhikkhus, is Ânanda, inasmuch as what has been spoken by me in short that can he understand in full, and can make the cross seams[5], and the

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[1] Pa*l*ibaddhan (sic) ti âyâmato *k*a vitthârato *k*a dîghamariyâdabaddha*m* (B.).

[2] Mariyâdabaddhan (sic) ti antarantarâya mariyâdâya mariyâdabaddha*m* (B.).

[3] Siṅghâ*t*akabaddhan (sic) ti mariyâdâyâ (sic) mariyâda*m* vinivi*ggh*itvâ gata*tth*âne siṅghâ*t*akabaddha*m*. *K*atukkasa*nth*ânan ti attho (B.).

[4] Sa*m*vidahitun ti kâtu*m* (B.).

[5] Kusi*m* pî 'ti âyâmato *k*a vitthârato *k*a anuvâtâdîna*m* dîghapa*tt*âna*m* eta*m* adhiva*k*ana*m* (B.).

intermediate cross seams[1], and the greater circles[2], and the lesser circles[3], and the turning in[4], and the lining of the turning in[5], and the collar piece[6], and the knee piece[7], and the elbow piece[8]. And it shall be of torn pieces[9], roughly sewn together[10], suitable for a Samana, a thing which his enemies cannot covet[11]. I enjoin upon you, O Bhikkhus, the use of an under robe of torn pieces, and of an upper robe of torn pieces, and of a waist cloth of torn pieces[12].'

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[1] Addhakusî ti antarantarâ rassa-pattânam nâmam (B.).

[2] Mandalan ti pañka-khandika-kivarassa ekekasmim khande mahâ-mandalam (B.).

[3] Addhamandalan ti khuddaka-mandalam (B.).

[4] Vivattan ti mandalañ ka addha-mandalañ ka ekato katvâ sibbitam magghima-khandam (B.).

[5] Anuvivattan ti tassa ubhosu passesu dve khandâni. Athavâ vivattassa ekekapassato dvinnam pi katunnam pi khandânam etam nâmam (B.).

[6] Gîveyyakan ti gîva-tthâne dalhi-karan-attham aññam suttam sibbitam âgantuka-pattam (B.).

[7] Gangheyyakan ti gangha-pâpuna-tthâne tatth' eva samsibbita-pattam. Gîva-tthâne ka gangha-tthâne ka pattânam ev' etam nâman ti pi vadanti (B.).

[8] Bâhantan ti anuvivattânam bahi ekekakhandam. Athavâ suppamânam kivaram pârupentena samharitâ bâhâya upari thapitâ ubho anto-bahi-mukhâ titthanti. Tesam etam nâmam. Ayam eva hi nayo Mahâ-atthakathâyam vutto ti (B.). This latter explanation from bâhâ seems evidently more correct than the other one from bahi; and we accordingly follow it.

[9] See the end of the last chapter.

[10] Satta-lûkha; in which compound the signification of satta is by no means clear. Buddhaghosa has no note upon it. Now it is curious that in chapter 21, below, it is laid down that the robe is to be sutta-lûkha, the meaning of which would fit this passage excellently. We have accordingly adopted that reading here.

[11] Compare the similar expressions at Gâtaka I, 8 and 9.

[12] The general sense of this chapter is clear enough. As an Indian field, the common property of the village community, was

13.

1. Now when the Blessed One had remained at Râgagaha as long as he thought fit, he went forth on his journey towards Vesâli. And the Blessed One, when on the high road between Râgagaha and Vesâli, saw a number of Bhikkhus smothered up in robes[1], they went along with robes made up into a roll[2] on their heads, or on their backs, or on their waist. And when the Blessed One saw them, he thought: 'With too great celerity have these foolish persons given themselves up to superfluity[3] in the matter of dress. It would be well were I to confine the dress of the Bhikkhus within limits, and were to fix a bound thereto.'

2. And the Blessed One, proceeding in due course on his journey toward Vesâli, arrived at that place. And there, at Vesâli, the Blessed One stayed at the Gotamaka shrine[4]. And at that time in the cold

divided, for the purposes of cultivation, across and across, so must also the Bhikkhu's robe be divided. That some, both of the agricultural and of the tailoring terms, should now be unintelligible to us is not surprising. Buddhaghosa himself, as the extracts from his commentary show, was not certain of the meaning of them all.

[1] Ubbhandite kîvarehi. The former word is of course applied to the Bhikkhus. Compare Childers, under Bhandikâ, and Gâtaka I, 504 (last line but one).

[2] Bhisî = Sanskrit Brisî. Compare the 14th Pâkittiya, where we ought to have rendered the word 'bolster.' Childers is incorrect in translating it by 'mat.'

[3] Mentioned also, as being near to Vesâli, in the 'Book of the Great Decease,' III, 2.

[4] Bâhullâya âvattâ. This phrase occurs in Mahâvagga I, 31, 5.

winter nights, in the period between the Ash*t*akâ festivals when the snow falls[1], the Blessed One sat at night in the open air with but one robe on, and the Blessed One felt not cold. As the first watch of the night was coming to its end, the Blessed One felt cold; and he put on a second robe, and felt not cold. As the middle watch of the night was coming to its end, the Blessed One felt cold; and he put on a third robe, and felt not cold. As the last watch of the night was coming to an end, when the dawn was breaking and the night was far spent[2], the Blessed One felt cold; and he put on a fourth robe, and felt not cold.

3. Then this thought sprang up in the Blessed One's mind: 'Those men of good birth[3] in this doctrine and discipline who are affected by cold, and are afraid of cold, they are able to make use of three robes[4]. It were well if in confining within limits the dress of the Bhikkhus, and in fixing a bound thereto, I were to allow the use of three robes.' And on that occasion the Blessed One, when he had

[1] See our note on the same phrase at Mahâvagga I, 20, 15.

[2] Nandimukhiyâ rattiyâ. The derivation of this phrase is uncertain, though the general meaning is not subject to doubt. The Sanskrit form of the whole phrase will be found in the Lalita Vistara at p. 447. Comp. *S*âṅkhâyana-g*ri*hya, ed. Oldenberg, IV, 4, where the word nândîmukho occurs in a different connection.

[3] In the text read Ye pi kho kulaputtâ. The idea is that men of lower grade, being accustomed to cold, would not want so many robes. But there must be one rule for all; and the rule is accordingly made to suit the comfort of the weaker brethren—early Buddhism, contrary to an erroneous opinion still frequently expressed, being opposed to asceticism.

[4] Or, 'to get on with the three robes.' Compare the use of yâpetu*m* in the 'Book of the Great Decease,' II, 32.

delivered a religious discourse, addressed the Bhikkhus, and said:

4, 5. 'When on the high road, &c. . . . I saw, &c. . . . . and I thought, &c. . . . . (all the chapter is repeated down to ". . . . I were to allow the use of three robes"). I allow you, O Bhikkhus, the use of three robes, (to wit), a double waist cloth, and a single[1] upper robe, and a single under garment[2].'

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[1] Ekakkiyam. Compare Gâtaka I, 326. Buddhaghosa says dvigunam dupatta-samghâtim ekakkiyam ekapattam. Though 'single,' the lengths of cotton cloth, pieced together, of which the robes were made, were allowed to be doubled at the seams, the collar, the elbows, and the knees. See above, VII, 1, 5.

[2] The waist cloth (samghâti) was wrapped round the waist and back, and secured with a girdle. The under garment (antaravâsaka; see also the end of this note) was wrapped round the loins and reached below the knee, being fastened round the loins by an end of the cloth being tucked in there; and sometimes also by a girdle. The upper robe (uttarâsamga) was wrapped round the legs from the loins to the ankles, and the end was then drawn, at the back, from the right hip, over the left shoulder, and either (as is still the custom in Siam, and in the Siamese sect in Ceylon) allowed to fall down in front, or (as is still the custom in Burma, and in the Burmese sect in Ceylon) drawn back again over the right shoulder, and allowed to fall down on the back. From the constant reference to the practice of adjusting the robe over one shoulder as a special mark of respect (for instance, Mahâvagga I, 29, 2; IV, 3, 3), the Burmese custom would seem to be in accordance with the most ancient way of usually wearing the robe. The oldest statues of the Buddha, which represent the robe as falling over only one shoulder, are probably later than the passages just referred to.

The ordinary dress of laymen, even of good family, in Gotama's time was much more scanty than the decent dress thus prescribed for the Bhikkhus. See Rh. D.'s note on the 'Book of the Great Decease,' VI, 26. But it consisted also, like that of the Bhikkhus, not in garments made with sleeves or trousers, to fit the limbs, but in simple lengths of cloth.

The antara-vâsaka corresponds, in the dress of the monks, to

6. Now at that time the *Kh*abbaggiya Bhikkhus, on the ground that three robes had been allowed by the Blessed One, used to frequent the village in one suit of three robes, and in another suit to rest in the Ârâma, and in another to go to the bath. Then those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, 'How can the *Kh*abbaggiya Bhikkhus wear extra suits of robes.'

And those Bhikkhus told the matter to the Blessed One. Then the Blessed One on that occasion, when he had delivered a religious discourse, addressed the Bhikkhus, and said :

'You are not, O Bhikkhus, to wear an extra suit of robes. Whosoever does so, shall be dealt with according to law[1].'

7. Now at that time the venerable Ânanda had acquired an extra suit of robes, and the venerable Ânanda was desirous of giving the extra suit to the venerable Sâriputta, but the venerable Sâriputta was staying at Sâketa. Then the venerable Ânanda thought: 'It hath been laid down by the Blessed One that we are not to keep an extra suit of robes. Now I have received one, and I want to give it to the venerable Sâriputta; but he is staying at Sâketa. What now shall I do?'

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the sâ*t*ika in the dress of ordinary women, and was of the same shape as the udaka-sâ*t*ika, or bathing dress, prescribed for the use both of monks (below, chapter 15) and of nuns (Bhikkhunî-vibhaṅga, Pâ*k*ittiya XXII). The latter was, however, somewhat shorter.

The ordinary dress of the Bhikkhunîs or Sisters consisted of the same three garments as that of the Bhikkhus.

[1] That is, according to the first Nissaggiya. The first section of the Sutta-vibhaṅga on that rule is identical with this section.



And the venerable Ânanda told this thing to the Blessed One.

'How long will it be, Ânanda, before the venerable Sâriputta returns?'

'He will come back, Lord, on the ninth or the tenth day from now.'

Then the Blessed One on that occasion, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, to keep an extra suit of robes up to the tenth day[1].'

8. Now at that time the Bhikkhus used to get extra suits of robes given to them. And these Bhikkhus thought: 'What now should we do with extra suits of robes?'

They told this thing to the Blessed One.

'I enjoin upon you, O Bhikkhus, to make over an extra suit of robes (to other Bhikkhus who have no robes[2]).'

14.

1. Now when the Blessed One had remained at Vesâli as long as he thought fit, he went onwards on his journey towards Benares. And in due course he arrived at Benares, and there, at Benares, he stayed in the hermitage in the Migadâya.

Now at that time a certain Bhikkhu's under robe was torn. And that Bhikkhu thought: 'The Blessed

[1] So the first Nissaggiya; the second section of the Sutta-vibhaṅga on which rule is identical with this section 7.

[2] On vikappetum, compare our note above, the 59th Pâkittiya, and below, chapters 20, 22.

One has ordained the use of three robes, a double waist cloth, and a single upper robe, and a single under-garment[1], and this under-garment of mine is torn. What if I were to insert a slip of cloth[2] so that the robe shall be double all round and single in the middle.'

2. So that Bhikkhu inserted a slip of cloth. And the Blessed One on his way round the sleeping apartments saw him doing so, went up to the place where he was, and said to him:

'What are you doing, O Bhikkhu?'

'I am inserting a slip of cloth, Lord.'

'That is very good, O Bhikkhu. It is quite right of you, O Bhikkhu, to insert a slip of cloth.'

And the Blessed One on that occasion, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, to use a double waist cloth, and a single upper robe, and a single under-garment, of cloths which are new, or as good as new[3]; and the use of a fourfold waist cloth, and of a double upper robe, and of a double under robe of cloth which has been worn for a long time. You are to make endeavour to get sufficient material from rags taken from the dust-heap[4], or from bits picked up in the bazaar[4]. I allow you, O Bhikkhus, slips of cloth inserted bolt-like to hold a torn robe

[1] See above, VIII, 13, 5.

[2] Buddhaghosa says, Agga*l*a*m* a*kkh*âdeyyan (sic) ti *kh*inna-*tth*â*n*e pilotika-kha*nd*a*m* laggâpeyya*m*. The word occurs at *G*âtaka I, 8, where the liability to want such an insertion is given as one of the nine disadvantages of a robe from the ascetic's point of view.

[3] Ahata-kappâna*m*. See above, VII, 1, 6.

[4] See our notes on these expressions above, VII, 1, 6.

together, patches[1], darns[2], and small pieces of cloth sewn on by way of marking[2], or of strengthening[2] the robe.'

15.

1. Now when the Blessed One had remained at Benares as long as he thought fit, he went onwards on his journey toward Sâvatthi. And in due course journeying straight on he arrived at Sâvatthi; and there, at Sâvatthi, he stayed at the *G*etavana, Anâtha-pi*nd*ika's Ârâma. And Visâkhâ the mother of Migâra went up to the place where the Blessed One was; and when she had come there, she saluted the Blessed One, and took her seat on one side. And the Blessed One taught Visâkhâ the mother of Migâra seated thus: and incited, and aroused, and gladdened her with religious discourse. And Visâkhâ the mother of Migâra when she had been thus taught, &c., spake thus to the Blessed One: 'Will my Lord the Blessed One consent to accept his morrow's meal at my hands, together with the company of the Bhikkhus?' The Blessed One, by remaining silent, granted his consent; and Visâkhâ the mother of Migâra, perceiving that the Blessed One had consented, rose from her seat, and saluted the Blessed One, and keeping him on her right side as she passed him, she departed thence.

[1] This liability to have to be patched is given, in connection with the previous phrase, as one of the nine disadvantages of robes at *G*âtaka I, 8; and tunnavâya occurs as the expression for a mender of old clothes at *K*ullavagga VI, 5, 1.

[2] See our notes on these expressions above, VII, 1, 5.

2. Now at that time, when the night was far spent, there was a great storm of rain over the whole world[1]. And the Blessed One said to the Bhikkhus:

'Just as it is raining in the *G*etavana, O Bhikkhus, so is it raining over the whole world. Let yourselves, O Bhikkhus, be rained down upon, for this is the last time there will be a mighty storm of rain over the whole world.'

'Even so, Lord,' said those Bhikkhus in assent to the Blessed One; and throwing off their robes they let themselves be rained down upon.

3. And Visâkhâ the mother of Migâra having provided sweet food, both hard and soft, gave command to a slave girl, saying,

'Go thou[2] to the Ârâma; and when you are there, announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

'Even so, my Lady,' said the slave girl in assent to Visâkhâ, the mother of Migâra; and going to the Ârâma she beheld there the Bhikkhus, with their robes thrown off, letting themselves be rained down upon. Then thinking, 'These are not Bhikkhus in the Ârâma, they are naked ascetics letting the rain fall on them,' she returned to the place where Visâkhâ the mother of Migâra was, and said to her:

'There are no Bhikkhus in the Ârâma; there are

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[1] *K*âtuddîpiko, literally, 'over the four continents,' into which the world was supposed to be divided. Compare Genesis vii. 44.

[2] Ga*kkh*a *ge*; where *ge* is the appropriate form of address invariably used to a female slave or maid-servant. Compare Childers, in the 'Dictionary,' p. 617.

naked ascetics there, letting the rain fall on themselves.'

Then it occurred to Visâkhâ the mother of Migâra—she being learned, expert, and wise—'For a certainty the venerable ones must have thrown off their robes in order to let themselves be rained down upon, and this foolish girl thinks therefore that there are no Bhikkhus in the Ârâma, but only naked ascetics letting the rain fall on them.' And she again gave command to the slave girl, saying,

'Go thou to the Ârâma; and when you are there, announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

4. Now the Bhikkhus when they had cooled their limbs, and were refreshed in body, took their robes, and entered each one into his chamber. When the slave girl came to the Ârâma, not seeing any Bhikkhus, she thought: 'There are no Bhikkhus in the Ârâma. The Ârâma is empty.' And returning to Visâkhâ the mother of Migâra she said so.

Then it occurred to Visâkhâ the mother of Migâra—she being learned, expert, and wise—'For a certainty the venerable ones, when they had cooled their limbs and were refreshed in body, must have taken their robes, and entered each one into his chamber.' And she again gave command to the slave girl, saying,

'Go thou to Ârâma; and when you are there announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

5. And the Blessed One said to the Bhikkhus: 'Make yourselves ready, O Bhikkhus, with bowl and robe; the hour for the meal has come.'

'Even so, Lord,' said the Bhikkhus in assent to

the Blessed One. And in the morning the Blessed One, having put on his under-garment, and being duly bowled and robed, vanished from the *G*etavana as quickly as a strong man would stretch forth his arm when it was drawn in, or draw it in again when it was stretched forth, and appeared in the mansion[1] of Visâkhâ the mother of Migâra. And the Blessed One took his seat on the seat spread out for him, and with him the company of the Bhikkhus.

6. Then said Visâkhâ the mother of Migâra: 'Most wonderful, most marvellous is the might and the power of the Tathâgata, in that though the floods are rolling on knee-deep, and though the floods are rolling on waist-deep, yet is not a single Bhikkhu wet, as to his feet, or as to his robes.' And glad and exalted in heart she served and offered with her own hand to the company of the Bhikkhus, with the Buddha at their head, sweet food, both hard and soft. And when the Blessed One had finished his meal, and had cleansed his hands and the bowl, she took her seat on one side. And, so sitting, she spake thus to the Blessed One:

'Eight are the boons, Lord, which I beg of the Blessed One.'

'The Tathâgatas, O Visâkhâ, are above granting boons (before they know what they are)[2].'

'Proper, Lord, and unobjectionable are the boons I ask.'

'Speak then, O Visâkhâ.'

7. 'I desire, Lord, my life long to bestow robes

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[1] Ko*tth*aka does not only mean a room, as given by Childers: it signifies here, as at *G*âtaka I, 227, a battlemented dwelling, the house of a person of rank.

[2] See our note on this phrase at I, 54, 4.

for the rainy season on the Sa*m*gha, and food for in-coming Bhikkhus, and food for out-going Bhikkhus, and food for the sick, and food for those who wait upon the sick, and medicine for the sick, and a constant supply of congey, and bathing robes for the nuns.'

'But what circumstance is it, O Visâkhâ, that you have in view in asking these eight boons of the Tathâgata?'

'I gave command, Lord, to my slave girl, saying, "Go thou to the Ârâma; and when you are there, announce the time, saying, 'The time, Sirs, has arrived, and the meal is ready.'" And the slave girl went, Lord, to the Ârâma; but when she beheld there the Bhikkhus with their robes thrown off, letting themselves be rained down upon, she thought: "These are not Bhikkhus in the Ârâma, they are naked ascetics letting the rain fall on them," and she returned to me and reported accordingly. Impure, Lord, is nakedness, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Sa*m*gha my life long with special garments for use in the rainy season[1].

8. 'Moreover, Lord, an in-coming Bhikkhu, not being able to take the direct roads, and not knowing the places where food can be procured, comes on his way wearied out by seeking for an alms. But when he has partaken of the food I shall have provided for in-coming Bhikkhus, he will come on his way without being wearied out by seeking for an alms, taking the direct road, and knowing the place where food can be procured. It was this circumstance

[1] See below, the note on § 15.

that I had in view in desiring to provide the Saṃgha my life long with food for in-coming Bhikkhus.

'Moreover, Lord, an out-going Bhikkhu, while seeking about for an alms for himself, may be left behind by the caravan[1], or may arrive too late at the place whither he desires to go, and will set out on the road in weariness. But when he has partaken of the food I shall have provided for out-going Bhikkhus, he will not be left behind by the caravan; he will arrive in due time at the place whither he desires to go, and he will set out on the road when he is not weary. It was this circumstance, Lord, that I had in view in desiring to provide the Saṃgha my life long with food for out-going Bhikkhus.

9. 'Moreover, Lord, if a sick Bhikkhu does not obtain suitable foods his sickness may increase upon him, or he may die. But if a Bhikkhu have taken the diet that I shall have provided for the sick, neither will his sickness increase upon him, nor will he die. It was this circumstance, Lord, that I had in view in desiring to provide the Saṃgha my life long with diet for the sick.

'Moreover, Lord, a Bhikkhu who is waiting upon the sick, if he has to seek out food for himself, may bring in the food (to the invalid) when the sun is already far on his course[2], and he will lose his

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[1] Compare sukhâ vihâyati in the Sigâlovâda Sutta at p. 302 of Grimblot's 'Sept Suttas Pâlis.'

[2] Compare Ussûra-seyyo in the Sigâlovâda Sutta at p. 302 of Grimblot's 'Sept Suttas Pâlis;' and Böhtlingk-Roth, under utsûra.

opportunity of taking his food[1]. But when he has partaken of the food I shall have provided for those who wait upon the sick, he will bring in food to the invalid in due time, and he will not lose his opportunity of taking his food. It was this circumstance, Lord, that I had in view in desiring to provide the Sa*m*gha my life long with food for those who wait upon the sick.

10. 'Moreover, Lord, if a sick Bhikkhu does not obtain suitable medicines his sickness may increase upon him, or he may die. But if a Bhikkhu have taken the medicines which I shall have provided for the sick, neither will his sickness increase upon him, nor will he die. It was this circumstance, Lord, that I had in view in desiring to provide the Sa*m*gha my life long with medicines for the sick.

'Moreover, Lord, the Blessed One when at Andhakavinda, having in view the ten advantages thereof, allowed the use of congey[2]. It was those advantages I had in view, Lord, in desiring to provide the Sa*m*gha my life long with a constant supply of congey.

11. 'Now, Lord, the Bhikkhunîs are in the habit of bathing in the river A*k*iravatî with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridiculed the Bhikkhunîs, saying, "What is the good, ladies, of your maintaining[3] chastity when you are young? are not the

[1] Bhatta*kkh*eda*m* karissati, because he may not eat solid food after sun-turn.

[2] See Mahâvagga VI, 24. The ten advantages are enumerated in § 5 there.

[3] In the text read *kinn*ena. Compare Bhikkhunî-vibhaṅga, Pâ*k*ittiya XXI, 1, where the whole passage recurs. The first sentence also recurs ibid., Pâ*k*ittiya II.

passions things to be indulged? When you are old, maintain chastity then; thus will you be obtainers of both ends." Then the Bhikkhunîs, Lord, when thus ridiculed by the courtesans, were confused. Impure, Lord, is nakedness for a woman, disgusting, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Bhikkhunî-saṃgha my life long with dresses to bathe in.'

12. 'But what was the advantage you had in view for yourself, O Visâkhâ, in asking these eight boons of the Tathâgata?'

'Bhikkhus who have spent the rainy seasons in various places will come, Lord, to Sâvatthi, to visit the Blessed One. And on coming to the Blessed One they will ask, saying, "Such and such a Bhikkhu, Lord, has died. Where has he been re-born, and what is his destiny?" Then will the Blessed One explain that he had attained to the fruits of conversion, or of the state of the Sakadâgâmins, or of the state of the Anâgâmins, or of Arahatship[1]. And I, going up to them, shall ask, "Was that brother, Sirs, one of those who had formerly been at Sâvatthi?"

13. 'If they should reply to me, "He had formerly been at Sâvatthi," then shall I arrive at the conclusion, "For a certainty did that brother enjoy either the robes for the rainy season, or the food for the in-coming Bhikkhus, or the food for the outgoing Bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the

[1] A conversation of the kind here referred to is related, as having actually taken place at Nâdika, in the 'Book of the Great Decease,' II, 5–8.

medicine for the sick, or the constant supply of congey." Then will gladness spring up within me on my calling that to mind; and joy will arise to me thus gladdened; and so rejoicing all my frame will be at peace; and being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest; and that will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom[1]! This, Lord, was the advantage I had in view for myself in asking those eight boons of the Blessed One.'

14. 'It is well, it is well, Visâkhâ. Thou hast

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[1] The succession of ideas in this paragraph is very suggestive, and throws much light both upon the psychological views and upon the religious feelings of the early Buddhists. The exact rendering of course of the abstract terms employed in the Pâli text is no doubt, as yet, beset with difficulty, for the reasons pointed out in Rh. D.'s 'Buddhist Suttas from the Pâli,' pp. xxv, xxvi; but the general sense of the passage is already sufficiently clear. For one or two words we have no real and adequate equivalent.

Kâya is neither 'body' nor 'faculties;' it is the whole frame, the whole individuality, looked at rather objectively than subjectively, and rather from the outward and visible than from the inner, metaphysical, stand-point. Compare the use of Sakkâya-di*tth*i and of Kâyena passati.

Sukha is not so much 'happiness,' simply and vaguely, as the serenity of the bliss which follows on happiness. It is contrasted with, and follows after, pâmo*gg*a and pîti, in the same way as in this passage, in the standing description of the *Gh*ânas (translated by Rh. D. in the Mahâ-sudassana Sutta II, 5–8, in the 'Buddhist Suttas,' p. 272). Its opposite, Dukkha, is a positive state of pain, and in comparison with this, sukha is negative, the absence of pain.

*K*itta is always more emotional than intellectual. It has the connotation, not of 'mind,' as is usually and erroneously supposed, but of 'heart.'

done well in asking eight boons of the Tathâgata with such advantages in view.'

And the Blessed One gave thanks to Visâkhâ the mother of Migâra in these verses;

'Whatsoever woman, upright in life, a disciple of the Happy One, gives, glad at heart and overcoming avarice, both food and drink—a gift, heavenly, destructive of sorrow, productive of bliss,—

'A heavenly life does she attain, entering upon the Path that is free from corruption and impurity;

'Aiming at good, happy does she become, and free from sickness, and long does she rejoice in a heavenly body.'

And when the Blessed One had given thanks to Visâkhâ the mother of Migâra in these verses, he arose from his seat, and departed thence.

15. Then the Blessed One on that occasion, after he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, garments for the rainy season [1], and food for in-coming Bhikkhus, and food for out-going Bhikkhus, and diet for the sick, and food for those that wait upon the sick, and medicine for the sick, and a constant supply of congey, and bathing robes for the sisterhood.'

Here ends the chapter called the Visâkhâ-bhâ*n*avâra.

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[1] The size of such a garment is limited by the 91st Pâ*k*ittiya to six spans by two-and-a-half—that is just enough to go round the loins from the waist half down to the knee. It would be decent, and yet avoid the disadvantage of wearing the robes in the rain, where they would become wet and heavy in the manner described, for instance, at Mahâvagga VII, 1, 1.

16.

1, 2. Now at that time Bhikkhus who had eaten sweet foods went to sleep unmindful and unthoughtful. And they who had thus gone to sleep, dreamed[1]. . . . .

3. . . . . 'I allow, O Bhikkhus, for the protection of the body, and of the robe, and of the sleeping-place, the use of a mat.'

4. Now at that time the mat, being too short[2], did not protect the whole of the sleeping-place.

'I allow you, O Bhikkhus, to have a covering made as large as you like.'

17[3].

1. Now at that time the venerable Bela*tth*asîsa, the superior of the venerable Ânanda, had a disease of thick scabs; and by reason of the discharge thereof his robes stuck to his body. The Bhikkhus moistened those robes with water, and loosened them (from his body).

The Blessed One, as he was going on his rounds through the sleeping-places, saw them [doing so], and going up to the place where they were, he asked them:

[1] The remainder of this introductory story scarcely bears translation. The first sentences recur in the Sutta-vibhaṅga, Sa*m*ghâdisesa I, 2, 1, and Pâ*k*ittiya V, 1, 1.

[2] The length of a mat (nisîdana*m*) was limited by the 89th Pâ*k*ittiya to two spans by one.

[3] This introductory story is also given as the introduction to Mahâvagga VI, 9.

'What is the matter, O Bhikkhus, with this Bhikkhu?'

'The venerable one has the disease of thick scabs; and by reason of the discharge thereof his robes stick to his body. So we are moistening those robes thoroughly with water, to loosen them (from his body).'

2. Then the Blessed One on that occasion, after having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, to whomsoever has the itch, or boils, or a discharge, or scabs, the use of an itch-cloth [1].'

18.

1. Now Visâkhâ the mother of Migâra took a cloth for wiping the face, and went up to the place where the Blessed One was. And on arriving there, she saluted the Blessed One, and took her seat on one side, and, so sitting, Visâkhâ the mother of Migâra spake thus to the Blessed One:

'May the Blessed One be pleased to accept of me this cloth for wiping the face, that that may be to me for a long time for a blessing and for good.'

And the Blessed One accepted the cloth for wiping the face. And he taught, and incited, and aroused, and gladdened Visâkhâ the mother of Migâra with religious discourse. And she, so taught &c., rose from her seat, and saluted the

[1] According to the 90th Pâkittiya such a cloth must not be more than four spans in length, and two in breadth.

Blessed One, and passing him on her right side, she departed thence.

Then the Blessed One on that occasion, after having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, a cloth to wipe your faces with.'

19.

1. Now at that time Roga the Malla was a friend of the venerable Ânanda's[1]. And a linen cloth belonging to Roga the Malla had been deposited in the keeping of the venerable Ânanda; and the venerable Ânanda had need of a linen cloth.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to take a thing on trust (that it would be given to you) when it belongs to a person possessed of these five qualifications—he must be an intimate and familiar friend who has been spoken to (about it)[2] and is alive, (and the Bhikkhu taking the thing) must know "He will remain pleased with me after I have taken it." I allow you, O Bhikkhus, to take a thing on trust (that it would be given to you)[3] when it belongs to a person possessed of these five qualifications.'

[1] He is also mentioned as such in Mahâvagga VI, 36.

[2] Buddhaghosa says, Âlapito ti mama santaka*m* ga*n*hâhi ya*m* i*kkh*eyyâsîti eva*m* vutto.

[3] Vissâsa*m* gahetu*m*, on which phrase compare vissâsâ ga*n*hâti in chapter 31, below, where the context leaves no doubt as to its meaning.

20.

1. Now at that time the Bhikkhus were fully provided with the three robes, but they had need of water-strainers[1] and of bags (to carry their bowls and other things in)[2].

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, pieces of cloth requisite (for those purposes).'

2. Then it occurred to the Bhikkhus: 'The things allowed by the Blessed One—the three robes, and the robes for the rainy season, and the mat, and the bed-covering, and the cloth to cover boils &c. with, and to wipe the face with, and required (for water-strainers and bags)—are all these things things which ought to be kept to ourselves[3], or things which ought to be handed over[4] (from time to time by one Bhikkhu to another)?'

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to keep in hand the three robes, and not to assign them—to keep to yourselves the robes for the rainy season during the four months of the rains, but beyond that time to hand them over—to keep to yourselves the mats and the bed coverings, and not to hand them over—to keep to yourselves the coverings for the itch &c. while the disease lasts, but beyond that time to

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[1] Compare *K*ullavagga VI, 13.

[2] Compare the passages given in the index to the text of the *K*ullavagga, p. 355, s. v. thavikâ.

[3] Compare below, VIII, 24, 3.

[4] Compare above, VIII, 8, 3.

hand them over—to keep to yourselves the cloths to wipe the face with, and those required for water-strainers and bags, and not to hand them over.'

21.

1. Now the Bhikkhus thought: 'What is the limit for the size of a robe up to which it ought to be handed over to another Bhikkhu[1]?'

They told this matter to the Blessed One.

'I prescribe, O Bhikkhus, to hand over any robe which is in length eight inches according to the accepted inch[2].'

Now at that time a robe belonging to the venerable Mahâ Kassapa, which had been made of cast-off pieces of cloth became heavy (by reason of the weight of the new pieces tacked on to it[3]).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to darn it roughly together with thread[4].'

It was uneven at the end[5].

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to remove the unevenness[6].'

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[1] See VIII, 13, 8, and our note on the 59th Pâkittiya.

[2] See our note on this word in the 92nd Pâkittiya.

[3] So explains the commentary, *Kh*inna-*tth*âne aggalâropanena garuko hoti.

[4] Suttalûkha*m* kâtun ti sutten' eva aggala*m* kâtun ti attho (B.). Compare above, chapter 12. 2.

[5] Vika*nn*o ti suttam a*ñk*itvâ sibbantâna*m* eko sa*m*ghâ*t*i-ko*n*o dîgho hoti, says Buddhaghosa. Vika*nn*aka in the 233rd *G*âtaka seems to mean 'harpoon.'

[6] Vika*nn*am uddharitun ti dîgha-ko*n*a*m* *kh*inditu*m* (B.).

The threads frayed out[1].

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to put a braiding or a binding along or round (the edge)[2].'

Now at that time the ribbons[3] of the under garment gave way[4].

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to make an eight-footed . . . [5].'

2. Now at that time when a set of robes was being made for a certain Bhikkhu it was impossible to make it entirely from torn pieces of cloth[6].

'I allow you, O Bhikkhus, to have two of the robes made of torn pieces of cloth, and one of cloth not torn.'

It was impossible to make two of the robes of torn pieces of cloth, and one of cloth not torn.

'I allow you, O Bhikkhus, to make two robes

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[1] Okiratî (sic) ti *kh*inna-ko*n*ato ga*l*ati (B.). Ga*l*ati at VI, 13, 1, is 'ran over,' whereas okiriyanti at the corresponding passages VI, 12, 1, 2, is 'were spilt.' Probably the above rendering is the real meaning here, as the threads could not be literally spilt or sprinkled.

[2] On these difficult technical terms Buddhaghosa provokingly says, anuvâta*m* paribha*nd*am anuvâta*ñ* *k*' eva paribha*nd*a*m*. Childers, under the first, has merely 'with the wind,' and under the second, 'girdle.' The same expressions occur also above, at VII, 1, 5, where Buddhaghosa again only explains the words by the words themselves.

[3] We probably ought to read pa*tt*â, not pattâ; but what is meant by the ribbons of the sa*m*ghâ*t*i is very doubtful. Buddhaghosa says nothing.

[4] For lu*gg*ati compare palu*gg*ati.

[5] What this is is again uncertain, and Buddhaghosa gives no help.

[6] See above, chapter 11, at the end.

(out of the set) of untorn pieces, and one of torn pieces.'

Even this was impossible.

'I allow you, O Bhikkhus, to make (each robe out of the set) half (from torn pieces) and half[1] (from untorn pieces). But a set of robes made entirely from untorn pieces is not to be worn. Whosoever shall wear (a set of robes so made) is guilty of a dukka*t*a.'

22.

1. Now at that time a quantity of robes had come into the possession of a certain Bhikkhu, and he was desirous of giving those robes to his father and mother.

They told this matter to the Blessed One.

'Since they are his father and mother, what can we say, O Bhikkhus, though he give them to them. I allow you, O Bhikkhus, to give (robes, in such a case,) to your parents. And a gift of faith is not to be made of no avail. Whosoever shall make it of no avail, he is guilty of a dukka*t*a[2].'

23.

1. Now at that time a certain Bhikkhu who had deposited his robes[3] in Andhavana entered the

[1] Anvâdhika*m*, on which Buddhaghosa says nothing.

[2] Compare the 1st and 3rd Nissaggiyas, and above, VIII, 13, 8, as to the rules concerning extra robes, and what is to be done with them.

[3] For the rule as to such depositing, see the 29th Nissaggiya.

village for alms (clad only) in his waist cloth and nether garment[1]. Thieves carried off that robe. That Bhikkhu became ragged and ill-clad.

The Bhikkhus spake thus: 'How is it, friend, that you have become ragged and ill-clad?'

'I had deposited my robe in Andhavana, and entered the village in my waist cloth and nether garment. Thieves carried off that robe. Thence am I become ragged and ill-clad.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to enter the village (clad only) in your waist cloth and nether garment. Whosoever shall do so is guilty of a dukka*t*a[2].'

2. Now at that time the venerable Âna*n*da through thoughtlessness went into the village for alms in his waist cloth and nether garment.

The Bhikkhus spake to him thus: 'Hath it not been laid down by the Blessed One that we are not to enter the village in our waist cloth and nether garment. Why have you, O friend, gone so into the village?'

'It is true, my friends, that it has been laid down by the Blessed One that we are not to enter the village so, but I did it out of thoughtlessness.'

They told this matter to the Blessed One.

3. 'There are five reasons, O Bhikkhus, for laying

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*K*îvara (robe) must here be used for Sa*m*ghâ*t*i. See our note on VIII, 13, 5, and section 2, below, where sa*m*ghâ*t*i occurs.

[1] On Santaruttara, see the 7th Nissaggiya. It is clear from this passage that Buddhaghosa was right in his limitation of the word as used in that rule; and we should have done better, therefore, to follow it in our translation of the rule.

[2] Compare the 1st, 2nd, 3rd, and 4th Sekhiyas, and the 2nd Nissaggiya; and also above, VII, 1, 3.

aside the robe[1]—when he (the Bhikkhu) is sick, when it is the appointed time for keeping the rainy season[2], when it is necessary to go to the other side of a river, when the vihâra has been securely fastened with a bolt[3], when the Ka*th*ina ceremony has been performed[4]. These, O Bhikkhus, are the five reasons for laying aside the robe (Sa*m*ghâ*t*i).

'There are five reasons, O Bhikkhus, for laying aside the waist cloth and the nether garment. [The reasons are the same as in the last paragraph.] These, O Bhikkhus, are the five reasons, &c.

'There are five reasons for laying aside the garment for use in the rainy season—when he is sick, when it is necessary to go beyond the boundary (?)[5], when it is necessary to go to the other side of a river, when the vihâra has been securely fastened with a bolt, when the garment for use in the rainy

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[1] Here the word used is Sa*m*ghâ*t*i.

[2] On sa*m*keta, compare II, 8, 1. Buddhaghosa merely says here, Vassika-sa*m*ketan ti *k*attâro mâse. As sa*m*keta implies a mutual agreement, the 'appointed time' here probably means, not the time fixed by the Buddha, but the time agreed upon by the Sa*m*gha as that to which the rule laid down by the Buddha should apply. There may easily have arisen questions as to the exact day on which the four months should properly begin; and there were even differences of opinion as to the exact length of the period itself, some making it three, and some four months. See on these points Childers, under Vassa and Vassûpanâyikâ.

[3] From fear of thieves.

[4] See the 2nd Nissaggiya, and above, VII, 1, 3.

[5] Buddhaghosa has nothing on this reason. It would seem that the garment in question might be left behind when the Bhikkhu had to go on a journey, if that journey would take him beyond the boundary of the technical 'residence.' On the use of the word, see the passages collected by H. O. in the Index to the Pâli Text (vol. ii. p. 349, s. v. sîmâ).

season has not been made, or has been left unfinished[1].

'These, O Bhikkhus, are the five reasons,' &c.

24.

1. Now at that time a certain Bhikkhu kept Vassa[2] alone. The people then gave him robes, saying, 'We give them to the Sa*m*gha.'

Then that Bhikkhu thought: 'It has been laid down by the Blessed One that the lowest number which can constitute a Sa*m*gha is four[3]. Now I am by myself, and these people have given the robes, saying, "We give them to the Sa*m*gha." I had better take these robes, which are the property of a Sa*m*gha, to Sâvatthi.'

So that Bhikkhu did so, and told the matter to the Blessed One.

'These robes are your own, O Bhikkhu, until the Ka*th*ina ceremony shall have been performed[4].'

2. 'Now in case, O Bhikkhus, a Bhikkhu keep Vassa alone, and the people of the place give

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[1] It is evident from this last reason that the reasons are not such as would justify a Bhikkhu in laying aside the garment in such a way as to remain naked, but such as would justify him in not using the rainy-season garment when he might otherwise have done so. In the five cases mentioned he might wear the nether garment only reaching from above the navel to below the knees, instead of the garment for the rainy season, which was smaller in size. See our note above on VIII, 13, 5, and VIII, 15, 15.

[2] That is, spent the rainy season.

[3] This is laid down in Mahâvagga IX, 4, 1.

[4] And thereby the Ka*th*ina license suspended. Compare the 1st, 2nd, and 3rd Nissaggiyas, and our note on p. 18.

him robes, intending them for the Saṃgha,—I prescribe, O Bhikkhus, that those robes shall be his until the Kaṭhina ceremony shall have been performed.'

3. Now at that time a certain Bhikkhu spent the rest of the year (besides the rainy season)[1] alone. The people there (&c., as before, in the first paragraph of 24. 1, down to the end).

So that Bhikkhu did so, and told the matter to the Bhikkhus. They told the matter to the Blessed One.

'I prescribe, O Bhikkhus, that you are to divide such robes with the Saṃgha (whether large or small in number) that may be present there.

4. 'Now in case, O Bhikkhus, a Bhikkhu spend the rest of the year (besides the rainy season) alone, and the people of the place give him robes, intending them for the Saṃgha,—I allow, O Bhikkhus, that that Bhikkhu should appropriate those robes to himself[2], saying, "These robes are for me." If another Bhikkhu should arrive before those robes have been appropriated to that Bhikkhu, an equal share is to be given (to the in-coming Bhikkhu). If while the robes are being divided by those Bhikkhus, and before the lot has been cast, another Bhikkhu should arrive, an equal share is to be given to him. If while the robes are being divided by those Bhikkhus, and after the lot has been cast, another Bhikkhu

[1] Buddhaghosa says, Utukâlan ti vassânato aññaṃ kâlaṃ, where vassâna means the rainy season. See Abhidhânappadîpikâ, verse 79.

[2] On this sense of adhiṭṭhâtuṃ, see above, Mahâvagga VIII, 20, 2.

should arrive, an equal share need not, if they do not wish it[1], be given to him.'

5. Now at that time two Theras, who were brothers, the venerable Isidâsa and the venerable Isibhatta, having spent the rainy season in Sâvatthi, went to take up their abode in a certain village. The people there, thinking, 'It is long since these Theras have arrived here,' made gifts of both food and robes.

The Bhikkhus who resided there asked the Theras, saying, 'These robes, Sirs, which are the property of the Sa*m*gha, have come to us through the Theras' arrival[2]. Will the Theras accept a share?'

The Theras answered: 'As we understand the rule laid down by the Blessed One, these robes belong to you alone until the Ka*th*ina ceremony shall have been performed[3].'

6. Now at that time three Bhikkhus spent the rainy season at Râ*g*agaha. The people there made gifts of robes, saying, 'We give them to the Sa*m*gha.'

Then those Bhikkhus thought thus: 'It has been laid down by the Blessed One that the smallest Sa*m*gha shall consist of four persons, and we are only three, and these people have made gifts of robes, intending to give them to the Sa*m*gha. What now ought we to do with them?'

Now at that time there were staying in Pâ*t*ali-

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[1] Akâmâ; on which compare II, 27, 15, and especially II, 34, 3, and IV, 17, 6.

[2] Âgamma, which is here nearly the same as uddissa. To give the full import of the expression it would be necessary to say, 'have come to us in consequence of the inducement offered to the givers by the presence of the Theras here.'

[3] See our note above on § 1.

putta, at the kukku*t*ârâma, a number of Theras—the venerable Nilavâsi, and the venerable Sâ*n*avâsi[1], and the venerable Gopaka, and the venerable Bhagu, and the venerable Phalika-sandâna. And those Bhikkhus went to Pâ*t*aliputta, and asked the Theras what they should do.

The Theras answered: 'As we understand the rule laid down by the Blessed One, these robes belong to you alone until the Ka*th*ina ceremony shall have been performed.'

25.

1. Now at that time the venerable Upananda of the Sakya race, having spent the rainy season at Sâvatthi, went to take up his abode in a certain village. The Bhikkhus in that place assembled together with the object of dividing the robes. They said to him:

'These robes, friend, which are the property of the Sa*m*gha, are about to be divided. Will you accept a share of them?'

'Yes, friends, I will,' said he; and taking his share, departed thence and took up his abode elsewhere.

[The same thing happened there, and] he departed thence and took up his abode elsewhere.

[The same thing happened there, and so] he returned to Sâvatthi with a great bundle of robes.

2. The Bhikkhus said to him: 'What a merito-

[1] There is a Sâ*n*avâsi who takes a prominent part at the Council of Vesâli (*K*ullavagga XII, 1, 8; XII, 2, 4). He is probably meant to be considered the same as this one.

rious person you are, friend Upananda. Plenty of robes have come into your possession!'

'Where is my merit, friends?' said he, and [told them all that had happened][1].

3. 'How then, friend Upananda, have you spent the rainy season in one place, and accepted a share of robes in another place?'

'Yes, friends, that is so.'

Those Bhikkhus who were moderate were indignant, murmured, and became annoyed, saying, 'How can the venerable Upananda spend the rainy season in one place, and accept a share of robes in another place?'

They told the matter to the Blessed One.

'Is it true, Upananda, as they say, that you have spent the rainy season in one place, and have accepted a share of robes in another place?'

'It is true, Lord.'

The Blessed Buddha rebuked him, saying, 'How can you, O foolish one, act so? This will not redound to the conversion of the unconverted, or to the increase of the converted!'

And after having rebuked him, and delivered a religious discourse, he addressed the Bhikkhus, saying, 'Whosoever, O Bhikkhus, has spent the rainy season in one place, is not to accept a share of the robes in another place. Whosoever does so shall be guilty of a dukka*t*a.'

4. Now at that time the venerable Upananda of the Sakya race spent the rainy season alone in two residences, thinking thus to obtain many robes. And the Bhikkhus thought: 'How should his portion

[1] Section 1 repeated, with the necessary change of person, &c.

of the robes be assigned to Upananda of the Sakya race?'

They told the matter to the Blessed One.

'Give, O Bhikkhus, to that foolish one but one portion[1]. In case, O Bhikkhus, a Bhikkhu spend the rainy season alone in two residences, thinking thus to obtain many robes, then, if he have spent exactly half the season in one place and half in another, a half portion of the robes due to him shall be given to him in one place, and a half in the other; but in whichever place of the two he have spent a greater part of the rainy season, thence shall the portions of robes due to him be given.'

26.

1. Now at that time a certain Bhikkhu had a disturbance in his bowels, and he lay fallen in his own evacuations. And the Blessed One on going round the sleeping-places accompanied by the venerable Ânanda came to that Bhikkhu's abode, and saw him so. And he went up to him, and asked him, 'What is the matter with you, O Bhikkhu?'

'I have a disturbance, Lord, in my bowels.'

'Then have you, O Bhikkhu, any one to wait upon you?'

'No, Lord.'

'Why do not the Bhikkhus wait upon you?'

'Because I am of no service, Lord, to the Bhikkhus.'

2. Then the Blessed One said to the venerable

[1] Buddhaghosa says, Ekâdhippâyan ti ekam adhippâyam. Eka-puggala-pativisam eva dethâ ti attho.

Ânanda: 'Go, Ânanda, and fetch some water. Let us bathe this Bhikkhu.'

'Even so, Lord,' said the venerable Ânanda, in assent to the Blessed One, and fetched the water. And the Blessed One poured the water over that Bhikkhu; and the venerable Ânanda wiped him down. And the Blessed One taking hold of him at the head, and the venerable Ânanda at the feet, they lifted him up, and laid him down upon his bed.

3. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus, 'Is there, O Bhikkhus, in such and such an apartment, a Bhikkhu who is sick?'

'There is, Lord.'

'Then what, O Bhikkhus, is the matter with that Bhikkhu?'

'He has a disturbance, Lord, in his bowels.'

'And is there any one, O Bhikkhus, to wait upon him?'

'No, Lord.'

'Why, then, do not the Bhikkhus wait upon him?'

'That Bhikkhu, Lord, is of no service to the Bhikkhus; therefore do they not wait upon him.'

'Ye, O Bhikkhus, have no mothers and no fathers who might wait upon you! If ye, O Bhikkhus, wait not one upon the other, who is there indeed who will wait upon you? Whosoever, O Bhikkhus, would wait upon me, he should wait upon the sick.

4. 'If he have an upa*ggh*âya, his upa*ggh*âya should wait upon him as long as his life lasts, and wait until he has recovered; and so if he have an â*k*ariya, a saddhi-vihârika, an antevâsika, a fellow

saddhi-vihârika, or a fellow antevâsika[1]. And if he have neither of all these, then should the Sa*m*gha wait upon him; and whosoever does not do so, shall be guilty of a dukka*t*a.

5. 'There are five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon—when he does not do what is good for him; when he does not know the limit (of the quantity of food) that is good for him[2]; when he does not take his medicine; when he does not let a nurse who desires his good know what manner of disease he has, or when it is getting worse that that is so, or when it is getting better that that is so, or when it is stationary that that is so; and when he has become unable to bear bodily pains that are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life[3]. These are the five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon.

6. 'There are five qualities, O Bhikkhus, which, when a sick man has, he is easy to wait upon—when he does' (&c., the contrary of the last section).

7. 'There are five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is incompetent to the task—when he is not capable of prescribing medicines; when he does not know what (diet) is good and what is not good for the patient, serving what is not good, and not serving what is good for him; when he waits upon the sick out of

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[1] On all except the last two this duty has already been enjoined above in the passages on the mutual duties of masters and pupils (Mahâvagga I, 24, 25; I, 26, 11; I, 32, 3; I, 33, 1).

[2] Compare *G*âtaka II, 293, 294.

[3] This last clause occurs also above, at I, 49, 6.

greed, and not out of love; when he revolts from removing evacuations, saliva or vomit; when he is not capable from time to time of teaching, inciting, arousing, and gladdening the patient with religious discourse. These are the five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is incompetent to the task.

8. 'There are five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is competent to the task—when he is capable' (&c., the contrary of the last section).

27.

1. Now at that time two Bhikkhus were journeying along a high road in the country of Kosala. And they came to a certain residence, and there one of the two fell ill. Then the Bhikkhus there thought: 'Waiting upon the sick has been highly spoken of by the Blessed One. Let us then, friends, now wait upon this Bhikkhu.' And they waited upon him, and while he was being nursed by them, he completed his time[1]. Then those Bhikkhus took that Bhikkhu's bowl and his robes, and went to Sâvatthi, and told the matter to the Blessed One.

2. 'On the death of a Bhikkhu, O Bhikkhus, the Sa*m*gha becomes the owner of his bowl and of his robes. But, now, those who wait upon the sick are of much service. I prescribe, O Bhikkhus, that the bowl and the set of robes are to be assigned by the

[1] That is, he died.

Sa*m*gha to them who have waited upon the sick. And thus, O Bhikkhus, are they to be assigned. The Bhikkhu who has waited upon the sick ought to go before the Sa*m*gha, and to say thus: "Such and such a Bhikkhu, Sirs, has completed his time. These are his set of robes and his bowl." Then a discreet and able Bhikkhu ought to lay the proposition before the Sa*m*gha, saying, "Let the Sa*m*gha hear me. Such and such a Bhikkhu has completed his time. These are his set of robes and his bowl. If it is convenient to the Sa*m*gha, let the Sa*m*gha assign this set of robes and this bowl to those who have waited upon the sick." This is the *ñ*atti.' [Here follow the usual formal words of a kammavâ*k*â[1].]

3. Now at that time a certain Sâma*n*era had completed his time.

They told this matter to the Blessed One.

[The decision and the kammavâ*k*â are the same as in § 2.]

4. Now at that time a certain Bhikkhu and a Sâma*n*era waited upon a sick Bhikkhu; and while he was being waited upon by them he completed his time. And the Bhikkhu who had waited upon the sick thought: 'How now ought the due portion of robes be given to the Sâma*n*era who waited upon the sick?'

They told this matter to the Blessed One.

'I prescribe, O Bhikkhus, that you are to give an equal portion to a Sâma*n*era who waits upon the sick.'

5. Now at that time a certain Bhikkhu who was

[1] There is only one, not three Kammavâ*k*âs, given in the text.

possessed of much property, and of a plentiful supply of a Bhikkhu's requisites, completed his time.

They told this matter to the Blessed One.

'On the death of a Bhikkhu, O Bhikkhus, the Sa*m*gha becomes the owner of his bowl and of his robes. But, now, those who wait upon the sick are of much service. I prescribe, O Bhikkhus, that the set of robes and the bowl are to be assigned by the Sa*m*gha to them who have waited upon the sick. And whatever little property and small supply of a Bhikkhu's requisites there may be, that is to be divided by the Sa*m*gha that are present there; but whatever large quantity of property and large supply of a Bhikkhu's requisites there may be, that is not to be given away[1] and not to be apportioned[2], but to belong to the Sa*m*gha of the four directions[3], those who have come in, and those who have not[4].'

28.

1. Now at that time a certain Bhikkhu came naked up to the place where the Blessed One was, and said:

'The Blessed One, Lord, has praised in many ways the moderate man and the contented who has eradicated (evil), who has shaken off his passions, who is gracious, reverent, energetic[5]. Now this

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[1] See *K*ullavagga VI, 15, 2. [2] See *K*ullavagga VI, 16, 2.

[3] That is, 'of all the world.'

[4] This description of the totality of the Sa*m*gha is constantly found in dedicatory inscriptions. See Rh. D.'s paper in the Indian Antiquary, May, 1872.

[5] So, for example, in *K*ullavagga I, 1, 3.

nakedness, Lord, is in many ways effectual to moderation and content, to the eradication of evil, to the suppressions of the passions, to graciousness, reverence, and zeal. It were well, Lord, if the Blessed One would enjoin nakedness upon the Bhikkhus.'

The Blessed Buddha rebuked him, saying, 'This would be improper, O foolish one, crooked, unsuitable, unworthy of a Sama*n*a, unbecoming, and it ought not to be done. How can you, O foolish one, adopt nakedness as the Titthiyas do? This will not conduce, O foolish one, to the conversion of the unconverted.'

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to adopt nakedness, as the Titthiyas do[1]. Whosoever does so, shall be guilty of a grave offence (Thulla*kk*aya).'

2. [The whole section repeated respectively in the case of a Bhikkhu clad in a garment of grass, clad in a garment of bark[2], clad in a garment of phalaka cloth[3], clad in a garment of hair[4], clad in the skin of a wild animal, clad in the feathers of

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[1] Compare above, VIII, 15, 7 and 11.

[2] This is several times referred to in the *G*âtakas; for instance, pp. 6, 9, 12.

[3] Perhaps made of leaves. Compare Böhtlingk-Roth's, No. 5, sub voce; and *G*âtaka I, 304 (phalakattharasayana). Perhaps also *G*âtaka I, 356, 'making a man his phalaka,' may be a figure of speech founded on this use of the word, and mean 'making him his covering.'

[4] Like the well-known Titthiya A*g*ita, one of the six great heretics (Sâma*ññ*a-phala Sutta, ed. Grimblot, p. 114, = Book of the Great Decease, V, 60).

an owl, clad in antelope skins (with the hoofs left on)[1]. But instead of 'adopt nakedness as the Titthiyas do' substitute respectively 'wear a garment of grass, &c., which is the symbol[2] the Titthiyas use.']

3. Now at that time a certain Bhikkhu came up to the place where the Blessed One was, clad in cloth made of the stalks of the akka plant[3].

[All as before in § 1, down to:]

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to dress yourselves in the stalks of the akka plant. Whosoever does so, shall be guilty of a dukka*t*a.'

[§ 3 is then repeated of a Bhikkhu clad in cloth made of the maka*k*i fibre[4].]

29.

1. Now at that time the *Kh*abbaggiya Bhikkhus wore robes that were all of a blue, light yellow, crimson, brown, black, brownish yellow, or dark

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[1] Buddhaghosa, at Suttavibhaṅga, Pârâ*g*ika I, 10, 3, where this word occurs, says on it, A*g*inakkhikan (sic) ti saloma*m* sakhura*m* a*g*ina-miga-*k*amma*m*. Compare also above, Mahâvagga V, 2, 4.

[2] Titthiya-dha*g*a. Compare *G*âtaka I, 65, and *K*ullavagga I, 27.

[3] Akkanâ*l*an ti akkanâ*l*amaya*m* (B.). Compare Böhtlingk-Roth, under arka.

[4] Potthako ti maka*k*imayo vu*kk*ati (B.). So also Childers, sub voce.

yellow colour[1]; they wore robes with skirts to them which were not made of torn pieces of cloth, or were long, or had flowers on them, or cobras' hoods on them; they wore jackets, and dresses of the Tirîtaka plant[2], and turbans.

The people were indignant, murmured, and became annoyed, saying, 'This is like those still living in the enjoyments of the world.'

They told the matter to the Blessed One.

'Robes that are all of a blue colour [&c.; all the things mentioned in the first paragraph being here repeated] are not to be worn. Whosoever wears them shall be guilty of a dukka*t*a[3].'

30.

1. Now at that time Bhikkhus, after having spent the rainy season, but before a gift of robes had fallen to the Sa*m*gha, went away (from the place); left the Order; died; admitted that they were Sâma*n*eras; or that they had abandoned the precepts; or that they had become guilty of an extreme

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[1] See Buddhaghosa's explanations of all these colours in the note on V, 2, 1.

[2] Buddhaghosa says on this word, Tirîtan (sic) ti pana rukkha*kh*allimaya*m*, ta*m* pâda-pun*kh*ana*m* kâtu*m* va*tt*ati. *Kh*alli is 'bark.'

[3] Buddhaghosa says that the robes of the colours mentioned in this chapter may be worn if they have first been dyed, or may be used as coverlets, or may be cut up and used as parts of robes. So the robes with skirts to them may be worn if the forbidden skirts have first been torn or cut off.

offence; or that they were mad; or that their minds were unhinged; or that they suffered bodily pain; or that suspension had been pronounced against them for their refusal to acknowledge an offence they had committed, or to atone for such an offence, or to renounce a false doctrine; or that they were eunuchs; or that they had furtively attached themselves (to the Samgha); or that they had gone over to the Titthiyas; or that they were an animal; or that they had been guilty of matricide, or of parricide; or that they had murdered an Arahat; or that they had violated a Bhikkhunî; or that they had caused a schism in the Samgha; or that they had shed (a Buddha's) blood; or that they were hermaphrodites[1].

They told this matter to the Blessed One.

2. 'In case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, goes away before a gift of robes has fallen to the Samgha—then they are nevertheless to be allotted to him if there be any person present proper to receive them on his behalf.

'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Samgha, leaves the Order, or dies, or acknowledges that he has become a Sâmanera, or that he has abandoned the precepts, or lastly that he has become guilty of an extreme offence,—then the Samgha becomes the owner (of the portion of robes that would have fallen to him).

[1] The above list of disqualifications has already occurred at II, 36; IV, 14.

'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Sa*m*gha, acknowledges that he has become mad, or unhinged in his mind, or in bodily pain, or that he has been suspended for refusal to acknowledge an offence he had committed, or to atone for such an offence, or to renounce a false doctrine—then (his portion of robes is nevertheless) to be allotted to him if there be any person present proper to receive them on his behalf.

'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Sa*m*gha, acknowledges that he is a eunuch, or that he had furtively attached himself to the Sa*m*gha, or that he had gone over to the Titthiyas, or that he is an animal, or that he had been guilty of matricide, or of parricide, or that he had murdered an Arahat, or that he had violated a Bhikkhunî, or that he had raised a schism in the Sa*m*gha, or that he had shed a Buddha's blood, or that he is a hermaphrodite—then the Sa*m*gha becomes the owner (of the portion of robes that would have fallen to him).

3. '[The same rules as in § 2, if he had gone away, &c., after the gift of robes had been made to the Sa*m*gha, but before the robes had been divided among the individual members of the Sa*m*gha belonging to the place where he had spent the rainy season.]

4. 'Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Sa*m*gha before any robes have fallen to them, and the people there give the water (of

presentation[1]) to one party, and the robes to the other party, thinking, "We are giving to the Sa*m*gha"—then those (robes are the property) of the (whole) Sa*m*gha.

'The people there give the water of presentation to one party, and the robes to the same party, thinking, "We are giving to the Sa*m*gha"—then those robes are the property of the whole Sa*m*gha.

5. '[In the same two cases, if the people intend to give to the one party only, the robes are to be the property of that party.]

6. 'Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Sa*m*gha after the gift of robes has been made to the Sa*m*gha, but before the division (of the robes to the individual members) has taken place—then at the division an equal share is to be given to all.'

31.

1. Now at that time the venerable Revata sent a robe to the venerable Sâriputta in charge of a certain Bhikkhu, saying, 'Give this robe to the Thera.' But that Bhikkhu, whilst on the way, took the robe himself in trust on the venerable Revata[2].

Now the venerable Revata, on meeting with the

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[1] There is no doubt that this is the meaning here of udaka. Compare above, Mahâvagga I, 22, 18, and *G*âtaka I, 93; III, 286; Dîpava*m*sa XIII, 29.

[2] That is, in trust that the venerable Revata, if he knew that the Bhikkhu wanted it, would have given it to him. See above, Mahâvagga VIII, 19.

venerable Sâriputta, asked him, saying, 'I sent to the venerable Thera a robe. Did that robe come into his hands?'

'I know nothing, friend, about that robe.'

Then the venerable Revata said to that Bhikkhu: 'I sent a robe, my friend, in your charge to the Thera. Where is that robe?'

'I took the robe myself, Lord, in trust upon you.'

They told the matter to the Blessed One.

2. 'In case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "Give this robe to such and such a Bhikkhu;" and he, whilst on the way, takes it himself in trust on the one who sends it—then it is rightly taken. But if he takes it himself in trust on the one to whom it was sent, it is wrongly taken.

'[The same repeated, the latter case being put first, and the former case last.]

'Moreover in case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "Give this robe to such and such a Bhikkhu;" and he, whilst on the way, hears that that Bhikkhu who sent it is dead;—then if he keeps the robe himself[1] as the robe of a deceased Bhikkhu, it is rightly kept; if he takes it himself in trust on the one to whom it was sent, it is wrongly taken.

'[In the same case], if he, whilst on the way, hears that that Bhikkhu to whom it was sent is dead—then if he keeps the robe himself as the robe of a deceased Bhikkhu, it is wrongly kept; if he takes

[1] On this meaning of adhiti*tth*ati, see our note above, VIII, 20, 2; VIII, 24, 2.

it himself in trust on the one who sent it, it is rightly taken.

'[In the same case, if he hears, whilst on the way, that both are dead—then if he keeps it himself as the robe of a deceased Bhikkhu, to wit, the one who sent it, it is rightly kept; if he keeps it himself as the property of a deceased Bhikkhu, to wit, the one to whom it was sent, it is wrongly kept.]

3. 'Moreover in case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "I give the robe to such and such a Bhikkhu"—then [in all the cases given in § 2 the decision is reversed][1].'

32.

1. There are, O Bhikkhus, these eight grounds[2] for the getting of a gift of robes—when he gives it to the boundary, when he gives it to (a Sa*m*gha which is) under agreement (with other Sa*m*ghas), when he gives it on a declaration of alms, when he gives it to the Sa*m*gha, when he gives it to both the Sa*m*ghas, when he gives it to the Sa*m*gha which has spent the rainy season (at the place), when he gives it to a specified number[3], when he gives it to a single Bhikkhu.

[1] The reason of all this is, that if the sender (A) says to the messenger (B), 'Give this robe to the sendee (C),' the property in the robe does not pass; if A says to B, 'I give this robe to C,' it does pass.

[2] Mâtikâ; used in the same sense here as at VII, 1, 7.

[3] That is, of monks and nuns—the Bhikkhu-sa*m*gha and the Bhikkhunî-sa*m*gha.

'When he gives it to the boundary, it is to be divided among all those Bhikkhus who have come within the boundary[1].

'When he gives it to a Samgha which is under agreement, there are a number of residences which hold in common whatever they get, and what is given in one residence is given in all.

'When he gives it on a declaration of alms (means when the givers say), "We give it at the place where constant supply of alms is kept up for the Samgha[2]."

'When he gives it to the Samgha, it is to be divided among the Samgha there present.

'When he gives it to both the Samghas, though there be many Bhikkhus and only one Bhikkhunî, an equal half is to be given (to each of the two Samghas), and though there be many Bhikkhunîs and only one Bhikkhu, an equal half is to be given (to each of the two Samghas).

'When he gives it to the Samgha which has spent the rainy season, it is to be divided among as many Bhikkhus as have spent the rainy season at that particular residence.

'When he gives it to a specified number, it is the number present at the giving of congey, or

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[1] See chapters II, 6 and following.

[2] Buddhaghosa says, Bhikkhâ-paññattiyâ, ti attano parikkâga-paññapana-tthâne. Ten' ev' âha yattha samghassa dhuvakârâ kariyantî ti. Tass' attho, yasmim vihâre imassa kîvara-dâyakassa santakam samghassa pâkavattam vâ vattati, yasmim vâ vihâre bhikkhû attano bhâram katvâ sadâ gehe bhogesi. Yattha vârena âvâso vâ kârito, salâkabhattâdîni vâ nibaddhâni, yena pana sakalo pi vihâro patitthâpito, tattha vattabbam eva n' atthi ime dhuvakârâ nâma.

rice, or hard food, or robes, or bedding, or medicine[1].

'When he gives it to a single Bhikkhu, he says, "I give a set of robes to such and such a one."'

Here ends the eighth Khandhaka, the *K*îvara-khandhaka.

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[1] That is, he invites a number of Bhikkhus to partake of yâgu, and when the yâgu is served he says, 'I give robes to those who have partaken of the yâgu,' and so on in all the other cases except that of robes. In that case he says, 'I give robes to those who have previously received robes from me' (B.).

NINTH KHANDHAKA.

(VALIDITY AND INVALIDITY OF FORMAL ACTS OF THE SAMGHA.)

1.

1. At that time the blessed Buddha dwelt at *K*ampâ, on the brink of the lotus-pond Gaggarâ. At that time there was in the country of Kâsi (a village) called Vâsabha-gâma. There a Bhikkhu called Kassapa-gotta had his residence, who was bound (to that place) by the string (of the religious duties which he had to perform there[1]), and who exerted himself to the end that clever Bhikkhus from a distance might come to that place, and the clever Bhikkhus therein might live at ease, and that (religious life at) that residence might progress, advance, and reach a high state.

Now at that time a number of Bhikkhus, making their pilgrimage in the country of Kâsi, came to Vâsabha-gâma. And the Bhikkhu Kassapa-gotta saw those Bhikkhus coming from afar; when he saw them, he prepared seats for them, brought water for the washing of their feet, a foot-stool, and a towel[2]. Then he went forth to meet them, took their bowls and their robes, offered them (water) to drink, and provided a bath for them, and provided also rice-milk and food hard and soft.

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[1] Tanti-baddha. Buddhaghosa says, Tanti-baddho 'ti tasmi*m* âvâse kâtabbatâ-tanti-pa*t*ibaddho.

[2] See our note at I, 6, 11.

Now those stranger Bhikkhus thought: 'The resident Bhikkhu here, O friends, is indeed good-natured; he provides a bath for us and provides also rice-milk, and food, hard and soft. What if we were to stay here, friends, at Vâsabha-gâma.' Thus those stranger Bhikkhus stayed there at Vâsabha-gâma.

2. Now the Bhikkhu Kassapa-gotta thought: 'These stranger Bhikkhus are rested now from their travel-weariness; they did not know their way here before, but now they know their way. It is troublesome indeed to be busy all one's life for people not related to one's self, and being asked[1] is disagreeable to men. What if I were to provide no longer rice-milk, and food, hard and soft (for those Bhikkhus).' Thus he did not provide any more (for them) rice-milk, and food, hard and soft.

Then those stranger Bhikkhus thought: 'Formerly, friends, this resident Bhikkhu used to provide baths for us, and to provide also rice-milk, and food, hard and soft. But now he does not provide any more rice-milk, and food, hard and soft. This resident Bhikkhu, friends, is in anger with us now. Well, friends, let us pronounce expulsion against this resident Bhikkhu.'

3. Then those stranger Bhikkhus assembled and said to the Bhikkhu Kassapa-gotta: 'Formerly, friend, you used to provide baths for us and to provide also rice-milk, and food, hard and soft. But now you do not provide any more rice-milk, and food, hard and soft. You have committed an offence, friend; do you see that offence?'

[1] As he was obliged to ask the people of Vâsabha-gâma for what the stranger Bhikkhus wanted.

'There is no offence, friends, for me to see.'

Then those stranger Bhikkhus pronounced expulsion against the Bhikkhu Kassapa-gotta for his refusal to see that (pretended) offence. Then the Bhikkhu Kassapa-gotta thought: 'I do not know indeed whether this is an offence or not, and whether I have made myself guilty of an offence or not, and whether I have been expelled or not, and whether that sentence is lawful or unlawful, objectionable or unobjectionable, valid or invalid. What if I were to go to *K*ampâ and to ask the Blessed One about this matter?'

4. And the Bhikkhu Kassapa-gotta put his resting-place in order, took up his alms-bowl and his robe, and went forth to *K*ampâ; and in due course he came to *K*ampâ and to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him.

Now it is the custom of the blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the Bhikkhu Kassapa-gotta: 'Is it all well with you, O Bhikkhu? Do you find your living? Have you made your journey without too much fatigue? And from what place do you come, O Bhikkhu?'

'It is all well, Lord; I find my living, Lord; I have made the journey, Lord, without too much fatigue.

5. 'There is in the country of Kâsi, Lord, (a village) called Vâsabha-gâma. There I had my residence, Lord, (&c.[1], down to:) Then those

[1] See §§ 1–3. Instead of 'the Bhikkhu Kassapa-gotta' the

stranger Bhikkhus, Lord, pronounced against me expulsion for my refusal to see that offence. Then I thought, Lord: "I do not know indeed whether this is an offence or not, and whether I have made myself guilty of an offence or not, and whether I have been expelled or not, and whether that sentence is lawful or unlawful, objectionable or unobjectionable, valid or invalid. What if I were to go to *K*ampâ and to ask the Blessed One about this matter." Thus I have come here, Lord.'

6. (Buddha replied): 'This is no offence, O Bhikkhu; it is not an offence. You are innocent; you are not guilty of an offence. You are not expelled, and have not been expelled; the sentence by which you have been expelled is unlawful, objectionable, and invalid. Go, O Bhikkhu, and settle yourself again at Vâsabha-gâma.'

The Bhikkhu Kassapa-gotta expressed his assent to the Blessed One (by saying), 'Yes, Lord,' rose from his seat, and having respectfully saluted the Blessed One and walked round him with his right side towards him, he went on his way to Vâsabha-gâma.

7. Now those stranger Bhikkhus (at Vâsabha-gâma) were overcome by scruples and remorse: 'It is all loss to us indeed, it is no gain to us; we will fare ill indeed, we will not fare well, in this that we have expelled that pure, guiltless Bhikkhu without any cause and reason. Well, friends, let us go to *K*ampâ and let us confess there in the Blessed One's presence our sin in its sinfulness.'

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pronoun of the first person is to be read; and the appellation 'Lord,' addressed to Buddha, is inserted several times.

And those stranger Bhikkhus put their resting-places in order, took up their alms-bowls and their robes, and went forth to *K*ampâ, and in due course they came to *K*ampâ and to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, they sat down near him. Now it is the custom of the blessed Buddhas (&c.[1], down to:) 'It is all well, Lord; we find our living, Lord; we have made the journey, Lord, without too much fatigue. There is in the country of Kâsi, Lord, (a village) called Vâsabhagâma; from that place we come, Lord.'

8. 'So are you, O Bhikkhus, those who have expelled the resident Bhikkhu there?'

'We are, Lord.'

'For what cause, O Bhikkhus, and for what reason?'

'Without any cause and reason, Lord.'

Then the Blessed One rebuked those Bhikkhus: 'That is improper, O Bhikkhus, it is unbecoming, indecent, unworthy of Sama*n*as, unallowable, and to be avoided. How can you, O fools, expel a pure and guiltless Bhikkhu, without any cause and reason? This will not do, O Bhikkhus, for converting the unconverted.' Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, expel a pure and guiltless Bhikkhu without cause and reason. He who does, commits a dukka*t*a offence.'

9. Then those Bhikkhus rose from their seats, adjusted their upper robes so as to cover one

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[1] See § 4. The alterations to be made ('those Bhikkhus' instead of 'the Bhikkhu Kassapa-gotta,' &c.) are obvious.

shoulder, prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: 'Transgression, O Lord, has overcome us like the foolish, like the erring, like the unhappy, in this that we have expelled a pure, guiltless Bhikkhu without any cause and reason. May, O Lord, the Blessed One accept (the confession of) our sin in its sinfulness, and we will refrain from it in future.'

'Truly, O Bhikkhus, transgression has overcome you like the foolish, like the erring, like the unhappy, in that you have expelled a pure, guiltless Bhikkhu without any cause and reason. But as you see, O Bhikkhus, your sin in its sinfulness, and duly make amends for it, we accept it from you. For this, O Bhikkhus, is called progress in the discipline of the noble one, if one sees his sin in its sinfulness, and duly makes amends for it, and refrains from it in future.'

2.

1. At that time the Bhikkhus of *K*ampâ performed official acts in the following ways: they performed unlawful acts before an incomplete congregation; they performed unlawful acts before a complete congregation; they performed lawful acts before an incomplete congregation; they performed seemingly lawful acts before an incomplete congregation; they performed seemingly lawful acts before a complete congregation; a single Bhikkhu pronounced expulsion against a single one; a single Bhikkhu pronounced expulsion against two; a single Bhikkhu

pronounced expulsion against a number of Bhikkhus; a single Bhikkhu pronounced expulsion against a Sa*m*gha; two Bhikkhus pronounced expulsion against a single one .... against two .... against a number of Bhikkhus .... against a Sa*m*gha; a number of Bhikkhus pronounced expulsion against a single one .... against two .... against another number .... against a Sa*m*gha; a Sa*m*gha pronounced expulsion against another Sa*m*gha[1].

2. Those Bhikkhus who were moderate, were annoyed, murmured, and became angry: 'How can the Bhikkhus of *K*ampâ perform official acts in the following ways: perform unlawful acts before an incomplete congregation (&c., down to:) how can a Sa*m*gha pronounce expulsion against another Sa*m*gha?'

These Bhikkhus told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the Bhikkhus of *K*ampâ perform official acts in the following ways, &c.?'

'It is true, Lord.'

Then the blessed Buddha rebuked those Bhikkhus: 'It is improper, O Bhikkhus, what these foolish persons are doing; it is unbecoming, indecent, unworthy of Sama*n*as, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, perform official acts in the following ways, &c. This will not do, O Bhikkhus, for converting the unconverted.' Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

3. 'If an official act, O Bhikkhus, is performed

[1] The cases of a Sa*m*gha's expelling a single Bhikkhu, or two Bhikkhus, or a number of Bhikkhus, are omitted, because such proceedings are lawful.

unlawfully by an incomplete congregation, it is no real act[1] and ought not to be performed. An official act performed unlawfully by a complete congregation is no real act and ought not to be performed (&c., as in § 1, down to:). A seemingly lawful act performed before a complete congregation is no real act and ought not to be performed. In case a single Bhikkhu pronounces expulsion against a single one,—this is no real act and ought not to be performed (&c., down to:). In case a Samgha pronounces expulsion against another Samgha,—this is no real act and ought not to be performed.

4. 'There are, O Bhikkhus, four kinds of official acts (which a Samgha can perform); an unlawful act performed by an incomplete congregation, an unlawful act performed by a complete congregation, a lawful act performed by an incomplete congregation, and a lawful act performed by a complete congregation.

'If, O Bhikkhus, an act is unlawful and performed by an incomplete congregation—such an act, O Bhikkhus, is objectionable and invalid on account of its unlawfulness and of the incompleteness (of the congregation). Such an act, O Bhikkhus, ought not to be performed, nor is such an act allowed by me.

'If, O Bhikkhus, an act is unlawful and performed by a complete congregation—such an act, O Bhikkhus, is objectionable and invalid on account of its unlawfulness. Such an act, &c.

'If, O Bhikkhus, an act is lawful and performed by an incomplete congregation—such an act, O Bhikkhus, is objectionable and invalid on account of

[1] I. e. it is null and void.

the incompleteness (of the congregation). Such an act, &c.

'If, O Bhikkhus, an act is lawful and performed by a complete congregation—such an act, O Bhikkhus, is unobjectionable and valid on account of its lawfulness and of the completeness (of the congregation). Such an act, O Bhikkhus, ought to be performed, and such an act is allowed by me.

'Therefore, O Bhikkhus, you ought to train yourselves thus: "Lawful acts which are performed by complete congregations—such acts will we perform[1]."'

3.

1. At that time the *Kh*abbaggiya Bhikkhus performed official acts in the following ways: they performed unlawful acts before an incomplete congregation (&c., as in chap. 2, § 1, down to:) they performed seemingly lawful acts before a complete congregation; they performed acts without a *ñ*atti[2] and with the proclamation (of the kammavâ*k*â[2]); they performed acts without a proclamation (of the kammavâ*k*â) and with the *ñ*atti; they performed acts without a *ñ*atti and without a proclamation (of the kammavâ*k*â); they performed acts contrary to the Dhamma; they performed acts contrary to the Vinaya; they performed acts contrary to the doctrine of the Teacher; and they performed acts against which (the Bhikkhus present) protested, which were unlawful, objectionable, and invalid.

Those Bhikkhus who were moderate, were annoyed,

[1] A similar injunction is found at the close of chapter II, 14.

[2] See I, 28, &c.

&c. These Bhikkhus told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the *Kh*abbaggiya Bhikkhus, &c.?'

'It is true, Lord, &c.'

Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

2. 'If an official act, O Bhikkhus, is performed unlawfully by an incomplete congregation, it is no real act and ought not to be performed (&c.[1], down to:). If an official act, O Bhikkhus, is performed against which (the Bhikkhus present) protest, which is unlawful, objectionable, and invalid, this is no real act and ought not to be performed.

3. 'There are, O Bhikkhus, six kinds of official acts (which a Sa*m*gha can perform): an unlawful act, an act performed by an incomplete congregation, an act performed by a complete congregation, a seemingly lawful act performed by an incomplete congregation, a seemingly lawful act performed by a complete congregation, a lawful act performed by a complete congregation.

'And which, O Bhikkhus, is an unlawful act? If one performs, O Bhikkhus, a *ñ*attidutiya act[2] with one *ñ*atti, and does not proclaim a kammavâ*k*â, such an act is unlawful. If one performs, O Bhikkhus, a *ñ*attidutiya act with two *ñ*attis and does not proclaim a kammavâ*k*â .... with one kammavâ*k*â and does not propose a *ñ*atti .... with two

[1] Here the different categories of forbidden acts are enumerated one after the other, as in § 1.

[2] About *ñ*atti, kammavâ*k*â, *ñ*attidutiya, and *ñ*atti*k*atuttha acts, see our note at I, 28, 3. 'Proposing a *ñ*atti' and 'proclaiming a kammavâ*k*â' mean proposing a motion and putting a resolution to the assembled brethren.

kammavâ*k*âs and does not propose a *ñ*atti, such an act is unlawful.

4. 'If one performs, O Bhikkhus, a *ñ*atti*k*atuttha act with one *ñ*atti and does not proclaim a kammavâ*k*â, such an act is unlawful. If one performs, O Bhikkhus, a *ñ*atti*k*atuttha act with two (.... three, ... four) *ñ*attis and does not proclaim a kammavâ*k*â, such an act is unlawful. If one performs, O Bhikkhus, a *ñ*atti*k*atuttha act with one kammavâ*k*â (.... with two, ... three, ... four kammavâ*k*âs) and does not propose a *ñ*atti, such an act is unlawful. Such acts, O Bhikkhus, are called unlawful acts.

5. 'And which, O Bhikkhus, is an act of an incomplete congregation?

'If, O Bhikkhus, at a *ñ*attidutiya act not all Bhikkhus, as many as are entitled to vote, are present, if the *kh*anda[1] of those who have to declare their *kh*anda has not been conveyed (to the assembly), and if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

'If, O Bhikkhus, at a *ñ*attidutiya act as many Bhikkhus as are entitled to vote, are present, but if the *kh*anda of those who have to declare their *kh*anda has not been conveyed (to the assembly), and if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

'If, O Bhikkhus, at a *ñ*attidutiya act as many Bhikkhus as are entitled to vote, are present, if the *kh*anda of those who have to declare their *kh*anda has been conveyed, but if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

[1] See II, 23.

'If, O Bhikkhus, at a ñattikatuttha act, &c.[1]

'Such acts, O Bhikkhus, are called acts performed by incomplete congregations.

6. 'And which, O Bhikkhus, is an act of a complete congregation?

'If, O Bhikkhus, at a ñattidutiya act as many Bhikkhus as are entitled to vote, are present, if the khanda of those who have to declare their khanda has been conveyed (to the assembly), and if the Bhikkhus present do not protest, such an act is performed by a complete congregation.

'If, O Bhikkhus, at a ñattikatuttha act (&c., as in last section).

'Such acts, O Bhikkhus, are called acts performed by complete congregations.

7. 'And which, O Bhikkhus, is a seemingly lawful act performed by an incomplete congregation?

'If, O Bhikkhus, at a ñattidutiya act the kammavâkâ is proclaimed first and the ñatti is proposed afterwards, if not all Bhikkhus, as many as are entitled to vote, are present, &c.[2]

8. 'And which, O Bhikkhus, is a seemingly lawful act performed by a complete congregation?

'If, O Bhikkhus, at a ñattidutiya act the kammavâkâ is proclaimed first and the ñatti is proposed afterwards, if as many Bhikkhus as are entitled to vote, are present, &c.[3]

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[1] The identical three cases given before with regard to the ñattidutiya act are repeated here.

[2] The six cases given in this paragraph, of which three refer to ñattidutiya acts and three to ñattikatuttha acts, differ from those specified in § 5 only by the statement added in each of these cases regarding the inverted order of ñatti and kammavâkâ.

[3] This paragraph stands precisely in the same relation to § 6 in which the preceding one stands to § 5.

9. 'And which, O Bhikkhus, is a lawful act performed by a complete congregation?

'If, O Bhikkhus, at a *ñ*attidutiya act the *ñ*atti is proposed first and afterwards the act is performed with one kammavâ*k*â, if as many Bhikkhus as are entitled to vote, are present, if the *kh*anda of those who have to declare their *kh*anda has been conveyed (to the assembly), and if the Bhikkhus present do not protest, such an act is lawful and performed by a complete congregation.

'If, O Bhikkhus, at a *ñ*atti*k*atuttha act the *ñ*atti is proposed first and afterwards the act is performed with three kammavâ*k*âs, if as many Bhikkhus as are entitled to vote, &c., such an act is lawful and performed by a complete congregation.'

4.

1. 'There are five kinds of Sa*m*ghas: the Bhikkhu Sa*m*gha consisting of four persons, the Bhikkhu Sa*m*gha consisting of five persons . . . . of ten persons . . . . of twenty persons . . . . of more than twenty persons.

'In case, O Bhikkhus, the Bhikkhu Sa*m*gha consist of four persons, and acts lawfully, and is complete, it is entitled to perform all official acts except three acts, that is, the upasampadâ ordination, pavâra*n*â, and abbhâna[1].

'In case, O Bhikkhus, the Bhikkhu Sa*m*gha consist of five persons, and acts lawfully, and is complete, it is entitled to perform all official acts except

[1] See *K*ullavagga III, 2 seq.

two acts, that is, the upasampadâ ordination in the central countries[1] and abbhâna.

'In case, O Bhikkhus, the Bhikkhu Samgha consist of ten persons, and acts lawfully, and is complete, it is entitled to perform all official acts except one, namely, abbhâna.

'In case, O Bhikkhus, the Bhikkhu Samgha consist of twenty persons, and acts lawfully, and is complete, it is entitled to perform all official acts.

'In case, O Bhikkhus, the Bhikkhu Samgha consist of more than twenty persons, and acts lawfully, and is complete, it is entitled to perform all official acts.

2. 'An official act, O Bhikkhus, which requires the presence of four persons, if performed by a congregation in which a Bhikkhunî is the fourth, is no real act, and ought not to be performed. An official act, O Bhikkhus, which requires the presence of four persons, if performed by a congregation in which a sikkhamânâ is the fourth, ... in which a sâmanera, &c.[2], is the fourth, ... in which a person belonging to another communion is the fourth, ... in which a person staying within a different boundary[3] is the fourth, ... in which a person poised in the air by supernatural power is

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[1] As regards the exceptional regulations referring to the upasampadâ ordination in the bordering countries, see above, V, 13, 12.

[2] Here follows the very frequent enumeration given, for instance, at II, 36, §§ 1-4.

[3] Generally speaking, the two categories of 'persons belonging to another communion,' and 'persons staying within another boundary,' can be considered as coincident. In certain cases, however, they could be distinguished; see X, 1, §§ 9, 10.

the fourth, ... in which a person against whom the Sa*m*gha institutes a proceeding is the fourth—is no real act and ought not to be performed.'

End of the regulations about acts performed by four persons.

3–5. 'An official act, O Bhikkhus, which requires the presence of five (. . . . ten, ... twenty) persons, if performed by a congregation in which a Bhikkhunî, &c.[1], is the fifth (. . . . tenth, ... twentieth), is no real act and ought not to be performed.'

End of the regulations about acts performed by five, (ten, twenty) persons.

6. 'If, O Bhikkhus, a congregation in which a person sentenced to the parivâsa discipline[2] is the fourth, institutes the proceedings of parivâsa, of mûlâya pa*t*ikassanâ, and of mânatta, or if a congregation in which such a person is the twentieth, confers abbhâna, this is no real act and ought not to be performed.

'If, O Bhikkhus, a congregation in which a person that ought to be sentenced to mûlâya pa*t*ikassanâ . . . . that ought to be sentenced to mânatta . . . . that is subject to the mânatta discipline . . . .

[1] Here the enumeration of § 2 is repeated.

[2] See about parivâsa, and the other Sa*m*ghakammas referred to in this paragraph, the details given in the second book of the *K*ullavagga.

on whom the abbhâna sentence ought to be conferred[1], institutes the proceedings of parivâsa, of mûlâya pa*t*ikassanâ, and of mânatta, or if a congregation in which such a person is the twentieth, confers abbhâna, this is no real act and ought not to be performed.

7. 'Of some persons, O Bhikkhus, the protest[2] raised in the assembly is effectual, of some persons it is ineffectual.

'And which are the persons, O Bhikkhus, whose protest raised in the assembly is ineffectual?

'The protest, O Bhikkhus, raised in the assembly by a Bhikkhunî is ineffectual. The protest, O Bhikkhus, raised in the assembly by a sikkhamânâ (&c.[3], down to:) by a person against whom the Sa*m*gha institutes a proceeding, is ineffectual. These are the persons, O Bhikkhus, whose protest raised in the assembly is ineffectual.

8. 'And which are the persons, O Bhikkhus, whose protest raised in the assembly is effectual?

'The protest, O Bhikkhus, of a Bhikkhu who is healthy (in mind), who belongs to the same communion[4], who stays within the same boundary[5], even

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[1] But has not yet been conferred. An abbhita Bhikkhu is considered as fully rehabilitated.

[2] Against official acts which the Sa*m*gha is performing.

[3] This list of persons who cannot protest against official acts of the Sa*m*gha differs from that given in § 2 or at II, 36, §§ 1–4, only by three categories being here added after 'a person guilty of an extreme offence' (antimavatthu*m* a*ggh*âpannaka). These categories are the following: 'a madman,' 'a person whose mind is unhinged,' 'a person who suffers (bodily) pain.' See II, 22, 3, &c.

[4] That is, the Sa*m*gha which is going to perform the act in question.

[5] See the note at § 2.

if he have committed a sin which brings about immediate punishment in hell,—if he give notice of his protest at the meeting,—is effectual. This is the person, O Bhikkhus, whose protest raised in the assembly is effectual.

9. 'There are, O Bhikkhus, two cases of expulsion[1] (pronounced against a person). If expulsion, O Bhikkhus, had not been pronounced (before) against a person, and the Saṃgha pronounces expulsion against him, there are some against whom such expulsion has been pronounced duly, and others against whom it has been pronounced unduly.

'And which is a person, O Bhikkhus, against whom, if expulsion had not been pronounced before, and the Saṃgha pronounces expulsion against him, expulsion has been pronounced unduly? In case, O Bhikkhus, there be a pure, guiltless Bhikkhu,—if the Saṃgha pronounces expulsion against him, expulsion has been pronounced unduly. This, O Bhikkhus, is called a person against whom, if expulsion had not been pronounced before, and the Saṃgha pronounces expulsion against him, expulsion has been pronounced unduly.

'And which is a person, O Bhikkhus, against whom, &c., expulsion has been pronounced duly? In case, O Bhikkhus, there be an ignorant, unlearned Bhikkhu, a constant offender, who is unable to discern what is an offence[2], who lives in lay society, unduly

[1] Compare the rules regarding the pabbâganiyakamma, Kullavagga I, 13 seq., and our note at I, 79, 1.

[2] Anapadâna. Buddhaghosa: 'Anapadâno 'ti apaṭâna- (read apadâna-) virahito. apadânaṃ vukkati parikkhedo. âpatti-parikkheda-virahito 'ti attho.' Probably the word must not be derived from the root dâ, 'to give,' but from dâ, 'to cut.'

associating himself with lay people,—if the Sa*m*gha pronounces expulsion against him, expulsion has been pronounced duly. This, O Bhikkhus, is called a person, &c.

10. 'There are, O Bhikkhus, two cases of restoration (of an expelled Bhikkhu). If restoration, O Bhikkhus, had not been granted before to a person, and the Sa*m*gha grants restoration to him, there are some to whom such restoration will have been granted duly, and others to whom it will have been unduly granted.

'And which is a person, O Bhikkhus, to whom, &c., restoration has been granted unduly? A eunuch, O Bhikkhus, to whom restoration had not been granted before, and whom the Sa*m*gha restores, has been restored unduly. A person who has furtively attached himself (to the Sa*m*gha), &c.[1], to whom restoration had not been granted before, and whom the Sa*m*gha restores, has been restored unduly.

'This, O Bhikkhus, is called a person to whom, &c., restoration has been granted unduly. These, O Bhikkhus, are called persons to whom, &c., restoration has been granted duly.

11. 'And which is a person, O Bhikkhus, to whom, &c., restoration has been granted duly?' &c.[2]

End of the first Bhâ*n*avâra, called the Vâsabhagâma Bhâ*n*avâra.

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[1] See the list of persons given at II, 36, 3.

[2] The formality and the repetitions are the same here as in § 10, and need not be repeated. The list of persons whose restoration is stated to be valid is the same as at I, 71, 1.

5.

1. 'In case, O Bhikkhus, there be no offence which a Bhikkhu should see (or, acknowledge as committed by himself), and if the Samgha, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence?"—and he replies: "There is no offence, friends, which I should see," and the Samgha pronounces expulsion against him for his refusal to see that offence,—this is an unlawful act.

'In case, O Bhikkhus, there be no offence which a Bhikkhu should atone for, &c.[1]

'In case, O Bhikkhus, there be no false doctrine which a Bhikkhu should renounce, &c.[2]

2. 'In case, O Bhikkhus, there be no offence which a Bhikkhu should see, and there be no offence which he should atone for, and if the Samgha, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence? Atone for that offence,"—and he replies: "There is no offence, friends, which I should see; there is no offence,

[1] The ukkhepaniyakamma âpattiyâ appatinissagge (expulsion for a Bhikkhu's refusal to atone for an offence) is spoken of here exactly in the same terms as those in which the ukkhepaniyakamma âpattiyâ adassane (expulsion for a Bhikkhu's refusal to see an offence) is spoken of in the preceding clause. The brethren say to the pretended offender, 'You have committed an offence, friend; atone for that offence'—which he refuses to do.

[2] As above; the Bhikkhus institute the ukkhepaniyakamma pâpikâya ditthiyâ appatinissagge (expulsion for a Bhikkhu's refusal to renounce a false doctrine).

friends, which I should atone for," and the Samgha pronounces expulsion against him for his refusal to see that offence, or for his refusal to atone for that offence,—this is an unlawful act.

3–5[1].

6–7. 'In case, O Bhikkhus, there be an offence which a Bhikkhu should see, and if the Samgha, or a number of Bhikkhus, or a single person reprove him (and say): 'You have committed an offence, friend; do you see that offence?"—and he replies: "Yes, friends, I see it," and the Samgha pronounces expulsion against him for his (pretended) refusal to see that offence,—this is an unlawful act.

'In case, O Bhikkhus, there be an offence which a Bhikkhu should atone for, &c.[2]

8–9. 'In case, O Bhikkhus, there be an offence which a Bhikkhu should see, and if the Samgha, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence?"—and he replies: "There is no offence, friends, which I should see," and the Samgha pronounces expulsion against him for his refusal to see that offence,—this is a lawful act[3].'

[1] As in § 2, the first and second of the three cases given in § 1 are combined, so follow now combinations of the first and third, the second and third, and of the first, second, and third cases respectively.

[2] Here follow again the cases of the ukkhepaniyakamma âpattiyâ appatinissagge and pâpikâya ditthiyâ appatinissagge, and the combinations of the three cases as above.

[3] Here follow the two other cases, together with the combinations of the three, exactly as above.

6.

1. And the venerable Upâli[1] went to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Upâli said to the Blessed One: 'Lord, if a complete congregation performs an act at which the presence (of the accused Bhikkhu) is required, in his absence—is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

'It is performed, Upâli, unlawfully against Dhamma and Vinaya.'

2. 'Lord, if a complete congregation performs an act at which (the accused Bhikkhu) ought to be called upon for an answer, without calling upon him for an answer—if it performs an act at which the confession (of the culprit) is required, without his confession—if it grants to a Bhikkhu to whom sativinaya[2] ought to be granted, an amû*lh*avinaya[3]—if it proceeds against a Bhikkhu to whom amû*lh*avinaya ought to be granted, with the tassapâpiyyasikâkamma[4]—if it proceeds against a Bhikkhu against whom the tassapâpiyyasikâkamma ought

[1] That the redactors of this Pi*t*aka have chosen Upâli here and at X, 6, *K*ullavagga II, 2, 7, to question the Blessed One about the Vinaya regulations, stands evidently in connection with the tradition ascribing to Upâli an especial authority regarding the rules of the Order and styling him, as is said in the Dîpava*m*sa (IV, 3, 5; V, 7, 9), agganikkhittaka, i.e. original depositary, of the Vinaya tradition. See our Introduction, p. xii seq.

[2] See *K*ullavagga IV, 4, 10.

[3] See *K*ullavagga IV, 5.

[4] See *K*ullavagga IV, 11.

to be instituted, with the tagganiyakamma[1]—if it proceeds against a Bhikkhu against whom the tagganiyakamma ought to be instituted, with the nissayakamma—if it proceeds against a Bhikkhu against whom the nissayakamma ought to be instituted, with the pabbâganiyakamma—if it proceeds against a Bhikkhu against whom the pabbâganiyakamma ought to be instituted, with the patisâraniyakamma—if it proceeds against a Bhikkhu against whom the patisâraniyakamma ought to be instituted, with the ukkhepaniyakamma—if it sentences a Bhikkhu against whom the ukkhepaniyakamma ought to be instituted, to parivâsa[2]—if it sentences a Bhikkhu who ought to be sentenced to parivâsa, to mûlâya patikassanâ—if it sentences a Bhikkhu who ought to be sentenced to mûlâya patikassanâ, to mânatta—if it grants to a Bhikkhu who ought to be sentenced to mânatta, the decree of abbhâna—if it confers on a Bhikkhu to whom abbhâna ought to be granted, the upasampadâ ordination,—is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

3. 'It is performed, Upâli, unlawfully against Dhamma and Vinaya. If a complete congregation, Upâli, performs an act at which the presence (of the accused Bhikkhu) is required, in his absence (&c., down to:) confers on a Bhikkhu to whom abbhâna ought to be granted, the upasampadâ ordination,—in such case, Upâli, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Samgha trespasses against the law.'

[1] This Samghakamma and the following ones are explained in Kullavagga I, 1 seq.

[2] For this term and the next ones, see Kullavagga III, 1–7.

4. 'Lord, if a complete congregation performs an act at which the presence (of the accused Bhikkhu) is required, in his presence (&c., down to:) confers on a person, on whom the upasampadâ ordination ought to be conferred, the upasampadâ ordination,—is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

'It is performed, Upâli, lawfully according to Dhamma and Vinaya. If a complete congregation performs an act (&c., down to:) the upasampadâ ordination,—in such case, Upâli, this act is performed lawfully according to Dhamma and Vinaya, and in such case this Samgha does not trespass against the law.'

5. 'Lord, if a complete congregation grants to a Bhikkhu to whom sativinaya ought to be granted, an amûlhavinaya, and to a Bhikkhu to whom amûlhavinaya ought to be granted, a sativinaya (&c.[1], down to:) confers on a Bhikkhu to whom abbhâna ought to be granted, the upasampadâ ordination, and grants to a person on whom the upasampadâ ordination ought to be conferred, the decree of abbhâna,—is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

6. 'It is performed, Upâli, unlawfully against Dhamma and Vinaya. If a complete congregation grants to a Bhikkhu, &c.,—in such case, Upâli, this act is performed unlawfully against Dhamma and

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[1] The Samghakammas enumerated in § 2, beginning with sativinaya, are arranged here in pairs, in direct and reverse order, in this way: sativinaya and amûlhavinaya, amûlhavinaya and sativinaya; then amûlhavinaya and tassapâpiyyasikâkamma, tassapâpiyyasikâkamma and amûlhavinaya, &c.

Vinaya, and in such case this Sa*m*gha trespasses against the law.'

7. 'Lord, if a complete congregation grants sativinaya to a Bhikkhu to whom sativinaya ought to be granted, and amû*lh*avinaya to a Bhikkhu to whom amû*lh*avinaya ought to be granted (&c.[1], down to:) grants abbhâna to a Bhikkhu to whom abbhâna ought to be granted, and confers the upasampadâ ordination on a person on whom the upasampadâ ordination ought to be conferred,—is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

8. 'It is performed, Upâli, lawfully according to Dhamma and Vinaya (&c., down to:) and in such case this Sa*m*gha does not trespass against the law.'

9. And the Blessed One thus addressed the Bhikkhus: 'If a complete congregation, O Bhikkhus, grants to a Bhikkhu to whom sativinaya ought to be granted, an amû*lh*avinaya, in such case, O Bhikkhus, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Sa*m*gha trespasses against the law. If a complete congregation, O Bhikkhus, institutes against a Bhikkhu to whom sativinaya ought to be granted, the tassapâpiyyasikâkamma (&c.[2], down to:) grants to a person on whom the

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[1] The same dyads as in § 5.

[2] In this paragraph all possible combinations of two different Sa*m*ghakammas are formed in this way: first, sativinaya is combined with amû*lh*avinaya and all the rest, down to upasampadâ; then amû*lh*avinaya with all terms from tassapâpiyyasikâ down to sativinaya, and so on; the whole series ends thus with the combinations of upasampadâraha with all terms from sativinaya down to abbhâna.

upasampadâ ordination ought to be conferred, the decree of abbhâna,—in such case, O Bhikkhus, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Saṁgha trespasses against the law.'

End of the second Bhâṇavâra, which contains the questions of Upâli.

7.

1. 'In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the Saṁgha. And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the tagganiyakamma[1]." And they proceed against him with the tagganiyakamma unlawfully[2] with an incomplete congregation[3], and he then goes from that district to another district. There the Bhikkhus say among each other: "Against this Bhikkhu, friends, the Saṁgha has proceeded with the tagganiyakamma unlawfully with an incomplete congregation; well, let us proceed against him with the tagganiyakamma." And they proceed against him with the tagganiyakamma unlawfully with a complete congregation, and he then goes from that district again to another district. And there the Bhikkhus again say among each other (&c.,

[1] See Kullavagga I, 1–8.
[2] See above, chap. 3, § 3 seq.
[3] See above, chap. 3, § 5.

down to:) and they proceed against him with the *tagganiyakamma* lawfully with an incomplete congregation . . . . seemingly lawfully[1] with an incomplete congregation . . . . seemingly lawfully with a complete congregation[2].

2–5. 'In case, O Bhikkhus, a Bhikkhu be litigious, &c.[3]

6. 'In case, O Bhikkhus, a Bhikkhu be ignorant, unlearned, a constant offender, unable to discern what is an offence[4], and lives in lay society, unduly associating himself with lay people. And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed ignorant, unlearned, &c.; well, let us proceed against him with the nissayakamma[5]," and they proceed against him with the nissayakamma unlawfully with an incomplete congregation, &c.[6]

7. 'In case, O Bhikkhus, a Bhikkhu leads a life hurtful to the laity, and devoted to evil[7]. And the other Bhikkhus say among each other: "This

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[1] See above, chap. 3, § 7.

[2] See above, chap. 3, § 8.

[3] As in § 1, but with a different arrangement of the five categories on which this exposition is based: unlawfully with an incomplete congregation, unlawfully with a complete congregation, lawfully with an incomplete congregation, seemingly lawfully with an incomplete congregation, seemingly lawfully with a complete congregation. In § 1 these categories are arranged in their natural order; in § 2 the second is placed at the head, then follow the third, fourth, fifth, and finally the first; in § 3 the exposition likewise begins with the third and ends with the second, &c. This arrangement is called 'a wheel' (*k*akka).

[4] See the note at chap. 4, § 9.

[5] See *K*ullavagga I, 9–12.

[6] The same five cases and the same *k*akka as in §§ 1–5.

[7] See the 13th Sa*m*ghâdisesa Rule.

Bhikkhu, friends, leads a life hurtful to the laity, and devoted to evil; well, let us proceed against him with the pabbâ*g*aniyakamma[1]," &c.[2]

8. 'In case, O Bhikkhus, a Bhikkhu abuses and reviles lay people. And the other Bhikkhus say among each other: "This Bhikkhu, friends, abuses and reviles lay people; well, let us proceed against him with the pa*t*isâra*n*iyakamma[3]," &c.[2]

9–11. 'In case, O Bhikkhus, a Bhikkhu, having committed an offence, refuses to see that offence (committed by himself)[4]. And the other Bhikkhus say among each other: "This Bhikkhu, friends, has committed an offence and refuses to see that offence; well, let us pronounce expulsion against him for his refusal to see that offence[5]," &c.[2]

12–13. 'In case, O Bhikkhus, a Bhikkhu, against whom the Sa*m*gha has proceeded with the ta*gg*aniyakamma, behaves himself properly, lives modestly, aspires to get clear of his penance, and asks for the revocation of the ta*gg*aniyakamma sentence. And the other Bhikkhus say among each other: "This Bhikkhu, friends, against whom the Sa*m*gha has proceeded with the ta*gg*aniyakamma, in truth behaves himself properly; he lives modestly, &c.; well, let us revoke the ta*gg*aniyakamma sentence pronounced against him." And they revoke the ta*gg*aniyakamma sentence

[1] See *K*ullavagga I, 13–17.

[2] As in §§ 1–5 or in § 6.

[3] *K*ullavagga I, 18–24.

[4] § 10: A Bhikkhu, having committed an offence, refuses to atone for that offence. § 11: A Bhikkhu refuses to renounce a false doctrine.

[5] § 10: For his refusal to atone for that offence. § 11: For his refusal to renounce that false doctrine.

pronounced against him unlawfully with an incomplete congregation. And he then goes from that district to another district. There the Bhikkhus say among each other: "The *tagganiyakamma* sentence, friends, pronounced against this Bhikkhu has been revoked by the Samgha unlawfully with an incomplete congregation," &c.[1]

14. 'In case, O Bhikkhus, a Bhikkhu against whom the Samgha has proceeded with the nissayakamma .... with the pabbâganiyakamma .... with the patisâraniyakamma .... against whom the Samgha has pronounced expulsion for his refusal to see an offence .... for his refusal to atone for an offence .... for his refusal to renounce a false doctrine, behaves himself properly, &c.[2]

15. 'In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the Samgha. And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the tagganiyakamma." And they proceed against him with the tagganiyakamma, unlawfully with an incomplete congregation. Now among the Samgha residing in that district a contention is raised whether this is an act performed unlawfully with an incomplete congregation, or an act performed unlawfully with a complete congregation, or an act performed lawfully with an incomplete

[1] The analogous five cases with the *kakka* development as in §§ 1–5.

[2] As in §§ 12, 13.

congregation, or an act performed seemingly lawfully with an incomplete congregation, or an act performed seemingly lawfully with a complete congregation, or an act not performed, badly performed, to be performed again. In this case, O Bhikkhus, the Bhikkhus who say: "It is an act performed unlawfully with an incomplete congregation"—and the Bhikkhus who say: "It is an act not performed, badly performed, to be performed again"—these Bhikkhus are right herein.

16. 'In case, O Bhikkhus, a Bhikkhu be litigious (&c., as in § 15, down to:) and they proceed against him with the *tagganiyakamma* unlawfully with a complete congregation . . . . lawfully with an incomplete congregation . . . . seemingly lawfully with an incomplete congregation . . . . seemingly lawfully with a complete congregation. Now among the Sa*m*gha residing in that district (&c., as in § 15).

17–20. 'In case, O Bhikkhus, a Bhikkhu be ignorant, unlearned,' &c.[1]

End of the ninth Khandhaka, which treats of the events in *K*ampâ.

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[1] The text treats here in §§ 17, 18 of the nissayakamma (see § 6) and of the Sa*m*ghakammas down to the expulsion for a Bhikkhu's refusal to renounce a false doctrine (see §§ 7–11) in the same manner as the ta*gg*aniyakamma is spoken of in §§ 15, 16. Then follows (§§ 19, 20) an exactly analogous exposition about the revocation of these Sa*m*ghakammas, which stands in the same relation to §§ 15–18 in which §§ 12–14 stand to §§ 1–11.

TENTH KHANDHAKA.

(SCHISMS AMONG THE SAMGHA.)

1.

1. At that time the blessed Buddha dwelt at Kosambî in the Ghositârâma.

At that time a certain Bhikkhu had committed an offence which he considered as an offence, while the other Bhikkhus considered that offence as no offence. Afterwards he began to consider that offence as no offence, and the other Bhikkhus began to consider that offence as an offence.

Now those Bhikkhus said to that Bhikkhu: 'You have committed an offence, friend; do you see that offence?'

(He replied): 'There is no offence, friends, which I should see.'

Then those Bhikkhus, bringing about unanimity (of the fraternity for their sentence) pronounced expulsion against that Bhikkhu for his refusal to see that offence.

2. Now that Bhikkhu was erudite; he had studied the Âgamas; he knew the Dhamma, the Vinaya, the Mâtikâ[1]; he was wise, learned, intelligent, modest, conscientious, anxious for training.

And that Bhikkhu went to his companions and friends among the Bhikkhus, and said to them: 'This is no offence, friends; this is not an offence.

[1] See *K*ullavagga I, 11, 1, with our note.

I am offenceless; I am not guilty of an offence; I am unexpelled and have not been expelled; the sentence by which I have been expelled is unlawful, objectionable, and invalid. May the venerable ones be my partisans according to Dhamma and Vinaya.'

Thus that Bhikkhu got his companions and friends among the Bhikkhus on his side.

And he sent also a messenger to his companions and friends among the Bhikkhus of the whole country (with the following message): 'This is no offence, friends; this is not an offence (&c., down to:). May the venerable ones be my partisans according to Dhamma and Vinaya.'

Thus that Bhikkhu got also his companions and friends among the Bhikkhus of the whole country on his side.

3. Now those Bhikkhus who were partisans of the expelled Bhikkhu, went to the place where those who had expelled him, were. Having approached them, they said to the Bhikkhus who had expelled him: 'This is no offence, friends; this is not an offence. This Bhikkhu is offenceless; this Bhikkhu is not guilty of an offence. This Bhikkhu is unexpelled; this Bhikkhu has not been expelled. The sentence by which he has been expelled is unlawful, objectionable, and invalid.'

When they had spoken thus, the Bhikkhus who had expelled that Bhikkhu, said to the partisans of the expelled one: 'This is an offence, friends; this is not no offence. This Bhikkhu is an offender; this Bhikkhu is not offenceless. This Bhikkhu is expelled; this Bhikkhu is not unexpelled. The sentence by which he has been expelled is lawful,

unobjectionable, and valid. Do not stand, O venerable ones, on the side of this expelled Bhikkhu; do not follow him.'

But the partisans of the expelled Bhikkhu, though they were spoken to thus by the Bhikkhus who had expelled him, persevered nevertheless on the side of that expelled Bhikkhu and followed him.

4. And a certain Bhikkhu went to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him that Bhikkhu said to the Blessed One: 'A certain Bhikkhu, Lord, had committed an offence which he considered as an offence (&c., as in §§ 1–3, down to:). But the partisans, Lord, of the expelled Bhikkhu, though they were spoken to thus by the Bhikkhus who had expelled him, persevered nevertheless on the side of that expelled Bhikkhu and followed him.'

5. Then the Blessed One (exclaimed): 'The Bhikkhu Sa*m*gha is divided! The Bhikkhu Sa*m*gha is divided!'—and he rose from his seat and went to the place where the Bhikkhus were who had pronounced that sentence of expulsion. Having approached them, he sat down on the seat they had prepared. Sitting there the Blessed One said to the Bhikkhus who had pronounced expulsion against that Bhikkhu: 'Do not think, O Bhikkhus, that you are to pronounce expulsion against a Bhikkhu whatever be the facts of the case, saying, "It occurs to us to do so; it occurs to us to do so."

6. 'In case, O Bhikkhus, a Bhikkhu has committed an offence which he considers as no offence, while the other Bhikkhus consider it as an offence—if, O Bhikkhus, those Bhikkhus know with regard

to that Bhikkhu: "This venerable brother is erudite; he has studied the Âgamas; he knows the Dhamma, the Vinaya, the Mâtikâ; he is wise, learned, intelligent, modest, conscientious, anxious for training. Should we pronounce expulsion against this Bhikkhu for his refusal to see that offence, and should we not hold Uposatha with that Bhikkhu, but hold Uposatha without that Bhikkhu, this matter will cause among the Sa*m*gha altercations, contentions, discord, quarrels, divisions among the Sa*m*gha, disunion among the Sa*m*gha, separations among the Sa*m*gha, schisms among the Sa*m*gha,"—in that case, O Bhikkhus, let those Bhikkhus, standing in awe of causing divisions, not pronounce expulsion against that Bhikkhu for his refusal to see his offence.

7. 'In case, O Bhikkhus, a Bhikkhu has committed (&c., as above, down to:). "Should we pronounce expulsion against this Bhikkhu for his refusal to see that offence, and should we not hold Pavâra*n*â with that Bhikkhu, but hold Pavâra*n*â without that Bhikkhu, and not perform official acts with that Bhikkhu, but perform official acts without that Bhikkhu, and not sit down on our seats with that Bhikkhu, but sit down on our seats without that Bhikkhu, and not sit down to drink rice-milk with that Bhikkhu, but sit down to drink rice-milk without that Bhikkhu, and not sit down in the dining-hall with that Bhikkhu, but sit down in the dining-hall without that Bhikkhu, and not dwell under one roof with that Bhikkhu, but dwell under one roof without that Bhikkhu, and not perform with that Bhikkhu, according to seniority, the duties of respectfully saluting each other, rising from our seats, raising the joined hands before each other, and all

proper duties, but perform without that Bhikkhu, according to seniority, the duties, &c.,—this matter will cause among the Sa*m*gha (&c., as in § 6, down to the end).'

8. And the Blessed One, having spoken thus to the Bhikkhus who had pronounced that sentence of expulsion, rose from his seat, and went to the place where the partisans of the expelled Bhikkhu were. Having approached them, he sat down on the seat they had prepared. Sitting there the Blessed One said to the partisans of the expelled Bhikkhu: 'Do not think, O Bhikkhus, if you have committed an offence, that you need not atone for that offence, (saying to yourselves): "We are without offence." In case, O Bhikkhus, a Bhikkhu has committed an offence which he considers as no offence, while the other Bhikkhus consider it as an offence—if, O Bhikkhus, that Bhikkhu knows with regard to those Bhikkhus: "These venerable brethren are erudite (&c., down to:) anxious for training. It is impossible that they should, on my account, or on account of anybody else, abandon themselves to walking in longing, in malice, in delusion, in fear. Should these Bhikkhus pronounce expulsion against me for my refusal to see that offence, and should they not hold Uposatha with me, but hold Uposatha without me, and should they not hold Pavâra*n*â with me, but hold Pavâra*n*â without me (&c., as in § 7), this matter will cause, &c., schisms among the Sa*m*gha,"—in that case, O Bhikkhus, let that Bhikkhu, standing in awe of causing divisions, acknowledge that offence on the authority of his brethren [1].' And the

[1] In the text sandhâya must be corrected into saddhâya; see *K*ullavagga XI, 1, 10.

Blessed One, having spoken thus to the partisans of the expelled Bhikkhu, rose from his seat and went away.

9. At that time the Bhikkhus who were partisans of that expelled Bhikkhu, held Uposatha and performed official acts at that same place, within the boundary. On the other hand the Bhikkhus who had pronounced expulsion against him, went outside the boundary and there held Uposatha, and performed official acts.

Now a certain Bhikkhu of those who had expelled that Bhikkhu, went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him that Bhikkhu said to the Blessed One: 'Lord, those Bhikkhus who are partisans of that expelled Bhikkhu, hold Uposatha, and perform official acts, at that same place, within the boundary. On the other hand, we who have pronounced expulsion against him, have gone outside the boundary and there hold Uposatha and perform official acts.'

(Buddha replied): 'If those Bhikkhus, O Bhikkhu, who are partisans of that expelled Bhikkhu, will hold Uposatha, and perform official acts, at that same place, within the boundary, according to the rules laid down by me about *ñatti* and *anussâvanâ*, these official acts which they perform will be lawful, unobjectionable, and valid. And if you, O Bhikkhus, who have expelled that Bhikkhu, will hold Uposatha, and perform official acts, at that same place, within the boundary (&c., down to :) and valid.

10. 'And why is this so? These Bhikkhus belong to another communion than that to which you

belong, and you belong to another communion than that to which they belong.

'There are two cases, O Bhikkhu, in which a Bhikkhu (though he dwell within the same boundary) is considered as belonging to another communion:—either he himself makes himself belong to another communion[1], or the Samgha in a complete congregation pronounces expulsion against him for his refusal to see (an offence committed by himself), or to atone (for such an offence), or to renounce (a false doctrine). These, O Bhikkhu, are the two cases in which a Bhikkhu is considered as belonging to another communion.

'There are two cases, O Bhikkhu, in which a Bhikkhu (belonging to either of the categories mentioned) reacquires the belonging to the same communion (with his brethren within the same boundary): either he himself makes himself belong (again) to that same communion[2], or the Samgha, having expelled him for his refusal to see (an offence), or to atone (for an offence), or to renounce (a false doctrine), restores him in a complete congregation. These, O Bhikkhu, are the two cases in which a Bhikkhu reacquires the belonging to the same communion.

2.

1. At that time the Bhikkhus, among whom altercations, contentions, and quarrels had arisen, in the dining-hall and amidst the houses, behaved

[1] By associating with expelled Bhikkhus.

[2] By giving up his connection with expelled Bhikkhus.

improperly towards each other in gesture and word, and came to blows.

The people were annoyed, murmured, and became angry (saying), 'How can these Sakyaputtiya Samanas, when altercations, contentions, and quarrels have arisen among them, &c., and come to blows?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry (saying), 'How can the Bhikkhus, when altercations, &c.?'

These Bhikkhus told the thing to the Blessed One.

'Is it true, O Bhikkhus, &c.?'

'It is true, Lord.'

Having rebuked them, and delivered a religious discourse, he thus addressed the Bhikkhus: 'When divisions have arisen among the Samgha, O Bhikkhus, and when unlawful conduct and unfriendliness prevail among the Bhikkhus, then you ought to sit down on your seats (separately, saying to yourselves): "At least we will not behave improperly towards each other in gesture or word, and will not come to blows." When divisions have arisen among the Samgha, O Bhikkhus, and when lawful conduct and friendliness prevail among the Bhikkhus, then you may sit down (together), one by one from each side[1].'

2. At that time the Bhikkhus, among whom altercations, contentions, and quarrels had arisen, wounded each other with sharp words in the assemblies, and were unable to settle that question.

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[1] Âsanantarikâya. Buddhaghosa: 'Ekekam âsanam antaram katvâ nisîditabbam.'

Then a certain Bhikkhu went to the place where the Blessed One was; having approached him and respectfully saluted him, he stationed himself near him. Standing near him, that Bhikkhu said to the Blessed One: 'Lord, the Bhikkhus among whom altercations, contentions, and quarrels have arisen, wound each other with sharp words in the assemblies, and are unable to settle that question. Pray, Lord, may the Blessed One go to those Bhikkhus out of compassion towards them.'

And the Blessed One expressed his consent by remaining silent.

Then the Blessed One went to the place where those Bhikkhus were; having approached them, he sat down on the seat they had prepared. Sitting there the Blessed One thus addressed those Bhikkhus: 'Enough, O Bhikkhus, no altercations, no contentions, no disunion, no quarrel!'

When he had spoken thus, a certain Bhikkhu, an adherer of the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, the king of Truth, be patient! Lord, may the Blessed One quietly enjoy the bliss he has obtained already in this life! The responsibility for these altercations and contentions, for this disunion and quarrel will rest with us alone.'

And for the second time the Blessed One thus addressed those Bhikkhus: 'Enough, O Bhikkhus, &c.' And for the second time that Bhikkhu who adhered to the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, &c.' Then the Blessed One spoke thus to those Bhikkhus:

3. 'In former times, O Bhikkhus, there lived at

Benares a king of Kâsi, Brahmadatta by name, wealthy, rich in treasures, rich in revenues, rich in troops and vehicles, the lord over a great realm, with full treasuries and storehouses. And there was also a king of Kosala, Dîghîti by name, not wealthy, poor in treasures, poor in revenues, poor in troops and vehicles, the lord over a small realm, with empty treasuries and storehouses.

'And king Brahmadatta, O Bhikkhus, of Kâsi, having set the four hosts of his army in array, went out to war with king Dîghîti of Kosala.

'And king Dîghîti of Kosala heard, O Bhikkhus: "King Brahmadatta of Kâsi, having set the four hosts of his army in array, has gone out to war with me." Then king Dîghîti of Kosala thought, O Bhikkhus: "King Brahmadatta of Kâsi is wealthy, rich in treasures, &c.; and I am not wealthy, poor in treasures, &c. I am not able to stand against even one attack of king Brahmadatta of Kâsi. What if I were to flee from the town beforehand."

'And king Dîghîti of Kosala, O Bhikkhus, took his queen-consort with him and fled from the town beforehand.

'Then king Brahmadatta of Kâsi, O Bhikkhus, conquered the troops and vehicles, the realm, the treasuries and storehouses of king Dîghîti of Kosala, and took possession of them.

'And king Dîghîti of Kosala, O Bhikkhus, together with his consort, went forth to Benares. Wandering from place to place he came to Benares, and there at Benares, O Bhikkhus, king Dîghîti of Kosala dwelt, together with his consort, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic.

4. 'And ere long, O Bhikkhus, the queen-consort of king Dîghîti of Kosala became pregnant. And there came upon her the longing of pregnant women; and she desired, at sunrise, to see an army, with its four hosts set in array, clad in armour, standing on auspicious ground, and to drink the water in which the swords were washed.

'And the queen-consort, O Bhikkhus, of king Dîghîti of Kosala said to king Dîghîti of Kosala: "I am pregnant, Lord, and the longing of pregnancy has come upon me; and I desire, at sunrise, &c."

'(The king replied): "Whence shall come, O queen, to people in distress like us, an army with four hosts set in array, clad in armour, standing on auspicious ground, and the water in which the swords are washed?"

'(The queen said): "If I do not obtain it, Lord, I shall die."

5. 'Now at that time, O Bhikkhus, the Brâhmana who was domestic chaplain to king Brahmadatta of Kâsi, was a friend of king Dîghîti of Kosala. And king Dîghîti of Kosala, O Bhikkhus, went to the place where that Brâhmana, the domestic chaplain to king Brahmadatta of Kâsi, was; having approached him he said to that Brâhmana, the domestic chaplain to king Brahmadatta of Kâsi: "Your lady-friend, my beloved, is pregnant, and the longing of pregnant women has come upon her; and she desires (&c., as above)."

'(The Brâhmana replied): "Well, O king, let us see the queen also."

'Then, O Bhikkhus, the queen-consort of king Dîghîti of Kosala went to the place where that Brâhmana, the domestic chaplain to king Brah-

madatta of Kâsi, was. And, O Bhikkhus, that Brâhma*n*a, the domestic chaplain to king Brahmadatta of Kâsi, saw the queen-consort of king Dîghîti of Kosala coming from afar. On seeing her he rose from his seat, adjusted his upper robe so as to cover one shoulder, raised his joined hands to the queen-consort of king Dîghîti of Kosala, and three times uttered this exclamation: "Verily a Kosala king dwells in thy womb! Verily a Kosala king dwells in thy womb!" (And further he said): "Do not despond, O queen, you will obtain the sight at sunrise of an army with its four hosts set in array, clad in armour, standing on auspicious ground, and you will obtain the drinking of the water in which the swords are washed."

6. 'And, O Bhikkhus, that Brâhma*n*a, the domestic chaplain to king Brahmadatta of Kâsi, went to the place where king Brahmadatta of Kâsi was. Having approached him, he said to king Brahmadatta of Kâsi: "Lord, the signs that appear are such, that to-morrow at sunrise an army with four hosts, set in array, clad in armour, must station itself on auspicious ground, and the swords must be washed."

'Then, O Bhikkhus, king Brahmadatta of Kâsi gave order to his attendants: "Do, my friends, what the Brâhma*n*a, my domestic chaplain, tells you."

'Thus, O Bhikkhus, the queen-consort of king Dîghîti of Kosala obtained the sight at sunrise, &c., and the drinking of the water in which the swords were washed.

'And, O Bhikkhus, the queen-consort of king Dîghîti of Kosala, when the child in her womb had reached maturity, gave birth to a boy. They called

him Dîghâvu ("Longeval"). And ere long, O Bhikkhus, young Dîghâvu came to the years of discretion.

7. 'And king Dîghîti of Kosala, O Bhikkhus, thought: "This king Brahmadatta of Kâsi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. Should he find us out here, he will have us all three killed. What if I were to cause young Dîghâvu to dwell outside the town."

'Then king Dîghîti of Kosala, O Bhikkhus, caused young Dîghâvu to dwell outside the town. And young Dîghâvu, O Bhikkhus, dwelling outside the town, ere long learnt all arts.

8. 'At that time, O Bhikkhus, the barber of king Dîghîti of Kosala dwelt at the court of king Brahmadatta of Kâsi. Now, O Bhikkhus, this barber of king Dîghîti of Kosala saw king Dîghîti of Kosala dwelling, together with his consort, at Benares, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic. When he had seen him, he went to the place where king Brahmadatta of Kâsi was, and having approached him, he said to king Brahmadatta of Kâsi: "King Dîghîti of Kosala, Your Majesty, dwells, together with his consort, at Benares, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic."

9. 'Then, O Bhikkhus, king Brahmadatta of Kâsi gave order to his attendants: "Well, my friends, bring king Dîghîti of Kosala and his consort before me."

'And those people, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying),

"Yes, Your Majesty," and brought king Dîghîti of Kosala and his consort before him.

'Then, O Bhikkhus, king Brahmadatta of Kâsi gave order to his attendants: "Well, my friends, bind king Dîghîti of Kosala and his consort firmly with strong ropes, tie their arms to their backs, have them close shaven, lead them around with loud beatings of drums from road to road and from cross-way to cross-way, then lead them out of the town by the southern gate, hew them in four pieces to the south of the town, and throw the pieces away to the four quarters."

'And those people, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," bound king Dîghîti of Kosala and his consort firmly with strong ropes, tied their arms to their backs, had them close shaven, and led them around with loud beatings of drums from road to road and from cross-way to cross-way.

10. 'Now, O Bhikkhus, young Dîghâvu thought: "For a long time I have not seen my father and mother. What if I were to go and see my father and mother." And young Dîghâvu, O Bhikkhus, entered Benares, and saw his father and mother, bound firmly with strong ropes, their arms tied to their backs, close shaven, and being led around with loud beating of drums from road to road and from cross-way to cross-way. When he saw that, he went up to his father and mother.

'And king Dîghîti of Kosala, O Bhikkhus, saw young Dîghâvu coming from afar; seeing young Dîghâvu he said to him: "Do not look long, my dear Dîghâvu, and do not look short[1]. For not by

[1] This enigmatic phrase will be found explained below, § 19.

hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, hatred is appeased."

11. 'When he had spoken thus, O Bhikkhus, the people said to king Dîghîti of Kosala: "This king Dîghîti of Kosala is mad and raves. What has this Dîghâvu to do with him? Who is he to whom he says: 'Do not look long, &c.?'" (Dîghîti replied): "I am not mad, my friends, nor do I rave. He who is clever will understand it."

'And for the second time, &c. And for the third time, O Bhikkhus, king Dîghîti of Kosala said to young Dîghâvu, &c. And for the third time said the people (&c., down to:) "He who is clever will understand it."

'Then those people, O Bhikkhus, having led king Dîghîti of Kosala and his consort around from road to road and from cross-way to cross-way, led them out of the town by the southern gate, hewed them in four pieces to the south of the town, threw the pieces away to the four quarters, stationed there a troop of soldiers, and went away.

12. 'Then young Dîghâvu, O Bhikkhus, went to Benares, got strong drink there, and made those soldiers drink it. When they were drunk and had fallen down, he gathered the pieces (of the two bodies), made a funeral pile, put his father's and his mother's bodies on that pile, set it on fire, and raising his clasped hands he three times circumambulated the funeral pile.

'Now at that time, O Bhikkhus, king Brahmadatta of Kâsi had gone up on to the terrace of his splendid palace. And king Brahmadatta of Kâsi, O Bhikkhus, saw young Dîghâvu, who, raising his clasped hands, three times circumambulated the

funeral pile. When he saw that, he thought: "Doubtless this man is a relation or kinsman of king Dîghîti of Kosala. Alas for my misfortune, that nobody will tell me (what this means)!"

13. 'And young Dîghâvu, O Bhikkhus, went to the forest. There he cried and wept to his heart's content. Then he wiped his tears, entered the town of Benares, went to the elephant stables near the royal palace, and said to the elephant trainer: "I wish to learn your art, master."

'"Well, my good young man, learn it."

'And young Dîghâvu, O Bhikkhus, arose in the night, at dawn's time, and sung in the elephant stables in a beautiful voice, and played upon the lute. And king Brahmadatta of Kâsi, O Bhikkhus, having risen in the night, at dawn, heard that singing in a beautiful voice and that playing upon the lute in the elephant stables. On hearing that he asked his attendants: "Who is it, my friends, who has risen in the night, at dawn's time, and has sung in the elephant stables in so beautiful a voice, and has played upon the lute?"

14. '(The attendants replied): "A young pupil, Your Majesty, of such and such an elephant trainer, has risen in the night, at dawn, and has sung in the elephant stables in so beautiful a voice, and has played upon the lute."

'(The king said): "Well, my friends, bring that young man to me."

'Those people accepted, O Bhikkhus, that order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," and brought young Dîghâvu to him.

'"Is it you, my good young man, who has risen in the night, &c.?"

'"Yes, Your Majesty."

'"Well, my good young man, sing and play upon the lute (also before me)."

'Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," and in order to win (the king's) favour he sung in a beautiful voice and played upon the lute.

'And king Brahmadatta of Kâsi, O Bhikkhus, said to young Dîghâvu: "Be my attendant, my good young man."

'Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty." And young Dîghâvu, O Bhikkhus, became (a servant) of king Brahmadatta of Kâsi, rising before him, lying down after him, willingly obeying all his commands, agreeable in his conduct, pleasing in his words. And ere long, O Bhikkhus, king Brahmadatta of Kâsi gave to young Dîghâvu an intimate position of trust.

15. 'And king Brahmadatta of Kâsi, O Bhikkhus, said to young Dîghâvu: "Well, my young friend, put the horses to the chariot; we will go a-hunting." And young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," put the horses to the chariot, and said to king Brahmadatta of Kâsi: "The horses have been put to your chariot, Your Majesty; you may do now as you think fit."

'And king Brahmadatta of Kâsi, O Bhikkhus, ascended the chariot, and young Dîghâvu drove the chariot: and he drove the chariot in such a way that the hosts (of the royal retinue) went one way, and the chariot went another way.

'And after a long drive, O Bhikkhus, king Brahmadatta of Kâsi said to young Dîghâvu: "Well, my young friend, stop now the chariot. I am tired; I would lie down."

'Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," stopped the chariot, and sat down on the ground cross-legged. And king Brahmadatta of Kâsi, O Bhikkhus, lay down, laying his head in the lap of young Dîghâvu; and as he was tired, he fell asleep in a moment.

16. 'And young Dîghâvu thought, O Bhikkhus: "This king Brahmadatta of Kâsi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. And he has killed my father and mother. Now the time has come to me to satisfy my hatred,"—(thinking thus) he unsheathed his sword. Then, O Bhikkhus, young Dîghâvu thought: "My father said to me in the hour of his death: 'Do not look long, my dear Dîghâvu, and do not look short. For not by hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, hatred is appeased.' It would not become me to transgress my father's word,"—(thinking thus) he put up his sword.

'And for the second time . . . . and for the third time young Dîghâvu thought, O Bhikkhus: "This king Brahmadatta of Kâsi has done much harm to us" (&c., down to:)—(thinking thus) he put up his sword.

'At that moment, O Bhikkhus, king Brahmadatta of Kâsi, frightened, terrified, full of anguish, and alarmed, suddenly arose.

'And young Dîghâvu, O Bhikkhus, said to king

Brahmadatta of Kâsi: "Why do you arise so suddenly, O king, frightened, terrified, full of anguish, and alarmed?"

'(The king replied): "I dreamt, my young friend, that young Dîghâvu, the son of king Dîghîti of Kosala, came upon me with his sword; therefore have I arisen so suddenly, frightened, terrified, full of anguish, and alarmed."

17. 'Then, O Bhikkhus, young Dîghâvu, stroking with his left hand the head of king Brahmadatta of Kâsi, and with his right hand unsheathing his sword, said to king Brahmadatta of Kâsi: "I am that young Dîghâvu, O king, the son of king Dîghîti of Kosala. You have done much harm to us. By you we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. And you have killed my father and mother. Now the time has come to me to satisfy my hatred."

'Then, O Bhikkhus, king Brahmadatta of Kâsi fell down before young Dîghâvu, inclining his head to his feet, and said to young Dîghâvu: "Grant me my life, my dear Dîghâvu! Grant me my life, my dear Dîghâvu!"

'"How can I grant you your life, O king? It is you, O king, who should grant me my life!"

'"Well, my dear Dîghâvu, then grant me my life, and I will grant you your life."

'Thus, O Bhikkhus, king Brahmadatta of Kâsi and young Dîghâvu granted each other their lives and took each other's hands and swore an oath not to do any harm to each other.

'And king Brahmadatta of Kâsi, O Bhikkhus, said to young Dîghâvu: "Well, my dear Dîghâvu, put now the horses to the chariot; we will go."

'And young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadatta of Kâsi (by saying), "Yes, Your Majesty," put the horses to the chariot, and said to king Brahmadatta of Kâsi: "The horses have been put to your chariot, Your Majesty; you may do now as you think fit."

'And king Brahmadatta of Kâsi, O Bhikkhus, ascended the chariot, and young Dîghâvu drove the chariot; and he drove the chariot in such a way that they soon reached again the hosts (of the royal retinue).

18. 'And king Brahmadatta of Kâsi, O Bhikkhus, having entered Benares, convoked his ministers and counsellors and said to them: "If you should see, my good Sirs, young Dîghâvu, the son of king Dîghîti of Kosala, what would you do to him?"

'Some (of the ministers) replied: "We would cut off his hands, Your Majesty;" (others said): "We would cut off his feet"—"We would cut off his hands and feet"—"We would cut off his ears"—"We would cut off his nose"—"We would cut off his ears and his nose"—"We would cut off his head."

'"This is young Dîghâvu, Sirs, the son of king Dîghîti of Kosala. It is not permitted to do anything to him; he has granted me my life, and I have granted him his life."

19. 'And king Brahmadatta of Kâsi, O Bhikkhus, said to young Dîghâvu: "Why did your father say to you in the hour of his death: 'Do not look long, &c.'—what did your father mean by that?"

'"What my father said, O king, in the hour of his death: 'Not long'—(means): 'Let not your hatred last long;' this did my father mean when he said in the hour of his death: 'Not long.' And

what my father said, O king, in the hour of his death: 'Not short'—(means): 'Do not be hasty to fall out with your friends;' this did my father mean when he said in the hour of his death: 'Not short.' And what my father said, O king, in the hour of his death: 'For not by hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, is hatred appeased'—(means this): 'You have killed my father and mother, O king. If I should deprive you therefore of life, O king, then your partisans, O king, would deprive me of life; my partisans again would deprive those of life. Thus by hatred that hatred would not be appeased. But now, O king, you have granted me my life, and I, O king, have granted you your life; thus by not-hatred hatred has been appeased.' This did my father mean when he said in the hour of his death: 'For not by hatred, &c.'"

20. 'Then king Brahmadatta of Kâsi, O Bhikkhus, thought: "O wonderful! O marvellous! How clever is this young Dîghâvu, that he understands in its full extent the meaning of what his father spoke so concisely,"—and he gave him back his father's troops and vehicles, his realm, his treasuries and storehouses, and he gave him his daughter.

'Now, O Bhikkhus, if such is the forbearance and mildness of kings who wield the sceptre and bear the sword, so much more, O Bhikkhus, must you so let your light shine before the world that you, having embraced the religious life according to so well-taught a doctrine and a discipline, are seen to be forbearing and mild.'

And for the third time[1] the Blessed One thus

[1] See § 2.

addressed those Bhikkhus: 'Enough, O Bhikkhus, no altercations, no contentions, no disunion, no quarrels!'

And for the third time that Bhikkhu who adhered to the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, the king of Truth, be patient! Lord, may the Blessed One quietly enjoy the bliss he has obtained already in this life! The responsibility for these altercations and contentions, for this disunion and quarrel will rest with us alone.' And the Blessed One thought: 'Truly these fools are infatuate; it is no easy task to administer instruction to them,'—and he rose from his seat and went away.

End of the first Bhâ*n*avâra, which contains the story of Dîghâvu.

3.

And in the forenoon the Blessed One, having put on his under-robes, took up his alms-bowl and his *k*îvara, and entered the town of Kosambî for alms. Having collected alms in Kosambî, after his meal, when he had returned from his alms-pilgrimage, he put his resting-place in order, took up his alms-bowl and his *k*îvara, and standing in the midst of the assembly he pronounced the following stanzas:

'Loud is the noise that ordinary men make. Nobody thinks himself a fool, when divisions arise in the Sa*m*gha, nor do they ever value another person higher (than themselves).

'Bewildered[1] are (even) the clever words of him who is versed in the resources of eloquence. As wide as they like they open their mouth. By whom they are lead they do not see.

'"He[2] has reviled me, he has beaten me, he has oppressed me, he has robbed me,"—in those who nurse such thoughts, hatred will never be appeased.

'"He has reviled me, he has beaten me, he has oppressed me, he has robbed me,"—in those who do not nurse such thoughts, hatred is appeased.

'For not by hatred is hatred ever appeased; by not-hatred it is appeased; this is an eternal law.

'The others[3] do not know that we must keep ourselves under restraint here; but those who know it, their quarrels are appeased.

'They whose bones are broken (by their foes), who destroy lives, who rob cows, horses, and treasures, who plunder realms,—even these may find conciliation. How should you not find it?

'If[4] a man find a wise friend, a companion who

[1] Parimu*tth*â. Buddhaghosa: 'Parimu*tth*â 'ti mu*tth*assatino.' Mu*tth*assati cannot be connected with mû*l*ha, as Childers supposes, but it is evidently mushitasm*ri*ti (Kathâsarits. 56, 289; compare satisammosa, Mil. Pañha, p. 266). Thus it appears that parimu*tth*a must be derived also from the root mush.

[2] These verses are inserted in the Dhammapada, vv. 3–6.

[3] That is to say, those who do not follow the Buddha's teaching. On this meaning of pare compare parappavâdâ at Mahâ-parinibbâna Sutta V, 62. Professor Max Müller, who in the first edition of his translation of the Dhammapada (Buddhaghosa's Parables, p. lvi) has 'Some do not know that we must all come to an end here,' in the revised edition (Sacred Books of the East, vol. x) renders the phrase, 'The world does not know that we must all come to an end here.'

[4] The following three verses have also been inserted in the Dhammapada, vv. 328–330. The two first recur in the Khaggavisâna-sutta of the Sutta Nipâta, vv. 11, 12.

lives righteously, a constant one, he may walk with him, overcoming all dangers, happy and mindful[1].

'If he find no wise friend, no companion who lives righteously, no constant one, let him walk alone, like a king who leaves his conquered realm behind[2], like an elephant in the elephant forest[3].

'It is better to walk alone; with a fool there is no companionship. Let a man walk alone; let him do no evil, free from cares, like an elephant in the elephant forest[3].'

4.

1. And the Blessed One, having pronounced these stanzas standing in the midst of the assembly, went forth to Bâlakalo*n*akâra-gâma (or, to Bâlaka, the salt-maker's village).

At that time the venerable Bhagu dwelt at Bâlakalo*n*akâra-gâma. And the venerable Bhagu saw the Blessed One coming from afar; seeing him he prepared a seat, brought water for the washing of his feet, a foot-stool, and a towel, went forth to meet him, and took his bowl and his robe. The Blessed One sat down on the seat he had prepared; and

[1] On the juxtaposition of happiness with mindfulness, see the constantly repeated phrase occurring, for instance, in the Tevi*gg*a Sutta I, 49 (at the end). It would perhaps be better to read satîmâ in the text, as Fausböll has done, metri causâ.

[2] That is, who abdicates, and devotes himself in the forest to a hermit's life. This is given as the crucial instance of a happy life in the *G*âtaka Story, No. 10.

[3] Professor Fausböll reads in both verses mâtaṅgara*ññ*o instead of mâtaṅgara*ññ*e.

when he was seated, the Blessed One washed his feet. And also the venerable Bhagu, having respectfully saluted the Blessed One, sat down near him. When he was sitting near him, the Blessed One said to the venerable Bhagu: 'Is it all well with you, O Bhikkhu? Do you find your living? Do you get food without too much trouble?'

'It is all well with me, Lord; I find my living, Lord; I get food, Lord, without too much trouble.'

And the Blessed One, having taught, incited, animated, and gladdened the venerable Bhagu by religious discourse, rose from his seat and went forth to the Eastern Bambû Park (Pâkîna-vamsa-dâya).

2. At that time the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila dwelt at Pâkîna-vamsa-dâya. And the park-keeper saw the Blessed One coming from afar; seeing him he said to the Blessed One: 'Do not enter this park, O Samana; here dwell three noble youths accustomed to comfort and ease; you must not annoy them.' And the venerable Anuruddha heard what the park-keeper was saying to the Blessed One; hearing that he said to the park-keeper: 'Do not keep off the Blessed One, my good park-keeper; our teacher, the Blessed One, has arrived.' And the venerable Anuruddha went to the place where the venerable Nandiya and the venerable Kimbila were; having approached them, he said to the venerable Nandiya and to the venerable Kimbila: 'Come here, my venerable friends! Come here, my venerable friends! Our teacher, the Blessed One, has arrived.'

3. And the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila went forth to meet the Blessed One; one took the bowl and the

robe of the Blessed One, the other one prepared a seat, the third one brought water for the washing of his feet, a foot-stool, and a towel. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. And also those venerable persons, having respectfully saluted the Blessed One, sat down near him. When the venerable Anuruddha was sitting near him, the Blessed One said to him: 'Is it all well with you, O Anuruddhas[1]? Do you find your living? Do you get food without too much trouble?'

'It is all well with us, Lord; we find our living, Lord; we get food, Lord, without too much trouble.'

'And do you live, O Anuruddhas, in unity and concord, without quarrels, like milk and water (mixed together)[2], and looking at each other with friendly eyes?'

'Certainly, Lord, do we live in unity and concord (&c., down to:) and looking at each other with friendly eyes.'

'And in what way, O Anuruddhas, do you live in unity and concord, &c.?'

4. 'I think, Lord: "It is all gain to me indeed, it is high bliss for me indeed, that I live in the companionship of brethren like these." Thus, Lord, do I exercise towards these venerable brethren friendliness in my actions, both openly and in secret; I

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[1] We have here the plural Anuruddhâ, meaning Anuruddha and his friends. So in *K*ullavagga I, 13, 6 Sâriputtâ means Sâriputta and Moggallâna.

[2] Khîrodakibhûtâ can scarcely contain an allusion to the Milk Ocean (see Childers, s.v. khîrodaka). Milk and water is frequently chosen by the Indian poets as a type of the most perfect union.

exercise (towards them) friendliness in my words, and friendliness in my thoughts, both openly and in secret. And I think thus, Lord: "What if I were to give up my own will and to live only according to the will of these venerable brethren." Thus, Lord, I give up my own will and live only according to the will of these venerable brethren. Our bodies, Lord, are different, but our minds, I think, have become one[1].'

And also the venerable Nandiya .... and also the venerable Kimbila .... said to the Blessed One: 'I think also, Lord: "It is all gain to me" (&c., down to:) have become one.

'In this way, Lord, do we live in unity and concord, without quarrels, like milk and water (mixed together), and looking at each other with friendly eyes.'

5. 'And do you live, O Anuruddhas, in earnestness, zeal, and resolvedness?'

'Certainly, Lord, do we live in earnestness, zeal, and resolvedness.'

'And in what way, O Anuruddhas, do you live in earnestness, zeal, and resolvedness?'

'He[2] who first of us comes back, Lord, from the village, from his alms-pilgrimage, prepares seats, gets water for washing feet, a foot-stool, and a towel, cleans the slop-basin, and gets it ready, and puts there (water to) drink and food. He who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left (from the dinner of the others) and if he desires to do so; and if he does

[1] Compare the last poem in the Sutta Nipâta, and especially v. 1143.

[2] Compare IV, 1.

not desire (to eat), he throws it away at a place free from grass, or pours it away into water in which no living things are; takes away the seat, puts away the water for washing the feet, the foot-stool, and the towel, cleans the slop-basin and puts it away, puts the water and the food away, and sweeps the dining-room. He who sees a water-pot, or a bowl for food, or an easing-chair, empty and void, puts it (into its proper place), and if he is not able to do so single-handed, he calls some one else, and thus we put it (into its place) with our united effort, but we do not utter a word, Lord, on that account. And every five days, Lord, we spend a whole night, sitting together, in religious discourse. In this way, Lord, do we live in earnestness, zeal, and resolvedness.'

6. And the Blessed One, having taught, incited, animated, and gladdened the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila by religious discourse, rose from his seat, and went forth to Pârileyyaka. Wandering from place to place he came to Pârileyyaka. There the Blessed One dwelt at Pârileyyaka, in the Rakkhita grove, at the foot of the Bhaddasâla tree. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: 'Formerly I did not live at ease, being troubled by those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Sa*m*gha. But now, being alone and without a companion, I live pleasantly and at ease, remote from those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Sa*m*gha.' And there

dwelt also a noble elephant, who was surrounded by a crowd of elephants, she-elephants, elephant-calves, and young elephants; the grass blades he ate had their tips broken; the branches he broke down (the other elephants) ate; the water he drank was turbid; and when he waded into the river and plunged down, the she-elephants came and rubbed up their bodies against him. Now that noble elephant thought: 'I am surrounded by a crowd of elephants (&c., down to:) and rub up their bodies against me. What if I were to live alone, far away from those crowds.'

7. And that noble elephant left the herd behind, and went to Pârileyyaka, to the Rakkhita grove, to the foot of the Bhaddasâla tree, to the place where the Blessed One was. Having approached him, he administered with his trunk to the Blessed One (water to) drink and food, and removed the grass from that place. And that noble elephant thought: 'Formerly I did not live at ease, surrounded by that crowd of elephants (&c., down to:) and rubbed up their bodies against me. But now, being alone and without a companion, I live pleasantly and at ease, remote from those elephants, she-elephants, elephant-calves, and young elephants.'

Then the Blessed One, both regarding his own retirement, and understanding by the power of his mind the thoughts which had arisen in the mind of that noble elephant, on this occasion pronounced this solemn utterance:

'Thus the noble one and the noble, the elephant tusked with tusks like cart poles[1] (and the noble

[1] Îsâdanta; see Böhtlingk-Roth, sub voce îshâ.

One among men)—the mind of the one and the mind of the other harmonise in this, that they take delight in dwelling alone in the forest.'

5.

1. And the Blessed One, having dwelt at Pârileyyaka as long as he thought fit, went forth to Sâvatthi. Wandering from place to place he came to Sâvatthi. There the Blessed One dwelt at Sâvatthi, in the *G*etavana, the garden of Anâthapi*nd*ika. And the lay-devotees of Kosambî thought: 'These venerable Bhikkhus of Kosambî have brought much misfortune to us; worried[1] by them the Blessed One is gone. Well, let us neither salute the venerable Bhikkhus of Kosambî, nor rise from our seats before them, nor raise our hands before them, nor perform the proper duties towards them, nor honour and esteem and revere and support them, nor give them food when they come on their walks for alms; thus, when they are not honoured, esteemed, revered, supported, and hospitably received by us, they will go away, or return to the world, or propitiate the Blessed One.'

2. Thus the lay-devotees of Kosambî did not salute any more the Bhikkhus of Kosambî, nor did they rise from their seats before them (&c., down to:) nor gave them food when they came on their walks for alms.

Then the Bhikkhus of Kosambî, when they were no more honoured (&c., down to:) and hospitably

[1] Ubbâ*lh*a; see *G*âtaka I, 300, and Mahâvagga III, 9, 1.

received by the lay-devotees of Kosambî, said to each other: 'Well, friends, let us go to Sâvatthi and let us settle there that question before the Blessed One.' And the Bhikkhus of Kosambî put their resting-places in order, took up their alms-bowls and their robes, and went forth to Sâvatthi.

3. And the venerable Sâriputta heard: 'Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Sa*m*gha, are coming to Sâvatthi.' And the venerable Sâriputta went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Sâriputta said to the Blessed One: 'Lord, those litigious, contentious (&c., down to:) are coming to Sâvatthi. How am I to behave, Lord, towards those Bhikkhus?'

'Well, Sâriputta, you must side with those who are right according to the Dhamma.'

'But how shall I discern, Lord, what is right and what is wrong?'

4. 'There are eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is wrong according to the Dhamma. In case, Sâriputta, a Bhikkhu declares what is not Dhamma to be Dhamma, or declares what is Dhamma not to be Dhamma, or declares what is not Vinaya to be Vinaya, or declares what is Vinaya not to be Vinaya, or declares what has not been taught and spoken by the Tathâgata to have been taught and spoken by the Tathâgata, or declares something taught and spoken by the Tathâgata not to have been taught and spoken by the Tathâgata, or declares what has not been

practised by the Tathâgata to have been practised by the Tathâgata, or declares something practised by the Tathâgata not to have been practised by the Tathâgata, or declares what has not been ordained by the Tathâgata to have been ordained by the Tathâgata, or declares something ordained by the Tathâgata not to have been ordained by the Tathâgata, or declares what is no offence to be an offence, or declares an offence to be no offence, or declares a slight offence to be a grievous offence, or declares a grievous offence to be a slight offence, or declares (a rule regarding) an offence to which there is an exception to be without an exception, or declares (a rule regarding) an offence to which there is no exception to admit of exceptions[1], or declares a grave offence[2] to be a not grave offence, or declares an offence that is not grave to be a grave offence,—these are the eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is wrong according to the Dhamma.

5. 'And there are eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is right according to the Dhamma. In case, Sâriputta, a Bhikkhu declares what is not Dhamma to be not

[1] Our translation of sâvasesa and anavasesa is entirely conjectural. By the exceptions alluded to here we believe that such clauses must be understood as, for instance, in the sixth Nissaggiya Rule the words: 'Except at the right season;—here the right season means when the Bhikkhu has been robbed of his robe, or when his robe has been destroyed. This is the right season in this connection.'

[2] The term 'Du*tth*ullâ âpatti' is used also in the ninth Pâ*k*ittiya Rule, and the Old Commentary there states that by 'grave offences' those belonging to the Pârâ*g*ika and Sa*m*ghâdisesa classes are understood.

Dhamma, or declares what is Dhamma to be Dhamma (&c., down to:), or declares a grave offence to be a grave offence, or declares an offence that is not grave to be not grave, — these are the eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is right according to the Dhamma.'

6. And the venerable Mahâmoggallâna heard (&c., as in §§ 3–5)—and the venerable Mahâkassapa heard, &c.—and the venerable Mahâka*kk*âna heard, &c.—and the venerable Mahâko*tth*ita[1] heard, &c.—and the venerable Mahâkappina heard, &c.—and the venerable Mahâ*k*unda heard, &c.—and the venerable Anuruddha heard, &c.—and the venerable Revata heard, &c.—and the venerable Upâli heard, &c.—and the venerable Ânanda heard, &c.—and the venerable Râhula heard (&c., as above).

7. And Mahâpa*g*âpati Gotamî heard: 'Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Sa*m*gha, are coming to Sâvatthi.' And Mahâpa*g*âpati Gotamî went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, she stationed herself near him. Standing near him Mahâpa*g*âpati Gotamî said to the Blessed One: 'Lord, those litigious, contentious (&c., down to:) are coming to Sâvatthi. How am I to behave, Lord, towards those Bhikkhus?'

'Well, Gotamî, hear the Dhamma on both sides. When you have heard the Dhamma on both sides,

[1] The name of this Thera is spelt in the MSS. Mahâko*tth*ita and Mahâko*tth*ika. In the Northern Buddhist works he is called Mahâkaush*th*ilya. In the Lalita Vistara (p. 1, ed. Calc.) Kau*nd*ilya is a misprint.

then accept the opinion and the belief and the doctrine and the cause of those Bhikkhus who are right according to the Dhamma; and whatever the Bhikkhunîsa*m*gha has to apply for to the Bhikkhusa*m*gha[1], for all that you must apply to the party of those who are right.'

8. And Anâtha-pi*nd*ika the householder heard (&c., as in § 3, down to:). 'How am I to behave, Lord, towards those Bhikkhus?'

'Well, householder, bestow gifts on both sides; having bestowed gifts on both sides, hear the Dhamma on both sides. When you have heard the Dhamma on both sides, then accept the opinion and the belief and the doctrine and the cause of those Bhikkhus who are right according to the Dhamma.'

9. And Visâkhâ Migâramâtâ heard, &c.[2]

10. And the Bhikkhus of Kosambî in due course came to Sâvatthi. And the venerable Sâriputta went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Sâriputta said to the Blessed One: 'Lord, those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Sa*m*gha, have arrived at Sâvatthi. How are we, Lord, to arrange the dwelling-places of those Bhikkhus?'

'Well, Sâriputta, assign separate dwelling-places to them.'

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[1] See *K*ullavagga X, 1, 4, and the 59th Pâ*k*ittiya Rule in the Bhikkhunî-pâtimokkha.

[2] As in § 8. Instead of 'Well, householder,' read 'Well, Visâkhâ.'

'And if there be no separate dwelling-places, what are we to do then, Lord?'

'Then, Sâriputta, you must separate (some dwelling-places from the rest) and then assign them (to those Bhikkhus). But in no wise, Sâriputta, do I say that the dwelling-place of a senior Bhikkhu must be taken from him. He who does that, commits a dukka*t*a offence.'

'And how are we to act, Lord, regarding (the distribution of) material gifts[1]?'

'Material gifts, Sâriputta, must be distributed among all in equal parts.'

11. And that Bhikkhu against whom expulsion had been pronounced, pondering over both Dhamma and Vinaya, came to the following conclusion: 'This is an offence; this is not no offence. I am an offender; I am not offenceless. I am expelled; I am not unexpelled. The sentence by which I have been expelled is lawful, unobjectionable, and valid.' Then that expelled Bhikkhu went to the expelled Bhikkhu's partisans; having approached them, he said to the partisans of the expelled Bhikkhu: 'This is an offence, friends; this is not no offence, &c. Come now, my venerable brethren, and restore me.'

12. Then the partisans of that expelled Bhikkhu took with them the expelled Bhikkhu, and went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him. Sitting near him those Bhikkhus said to the Blessed One: 'Lord, this Bhikkhu, against whom expulsion has been pronounced, says, "This is an offence, friends (&c.,

[1] Such as food, robes, &c.

down to:) and restore me." What are we to do here, Lord?'

'This is an offence, O Bhikkhus; this is not no offence. This Bhikkhu is an offender; this Bhikkhu is not offenceless. This Bhikkhu is expelled; he is not unexpelled; the sentence by which he has been expelled is lawful, unobjectionable, and valid. But since this Bhikkhu, O Bhikkhus, having committed an offence, and having been sentenced to expulsion, sees (his offence), restore now that Bhikkhu, O Bhikkhus.'

13. And the partisans of that expelled Bhikkhu, having restored that expelled Bhikkhu, went to the Bhikkhus who had sentenced him to expulsion; having approached them, they said to the Bhikkhus who had pronounced that sentence: 'As regards that matter, friends, which gave origin to altercations among the Sa*m*gha, to contentions, discord, quarrels, divisions among the Sa*m*gha, to disunion among the Sa*m*gha, to separations among the Sa*m*gha, to schisms among the Sa*m*gha,—that Bhikkhu (who was concerned in that matter), having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored. Come, friends, let us declare now the re-establishment of concord among the Sa*m*gha in order to bring that matter to an end.'

Then the Bhikkhus who had pronounced that sentence of expulsion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him; sitting near him those Bhikkhus said to the Blessed One: 'Lord, those partisans of the expelled Bhikkhu have said to us: "As regards

that matter (&c., down to:) in order to bring that matter to an end." What are we to do here, Lord?'

14. 'Since this Bhikkhu, O Bhikkhus, having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored, let the Sa*m*gha, O Bhikkhus, declare the re-establishment of concord in order to bring that matter to an end. And this declaration is to be performed in this way: Let all brethren assemble together, both the sick and the healthy; no one is allowed to send his declaration of *kh*anda[1] (and to stay away). When you have assembled, let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Sa*m*gha, reverend Sirs, hear me. As regards that matter which gave origin to altercations among the Sa*m*gha, to contentions, discord, quarrels, divisions among the Sa*m*gha, to disunion among the Sa*m*gha, to separations among the Sa*m*gha, to schisms among the Sa*m*gha,—that Bhikkhu (concerned in that matter), having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored. If the Sa*m*gha is ready, let the Sa*m*gha declare the re-establishment of concord in order to bring that matter to an end. This is the ñatti. Let the Sa*m*gha, reverend Sirs, hear me (&c.[2], down to:) the re-establishment of concord, in order to bring that matter to an end, has been declared by the Sa*m*gha; the division that existed among the Sa*m*gha has been settled; the disunion that existed

[1] See II, 23.

[2] Here follows the repetition of the ñatti and the other solemn formulas belonging to a ñattidutiya kamma in the usual way.

among the Sa*m*gha has been settled. The Sa*m*gha is in favour (of this declaration); therefore you are silent; thus I understand." Then let the Sa*m*gha hold Uposatha and proclaim the Pâtimokkha.'

6.

1. And the venerable Upâli[1] went to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Upâli said to the Blessed One: 'Lord, if the Sa*m*gha, regarding a matter which has given origin to altercations (&c., down to:) to schisms among the Sa*m*gha, declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it, is this declaration, Lord, lawful?'

'If the Sa*m*gha, Upâli, regarding a matter (&c., down to:) declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it,—this declaration, Upâli, is unlawful.'

'But if the Sa*m*gha, Lord, regarding a matter (&c., down to:) declares the re-establishment of concord, after having inquired into that matter and after having got to the bottom of it,—is this declaration, Lord, lawful?'

'If the Sa*m*gha, Upâli, (&c., down to:) declares the re-establishment of concord, after having inquired

[1] See the note at IX, 6, 1.

into that matter and after having got to the bottom of it,—this declaration, Upâli, is lawful.'

2. 'How many kinds are there, Lord, of the re-establishment of concord among a Sâ*m*gha?'

'There are the following two kinds, Upâli, of re-establishment of concord among a Sa*m*gha: Concord may be re-established, Upâli, in the letter, but not in the spirit, and concord may be re-established both in the spirit and in the letter.

'And in what case, Upâli, is concord re-established in the letter, but not in the spirit? If the Sa*m*gha, Upâli, (&c., as above) declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it,—in this case, Upâli, concord is said to have been re-established in the letter, but not in the spirit.

'And in what case, Upâli, is concord re-established both in the spirit and in the letter? If the Sa*m*gha, Upâli, (&c., as above) declares the re-establishment of concord, after having inquired into that matter and after having got to the bottom of it,—in this case, Upâli, concord is said to have been re-established both in the spirit and in the letter. These, Upâli, are the two kinds of re-establishment of concord among a Sa*m*gha.'

3. And the venerable Upâli rose from his seat, adjusted his upper robe so as to cover one shoulder, bent his clasped hands towards the Blessed One, and addressed the Blessed One in the following stanzas:

'In the affairs of the Sa*m*gha and in its consultations, in the business that arises and in trials, what sort of man is then most wanted? what Bhikkhu is then most worthy of the leadership?'

'Above all he who is blameless in his moral conduct, who watches over his behaviour, whose senses are well controlled, whom his rivals do not reprove according to the law,—for there is nothing for which they could censure him,—

'Such a man, who abides in blameless conduct, is well versed (in the doctrine), and mighty are his words. He is not perplexed, nor does he tremble, when he enters an assembly[1]. He does not disparage his cause by vain talk.

'So also when he is asked questions in the assemblies, he does not hesitate, and is not troubled. By his timely words, that solve the questions, the clever man gladdens the assembly of the wise.

'Full of reverence for elder Bhikkhus, well versed in what his teacher has taught him, able to find out (the right), a master of speech, and skilled in making his rivals fail,—

'By whom his rivals are annihilated, by whom many people receive instruction,—he does not forsake the cause he has taken up, (nor does he become tired) of answering questions and putting questions without hurting others;—

'If he is charged with a mission, he takes it upon himself properly, and in the business of the Sa*m*gha (he does) what they tell him[2];—when a number of Bhikkhus despatches him (somewhere), he obeys

[1] The same idea is put into the Buddha's mouth in the Mahâparinibbâna Sutta I, 23, 24.

[2] We propose to read âhu na*m* yathâ. This seems more satisfactory than the reading and the explanation found in Buddhaghosa's A*tth*akathâ: 'yathâ nâma âhuna*m* âhutipi*nd*a*m* samugga*n*hanti (sic) eva*m* api so somanassa*g*âten' eva *k*etasâ sa*m*ghassa ki*kk*esu samuggaho.'

their command, but he does not think therefrom, "It is I who do this;"—

'In what cases a Bhikkhu commits an offence, what an offence is, and how it is atoned for, both these expositions are well known to him[1]; he is versed in the rules about offence and atonement;—

'By what deeds a Bhikkhu brings expulsion upon himself, in what cases one has been expelled, and the rehabilitation of a person who has undergone that penance,—all this he also knows, well versed in the Vibhaṅgas;—

'Full of reverence for elder Bhikkhus, for the young, for the Theras, for the middle-aged, bringing welfare to many people, a clever one:—such a Bhikkhu is the one who is then worthy of the leadership.'

End of the tenth Khandhaka, which contains the story of the Bhikkhus of Kosambî.

End of the Mahâvagga.

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[1] For 'Exposition' the text has vibhaṅga, about the technical meaning of which see our Introduction, pp. xv seq. 'Both' refers to the Bhikkhuvibhaṅga and Bhikkhunîvibhaṅga. In the text, ubhayassa must be corrected into ubhay' assa, i.e. ubhaye assa.

KULLAVAGGA.



*K*ULLAVAGGA.

FIRST KHANDHAKA.

THE MINOR DISCIPLINARY PROCEEDINGS.

I. THE TA*GG*ANIYA KAMMA (ACT OF REBUKE).

1.

1. At that time the Blessed One was staying at *G*etavana, in the grove of Anâtha-pi*nd*ika.

Now at that time the Bhikkhus who were followers of Pa*nd*uka and of Lohitaka[1],—who themselves were makers of strife, quarrelsome[2], makers of disputes[3], given to idle talk, and raisers of legal questions in the Sa*m*gha[4],—used to go up to such other Bhikkhus as were the same, and say, 'Do not allow such a one, venerable Sirs, to turn you back. Discuss loud and long. You are indeed cleverer, more wise, more well informed, more able at that (than

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[1] These were two out of the six notorious *Kh*abbaggiya Bhikkhus, who are so frequently mentioned elsewhere. Buddhaghosa says, tesa*m* nissitakâ pi Pa*nd*ukalohitakâ tv' eva paññâyanti.

[2] In addition to the passages referred to in the two following notes, compare the closing words of the Pâtimokkha, and the 2nd, 3rd, 12th, 13th, 17th, 54th, 74th, and 75th Pâ*k*ittiyas.

[3] Such persons were formerly dealt with according to the 10th, 11th, and 12th Sa*m*ghâdisesas.

[4] Such persons were formerly dealt with according to the 8th and 9th Sa*m*ghâdisesas and the 76th Pâ*k*ittiya. Compare also below, IV, 14, and the 63rd and 79th Pâ*k*ittiyas.

your adversaries are) and do not you be afraid of them. We too will be on your side.' Thereby both disputes arose which had not arisen before; and disputes which had arisen grew hotter.

2. Those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, 'How can the Bhikkhus who are followers of Pa*nd*uka and of Lohitaka act thus.' And those Bhikkhus told the matter to the Blessed One.

Then the Blessed One on that occasion, and in that connection, convened an assembly of the Order of Bhikkhus, and inquired of the Bhikkhus: 'Is it true, as they say, Bhikkhus, that those Bhikkhus who are followers of Pa*nd*uka and Lohitaka,—who themselves (&c., as in § 1, down to the end)?'

'It is true, Lord!'

The Blessed Buddha rebuked them, saying, 'This is improper, O Bhikkhus, for those foolish persons, not according to rule, unsuitable, unworthy of a Sama*n*a, unbecoming, and ought not to be done. How can these foolish persons, O Bhikkhus, who themselves (&c., as in § 1, down to the end). This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.'

3. And when the Blessed One had rebuked those Bhikkhus in various ways,—speaking of the evils of being hard to satisfy in the matter of support or nourishment, of wishing for much, of discontent, of love of society, and of sloth; and speaking in praise of being easy to satisfy in the matter of support and nourishment, of wishing for little, of the

contented man who has eradicated (evils from his mind), has quelled his passions[1], and is full of faith, of reverence, and of the exercise of zeal,—when he had thus held a religious discourse to the Bhikkhus as to what was fit and suitable in that respect, he addressed the Bhikkhus, and said: 'Let the Sa*m*gha, therefore, O Bhikkhus, carry out the Ta*gg*aniya-kamma (Act of Rebuke) against those Bhikkhus.

4. 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhus who are followers of Pa*nd*uka and Lohitaka ought to be warned; when they have been warned, they ought to be reminded (of the Rule in the Pâtimokkha against which they have offended); when they have been reminded, they ought to be charged with the (particular) offence; when they have been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Sa*m*gha, saying,

'"Let the venerable Sa*m*gha hear me. These Bhikkhus who are followers of Pa*nd*uka and Lohitaka, who themselves (&c., as in § 1, down to the end). If the time is fit for the Sa*m*gha (to do so) let the Sa*m*gha carry out the Ta*gg*aniya-kamma against the Bhikkhus who are followers of Pa*nd*uka and Lohitaka.

'"Such is the motion (*ñ*atti).

'"Let the venerable Sa*m*gha hear me. The Bhikkhus who are followers of Pa*nd*uka and Lohitaka,

[1] We have here the substance of that 'religious discourse' (dhammi*m* katha*m*) which the Buddha is so frequently stated to have held before he laid down the rule for the guidance of the Bhikkhus in the particular matter which had been brought before him. It recurs in the Mahâvagga (I, 25, 6), and is constantly to be supplied both there and below.

who themselves (&c., as in § 1, down to the end). The Sa*m*gha hereby carries out the Ta*gg*aniya-kamma against them. Whosoever of the venerable ones approves of the carrying out of the Ta*gg*aniya-kamma against the Bhikkhus who are followers of Pa*nd*uka and Lohitaka, let him remain silent. Whosoever approves not thereof, let him speak.

'"A second time I say the same thing. Let the venerable Sa*m*gha (&c., as before[1]). A third time I say the same thing. Let the venerable Sa*m*gha (&c., as before[1]).

'"The Ta*gg*aniya-kamma against the Bhikkhus who are followers of Pa*nd*uka and Lohitaka has been carried by the Sa*m*gha. The Sa*m*gha approves (the motion). Therefore is it silent. Thus do I understand."'

2[2].

1. 'There are three things, O Bhikkhus, by which, when a Ta*gg*aniya-kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a full assembly of properly qualified persons, according to law and justice, and in the presence of the litigant parties[3]—when it has been carried out without the accused person having been heard—when it has been carried out without the accused person having confessed himself guilty. A Ta*gg*aniya-kamma, O Bhikkhus, charac-

[1] The motion just proposed is repeated down to the end.

[2] Repeated below, chapters 10, 14, and 19.

[3] All these details are involved in the meaning of the technical term asammukhatâ, which is fully explained in *K*ullavagga IV, 14, 16, and following.

terised by these three things is against the Dhamma, and against the Vinaya, and difficult to be settled.

'There are other three things, O Bhikkhus, by which, when a Tagganiya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out though no fault has been committed—when it has been carried out for a Pârâgika or a Samghâdisesa offence[1]—when it has been carried out though the fault has been confessed. A Tagganiya-kamma, O Bhikkhus, characterised (&c., as before, down to) settled.

'There are other three things, O Bhikkhus, by which, when a Tagganiya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out without the accused person having been warned—when it has been carried out without the accused person having been called upon to remember (whether he has or has not committed the offence)—when it has been carried out without the accused person having been convicted. A Tagganiya-kamma, O Bhikkhus, characterised (&c., as before, down to) settled.

'There are other three things, O Bhikkhus, by which, when a Tagganiya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a properly constituted meeting properly conducted[2]—when it has

[1] Buddhaghosa says, Adesanâgâminiyâ ti Pârâgikâpattiyâ vâ Samghâdisesâpattiyâ vâ.

[2] As in the first paragraph of this section more fully described. The word here used is the same.

been carried out without justice[1]—when it has been carried out without the presence and approval of all the Bhikkhus belonging to the particular circuit[2]. A Tagganiya-kamma, O Bhikkhus, characterised by these three things is (&c., as before, down to) settled.

'There are other three things, O Bhikkhus, by which, when a Tagganiya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out without the accused person having been heard—when it has been carried out without justice—when it has been carried out without the presence and approval of all the Bhikkhus belonging to the circuit. A Tagganiya-kamma, O Bhikkhus, characterised by these three things is (&c., as before, down to) settled.

'There are other three things (&c., as before, down to) that is to say, when it has been carried out without the accused person having been convicted—when it has been carried out without justice—when it has been carried out without the presence and approval of all the Bhikkhus belonging to the circuit.'

[And in a similar way each of the three things in paragraphs 2 and 3 of this section are united with the two things just repeated in each of paragraphs 4, 5, and 6, to make six further cases in which a Tagganiya-kamma is declared to be against the Dhamma, and against the Vinaya, and difficult to be revoked.]

Here end the twelve cases of a proceeding (Kamma) which is against the law.

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[1] Adhammena; perhaps 'contrary to the Rules.'

[2] Vaggena for vi + aggena, the opposite of samaggena. See our note on the 21st Pâkittiya, and Mahâvagga IX, 3, 5.

3.

1. 'There are three things, O Bhikkhus, by which, when a Tagganiya-kamma is characterised, it is a proceeding in accordance with the Dhamma, a proceeding in accordance with the Vinaya, and is easy to be settled; (that is to say), when it has been carried out in a full assembly of qualified persons, according to law, and in the presence of the litigant parties—when it has been carried out after the accused person has been heard—when it has been carried out after the accused person has confessed himself guilty. A Tagganiya-kamma, O Bhikkhus, characterised by these three things is in accordance with the Dhamma, and in accordance with the Vinaya, and is easy to be settled.'

[And in a similar way the opposite of each of the twelve propositions in the last section is here laid down.]

Here end the twelve cases of a proceeding (Kamma) which is according to law.

4.

1. 'There are three things, O Bhikkhus, which, when they characterise a Bhikkhu, the Samgha, if it likes, should carry out the Tagganiya-kamma against him; (that is to say), when he is a maker of strife, quarrelsome, a maker of disputes, given to idle talk, and a raiser of legal questions in the Samgha[1]—when he is dull, stupid, full of faults, and devoid of merit—when he is living in lay society, in unlawful

[1] This refers to the Introductory Story, I, 1, 1.

association with the world. There are three things, O Bhikkhus, which, when the Sa*m*gha suspects (&c., as before, down to) against him.

'There are other three things, O Bhikkhus, (&c., as before, down to) against him; (that is to say), when he has failed in morality as regards moral things—when he has failed in conduct as regards transgression—when he has failed in opinion as regards the principal matters of opinion[1]. There are three things, O Bhikkhus, (&c., as before, down to) against him.

'There are other three things, O Bhikkhus, (&c., as before, down to) against him; (that is to say), when he speaks in dispraise of the Buddha—when he speaks in dispraise of the Dhamma—when he speaks in dispraise of the Sa*m*gha. These are three things, O Bhikkhus, (&c., as before, down to) against him.

2. 'There are three kinds of Bhikkhus, O Bhikkhus, against whom, if the Sa*m*gha likes, it should carry out the Ta*gg*aniya-kamma; (that is to say), one who is a maker of strife (&c., as in § 1, down to) a raiser of legal questions in the Sa*m*gha—one who is dull, stupid, full of faults, and devoid of merit—and one who is living in lay society, in unlawful association with the world. These are three kinds of Bhikkhus, O Bhikkhus, (&c., as before, down to) the Ta*gg*aniya-kamma.

'There are other three kinds of Bhikkhus, O Bhikkhus, against whom, if the Sa*m*gha likes, it should carry out the Ta*gg*aniya-kamma; (that is to say), one who has failed in morality in regard to moral matters—one who has failed in conduct

[1] Compare Mahâvagga I, 36, 8, and our note there.

as regards transgression—one who has failed in opinion as regards the principal matters of opinion. These are three kinds of Bhikkhus, O Bhikkhus (&c., as before, down to) the Tagganiya-kamma.

'There are other three kinds of Bhikkhus, O Bhikkhus, against whom, if the Samgha likes, it should carry out the Tagganiya-kamma; (that is to say), one who speaks in dispraise of the Buddha—one who speaks in dispraise of the Dhamma—one who speaks in dispraise of the Samgha. These are three kinds of Bhikkhus, O Bhikkhus (&c., as before, down to) the Tagganiya-kamma.'

Here end the six permissive cases of Tagganiya-kamma.

5[1].

1. 'A Bhikkhu against whom the Tagganiya-kamma has been carried out ought to conduct himself aright. And herein this is the right conduct[2]: he ought not to confer the upasampadâ—he ought not to give a nissaya[3]—he ought not to provide

[1] This chapter is repeated below for the Nissaya-, Pabbâganiya-, and Patisâraniya-kammas (chapters 10, 15, and 21). The corresponding rule for the first two Ukkhepaniya-kammas is different, and much more stringent (chapter 27, repeated in chapter 31); but that for the third (chapter 33) is again the same as the rule laid down in this chapter. In the second Khandhaka (1, 2) the list of restrictions is again longer.

[2] Sammâvattanâ. See Mahâvagga I, 26, 1; 27, 1; 33, 1; 34, 1.

[3] Buddhaghosa says, âgantukânam nissayo na dâtabbo. The relation of a junior Bhikkhu either to his upagghâya or to his âkariya is alike called nissaya (Mahâvagga I, 36, 1); but the term is more especially applied to the latter (Mahâvagga I, 32, 2, whereas in the corresponding formula for the upagghâya, Mahâ-

himself with a sâmanera[1]—he ought not to accept the office of giving exhortation to the nuns[2]—and if he has accepted the office, he ought not to exhort the nuns[2]—he ought not to commit the offence for which the Tagganîya-kamma has been carried out by the Samgha against him—nor any offence of a similar kind—nor any worse offence—he ought not to find fault with the proceeding (that has been carried out against him)—nor with (the Bhikkhus) who have carried it out—he ought not to raise objection against a regular[3] Bhikkhu's taking part in the Uposatha ceremony[4]—or in the Pavâranâ ceremony[5]—he ought not to issue commands (to a junior inhibiting him from going beyond the bounds[6], or summoning him to come before the elders)—he ought not to set on foot a censure against any other Bhikkhu[7]—he ought not to ask another Bhikkhu to give him leave (to rebuke that Bhikkhu[8])—he ought not to warn (another Bhikkhu[9] whom he supposes to be offending)—he ought

vagga I, 25, 7, the word nissaya does not occur). In other words, nissaya means all that is included in the phrase 'nissâya te vatthabbam' (Kullavagga I, 9, 2).

[1] Compare Mahâvagga I, 36, 37.

[2] See below, Kullavagga X, 9, 4, and also the 21st Pâkittiya.

[3] Compare Minayeff, Pâtimokkha, p. 63.

[4] Compare Pâtimokkham thapetum at Kullavagga IX, 2.

[5] Compare Mahâvagga IV, 16, 2.

[6] As, for example, under the rule at Mahâvagga I, 27, 2. Buddhaghosa says, Na savakaniyam kâtabban ti aham âyasmantam asmim vatthusmim vakaniyam karomi imamhâ âvâsâ param pi mâ pakkâmi yâva na tam adhikaranam vûpasantam hotîti. He also gives a longer note, partly to the same effect, on the corresponding passage in II, 1, 2, which will be found in our note there, and from which we have taken the second clause in the parentheses.

[7] See the note on this word in the next chapter.

[8] Compare Mahâvagga II, 16, 1. [9] Compare Kullavagga IX, 5.

not to call upon another Bhikkhu to remember (whether he has or has not committed an offence)—and he ought not to associate with the Bhikkhus.'

Here end the eighteen duties which follow on a Tagganiya-kamma.

6[1].

1. So the Samgha carried out the Tagganiya-kamma against the Bhikkhus who were followers of Panduka and Lohitaka. And when they had been subjected by the Samgha to the Tagganiya-kamma and were conducting themselves aright in accordance thereto, they became subdued[2], and they sought for release[3]; and going up to the Bhikkhus they spake as follows: 'We, Sirs, have been subjected by the Samgha to the Tagganiya-kamma (&c., down to) release. What now should we do?'

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Samgha revoke the Tagganiya-kamma carried out against the followers of Panduka and Lohitaka.

2. 'There are five things, O Bhikkhus, by which,

[1] Compare below, chapters 11, 16, 23, 28, 34.

[2] Lomam pâtenti. See the commentary as given by H. Oldenberg at p. 309 of his edition of the text. That our translation is correct is evident from the use of panna-lomo (at Kullavagga VII, 1, 6), that being simply the opposite of hattha-lomo, which signifies 'having the hair of the body erect in consequence of the excitement produced by fear, joy, or amazement;' and hence simply 'troubled, excited.' The opposite of this is 'pacified, subdued.'

[3] Netthâram vattanti. See the commentary in the edition of the text loco citato.

when a Bhikkhu is characterised, a Tagganiya-kamma ought not to be revoked for him; (that is to say), when he confers the upasampadâ—when he gives a nissaya—when he provides himself with a sâmanera—when he accepts the office of giving exhortation to the nuns—and when, having accepted that office, he exhorts the nuns. These are the five things, O Bhikkhus (&c., as before, down to) revoked for him.

'There are other five things, O Bhikkhus, by which, when a Bhikkhu is characterised, a Tagganiya-kamma ought not to be revoked for him; (that is to say), when he commits the offence for which the Tagganiya-kamma has been carried out by the Samgha against him—or any other offence of a similar kind—or any worse offence—when he finds fault with the proceeding that has been carried out against him—or with the Bhikkhus who have carried it out. These are five things, O Bhikkhus (&c., as before, down to) revoked for him.

'There are eight things, O Bhikkhus, by which, when a Bhikkhu is characterised, a Tagganiya-kamma ought not to be revoked for him; (that is to say), when he raises objections against a regular[1] Bhikkhu's taking part in the Uposatha ceremony—or in the Pavâranâ ceremony—when he inhibits a junior from going beyond the bounds—when he sets on foot a censure against any other Bhikkhu—when he asks another Bhikkhu to give

[1] Pakatattassa, that is a Bhikkhu who has not made himself liable to any disciplinary proceeding, has committed no irregularity. It is one of the expressions unknown to the Pâtimokkha, but occurs in the much later Introduction to that work (Dickson, p. 11). See below, III, 1, 1.

him leave to rebuke that Bhikkhu—when he warns another Bhikkhu whom he supposes to be offending—when he reminds another Bhikkhu of a rule against which he supposes that Bhikkhu to be offending—when he associates with the Bhikkhus. These are the eight things, O Bhikkhus (&c., as before, down to) revoked for him.'

Here end the eighteen cases in which there ought to be no revocation (of the Ta*gg*aniya-kamma).

7.

[This chapter is exactly the converse of the last.]

Here end the eighteen cases in which there ought to be a revocation (of the Ta*gg*aniya-kamma).

8[1].

1. 'Now, thus, O Bhikkhus, should the revocation be carried out. Those Bhikkhus who are followers of Pa*nd*uka and Lohitaka should go before the Sa*m*gha, with their upper robe arranged over one shoulder, and should bow down at the feet of the elder Bhikkhus, and squatting down, and raising their hands with the palms joined together, should speak as follows: "We, Sirs, have been subjected by the Sa*m*gha to the Ta*gg*aniya-kamma, and are conducting ourselves aright in accordance thereto; and we have become subdued, and we seek for release, and beg for a revocation of the Ta*gg*aniya-

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[1] Compare below, chapters 12 and 17.

kamma." And a second time they should beg [in the same words]. And a third time they should beg [in the same words]. Then a discreet and able Bhikkhu should lay the matter before the Sa*m*gha:

2. '"Let the venerable Sa*m*gha hear me. These Bhikkhus who are followers of Pa*n*d*uka and Lohitaka have been subjected (&c., as before), and they are conducting themselves (&c., as before), and they beg (&c., as before).

'"This is the motion (*ñ*atti).

'"Let the venerable Sa*m*gha hear me. These Bhikkhus (&c., as before, down to) and they beg for a revocation of the Ta*gg*aniya-kamma. The Sa*m*gha revokes the Ta*gg*aniya-kamma for the Bhikkhus who are followers of Pa*nd*uka and Lohitaka. Whosoever of the venerable ones approves of the revocation of the Ta*gg*aniya-kamma for the Bhikkhus who are followers of Pa*nd*uka and Lohitaka, let him hold his peace. Whosoever approves not thereof, let him speak.

'"And a second time I say the same thing. Let the venerable Sa*m*gha (&c., as before, down to) let him speak.

'"And a third time I say the same thing. Let the venerable Sa*m*gha (&c., as before, down to) let him speak.

'"The revocation of the Ta*gg*aniya-kamma for the Bhikkhus who are followers of Pa*nd*uka and Lohitaka has been carried by the Sa*m*gha. The Sa*m*gha approves; therefore is it silent. Thus do I understand."'

Here ends the first (Kamma), the Ta*gg*aniya-kamma.

II. The Nissaya-kamma (Act of Subordination).

9.

1. Now at that time the venerable Seyyasaka was stupid, and indiscreet, and full of faults, and devoid of merit, and was living in lay society in unlawful association with the world[1]. So much so that the Bhikkhus were worn out[2] with placing him on probation[3], and with throwing him back to the beginning (of his probationary term)[4], and with subjecting him to the mânatta discipline[5], and with rehabilitating him[6]. The moderate Bhikkhus were annoyed, and murmured, and became indignant

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[1] There is no rule in the Pâtimokkha in which any of these things are declared to be an offence. The 31st and 85th Pâkittiyas only refer to a Bhikkhu's staying an unreasonable time in a public rest-house, and to his frequenting a village beyond the ordinary occasions. Stupidity, and keeping low company, are not mentioned. Why then should Seyyasaka have been placed upon probation? We think the answer will appear from our note 1 on II, 1, 1.

[2] Pakatâ, 'done up,' explained by vâvatâ. See Oldenberg's quotation from Buddhaghosa at p. 310 of his edition of the text.

[3] Compare Mahâvagga I, 38, 1; Mahâ-parinibbâna Sutta V, 64, 65; and Kullavagga III, 3. On the distinction between these kinds of probation, see also our note below on II, 1, 1.

[4] See below, II, 2, 1. Compare also Subhûti's explanation in Childers, and the passages quoted in the index to Oldenberg's edition of the text, p. 348, sub voce, especially Kullavagga III, 7.

[5] See below, Kullavagga III, 1; III, 4.

[6] See below, Kullavagga III, 2; III, 5.

(saying), 'How can the venerable Seyyasaka be so stupid (&c., as before), that the Bhikkhus are worn out (&c., as before)?'

Then those Bhikkhus told that matter to the Blessed One.

And the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus, 'Is it true, O Bhikkhus, as they say, that the venerable Seyyasaka is stupid (&c., as before, down to) with rehabilitating him?'

'It is true, Lord!'

The Blessed Buddha rebuked him (saying), 'This is improper' (&c., as usual, compare I, 2, 3, down to), and addressed the Bhikkhus, and said, 'Let the Sa*m*gha therefore, O Bhikkhus, carry out the Nissaya-kamma (Act of Subordination) against the venerable Seyyasaka: "Thou must remain under the superintendence of others[1]."

2. 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Seyyasaka ought to be warned; when he has been warned, he ought to be reminded[2]; when he has been reminded, he ought to be charged with the offence[2]; when he has been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Sa*m*gha (saying),

'"Let the venerable Sa*m*gha hear me (&c., as usual; see above, chapters 1. 4 and 8. 2)."'

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[1] These are the distinctive and technical words of the Nissaya-kamma, just as the corresponding clause in chap. 13, § 7 contains the technical words of the Pabbâ*g*aniya-kamma.

[2] As explained above, chap. 1. 4.

10.

[Chapters 2–5 are here repeated at length, Nissaya-kamma being substituted throughout for Ta*gg*aniya-kamma.]

11[1].

1. So the Sa*m*gha carried out the Nissaya-kamma against the Bhikkhu Seyyasaka (saying), 'Thou must remain under the superintendence of others.'

And he, when subjected by the Sa*m*gha to the Nissaya-kamma, by resorting to and cultivating the acquaintance of good companions[2], associating with them, getting them to declare to him (the Dhamma), and asking them questions, became wise in the traditions; a man to whom the Nikâyas had been handed down; a reciter of the Dhamma, of the Vinaya, and of the Mâtikas; clever, discreet, wise, modest, full of remorse, and docile; he conducted himself aright, he became subdued, he sought for release, and going up to the Bhikkhus, he spake as follows:

'I, Sirs, after having been subjected by the Sa*m*gha to the Nissaya-kamma, am conducting myself aright, and have become subdued, and I seek for release. What now should I do?'

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Sa*m*gha revoke the Nissaya-kamma for the Bhikkhu Seyyasaka.

[1] Compare above, chapter 6.

[2] Compare Dhammapada, ver. 357.

2. 'There are five things, O Bhikkhus (&c., as in chap. 6. 2, down to the end of chap. 7, reading throughout Nissaya-kamma for Tagganiya-kamma).'

12.

[This chapter sets out the mode of revocation by a kamma-vâkâ precisely as above in chapter 8.]

Here ends the second (Kamma), the Nissaya-kamma.

III. The Pabbâganiya-kamma (Act of Banishment).

13[1].

1. Now at that time the Bhikkhus who were followers of Assagi and Punabbasu were dwelling on the Kitâ Hill, wicked Bhikkhus, and shameless. Such as these were the evil practices they followed: they used to plant cuttings of flowers, and have them planted; they used to water flowers, and have them watered; they used to gather them, and have them gathered; they used to make them up into nosegays, and have them so made up; they used to make them up, and to have them made up, into wreaths, of the kind with the stalks together, and of the kind with the stalks separate[2], of the kind called mañgarikâ[3], of the kind called vidhutikâ[4], of the kind called vatamsaka[5], of the kind

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[1] The whole of this chapter recurs in the Sutta Vibhaṅga on the 13th Samghâdisesa. The proceeding here laid down is really only a later method of acting under the circumstances similar to those for which that rule had previously been the authorised dealing.

[2] The Samanta Pâsâdikâ says, Ekatovantikan ti pupphânam vante ekato katvâ kata-mâlam. Ubhatovantikan ti ubhohi passehi puppha-vante katvâ kata-mâlam.

[3] Perhaps 'like an anklet.' The Sam. Pâs. says, Mañgarî viya katâ puppha-vikati mañgarikâ ti.

[4] Perhaps 'like a fan.' The Sam. Pâs. says, Vidhutikâ ti sûkiyâ vâ salâkâya vâ sinduvâra-pupphâdîni vigghitvâ katâ (mâlâ).

[5] Perhaps 'like a crest.' The Sam. Pâs. says, vatamsako ti

called âve*l*a[1], of the kind called ura*kkh*ada[2];—and they then used to take or send wreaths of each of these various kinds to the wives and daughters and young women and sisters-in-law and female slaves in respectable families;—and they used to eat out of one dish, to drink out of one vessel, to sit on one seat, to lie on one bed, one mat, one coverlet, with the wives and daughters and young women and sisters-in-law and female slaves in respectable families;—and they used to eat food at the wrong time, and to drink strong drink, and to make use of garlands, and scents, and unguents;—and they used to dance, and sing, and play music, and wanton, and all these together in every combination.

2. And they used to amuse themselves at games[3] with eight pieces and ten pieces, and with tossing up, hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; and with games at dice, and trap-ball; and with sketching rude figures, tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, tumbling, forming mimic wind-mills, guessing at measures, having

avata*m*sako. Compare the close of Rh. D.'s note on vegha for avegha, 'Buddhist Suttas,' p. 37.

[1] Perhaps 'like an earring.' The Sam. Pâs. says, a*k*elo (sic) ti ka*nn*ikâ. Compare Sanskrit âpî*d*a, and *G*âtaka, vol. i, pp. 12, 95, 269.

[2] The Sam. Pâs. says, Ura*kkh*ado ti hâra-sadisa*m* ure-*th*apanaka-puppha dâma*m*. 'Like mail-armour.'

[3] All these games are forbidden seriatim in paragraph 4 of the Ma*ggh*ima Sîla, and the whole list of offences recurs in the Sutta-vibhaṅga, Sa*m*ghâdisesa XIII, 1, 2. See Rh. D., 'Buddhist Suttas from the Pâli,' p. 193. We adhere to the translations there given and based on the Sumaṅgala Vilâsinî.

chariot races, and archery matches, shooting marbles with the fingers, guessing other people's thoughts, and mimicking other people's acts;—and they used to practise elephant riding, and horse riding, and carriage driving, and archery, and swordsmanship;—and they used to run to and fro in front of elephants, and in front of horses, and in front of carriages;—and they used to exhibit signs of anger[1], and to wring their hands[2], and to wrestle[3], and to box with their fists;—and spreading their robes out as a stage they used to invite dancing girls, saying, 'Here you may dance, sister!' and greet her with applause[4]. Thus manifold were the evil lives which they practised.

3. Now at that time a certain Bhikkhu who had spent the rainy season in the country of Kâsi, and was on his way to visit the Blessed One, arrived at the Ki*t*â Hill. And that Bhikkhu in the early morning put on his under garment, and went, duly bowled and robed, to the Ki*t*â Hill for alms. And he was perfect in dignity, with his eyes cast down, and pleasing in appearance, whether in going in or

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[1] Usse*lh*enti. We are quite uncertain how to render this word. One might be tempted to think that a denominative verb from usso*lh*i may have acquired a technical sense appropriate to this passage. But we do not favour any such conjectural alteration of the clear reading of the MSS., at all events at present.

[2] Appo*th*enti. See Buddhaghosa's note quoted by Rh. D. in his note on the Book of the Great Decease, II, 19.

[3] Nibbu*ggh*anti, which Buddhaghosa explains by malla-yuddha*m* karonti. Compare ubbu*ggh*ati at *K*ullavagga VIII, 10, and Sutta-vibhaṅga, Pârâ*g*ika I, 10, 26.

[4] The Sam. Pâs. says, Nalâ*t*ika*m* pi denti sâdhu sâdhu bhaginîti attano nalâ*t*e aṅguli*m* *th*apetvâ tassâ nalâ*t*e *th*apenti.

in coming out, in looking or in watching, in bending in his arm or in stretching it forth[1].

Then the people on beholding that Bhikkhu, said, 'Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons[2]? Who would give an alms when this fellow comes near! Now our own masters, the followers of Assagi and Punabbasu, are gentle, friendly, pleasant in speech, radiant with smiles, by no means fools, but open in countenance, and the first to speak. To such now it is fit to give an alms!'

And a certain lay-disciple saw that Bhikkhu as he was going along the Kitâ Hill for alms. And on seeing him, he went up to the place where he was; and on coming there he said to that Bhikkhu:

'Has your reverence received an alms?'

'No, my friend, I have received no alms!'

'Come, your reverence! Let us go to my house!'

4. So the lay-disciple took the Bhikkhu to his house, and gave him to eat, and asked him:

'Whither then is your reverence going?'

'I am on my way to Sâvatthi, my friend, to visit the Blessed One.'

'Then let your reverence bow down at the feet of the Blessed One in my name, and say, "The residence on the Kitâ Hill, Lord, has been spoiled. The Bhikkhus who are followers of Assagi and Punabbasu are dwelling on the Kitâ Hill, wicked Bhikkhus, and shameless. Such as these are the

[1] Compare Mahâ-parinibbâna Sutta II, 15.

[2] The Sam. Pâs. says, Samkutita-mukhatâya bhâkutika-bhâkutikâ viya.

evil practices they follow (&c., as in §§ 1, 2, down to the end). And people, Lord, who were formerly believers and full of faith, are now become non-believers and void of faith; the opportunities of alms that were formerly open to the Sa*m*gha are now destroyed; worthy Bhikkhus forsake, and wicked Bhikkhus dwell in the place. Let, Lord, the Blessed One be pleased to send (other) Bhikkhus to the Ki*t*â Hill in order that the residence there may be re-established."'

5. 'Very well, my friend,' said the Bhikkhu, in assent, to that lay-disciple. And rising from his seat, he set out for Sâvatthi, and went straight on to Anâtha-pi*nd*ika's grove, to the *G*etavana in Sâvatthi, to the place where the Blessed One was staying. And on arriving there he saluted the Blessed One, and took his seat on one side.

Now it is the custom for the Blessed Buddhas to exchange words of greeting with in-coming Bhikkhus. And the Blessed One said to that Bhikkhu, 'Do things go well with you, O Bhikkhu? Have you enough for your support? Have you accomplished your journey without too much fatigue? And whence, O Bhikkhu, have you come?'

'Things go well with me, Lord. I have enough for my support. And I have accomplished my journey without too much fatigue. I have spent the rainy season, Lord, in the land of Kâsi; and on my way to Sâvatthi to visit the Blessed One I arrived at the Ki*t*â Hill. And after having dressed early in the morning, I went, Lord, duly bowled and robed, on to the Ki*t*â Hill for alms. And a certain lay-disciple saw me (&c., as above, down to the end of § 4, with the alterations necessary to

the narrative form of speech). Thence, Lord, am I come.'

6. Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-Samgha, and asked the Bhikkhus:

'Is it true, O Bhikkhus, as they say, that those Bhikkhus who are followers of Assagi and Punabbasu, and are dwelling on the Kitâ Hill, are wicked Bhikkhus, and shameless; and that such are the evil practices they follow (&c., as in § 4, down to the end)?'

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can they, O Bhikkhus, foolish persons that they are, follow such practices as these (&c., as in §§ 1, 2, down to the end)? This will not conduce, O Bhikkhus, to the conversion of the unconverted (&c., as usual. Compare chap. 1, § 2, down to the end).'

And when the Blessed Buddha had rebuked them, and had delivered a religious discourse, he addressed the venerable Sâriputta and Moggallâna, and said, 'Go now, Sâriputta and Moggallâna[1], to the Kitâ Hill. And on arriving there carry out the Pabbâganiya-kamma (Act of Banishment[2]) against those Bhikkhus who are followers of Assagi and Punabbasu, to the effect that they may become your Saddhi-vihârikas[3].'

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[1] On this meaning of Sâriputtâ, see the note on Mahâvagga X, 4, 3.

[2] That is, out of the particular place where they have caused the scandal, not of the Order. When they in anger left the Order, their conduct in doing so is blamed. See chap. 16, § 1.

[3] See Mahâvagga I, 25, 6, and following, and Kullavagga VIII, 11, 12, and compare above, 9. 1.

'How, Lord, can we carry out the Pabbâ*g*aniya-kamma against those Bhikkhus who are followers of Assa*g*i and Punabbasu; for they are passionate men and violent?'

'Then do you go, Sâriputta and Moggallâna, together with a number of Bhikkhus.'

'So be it, Lord!' said Sâriputta and Moggallâna, in assent, to the Blessed One.

7[1]. 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhus who are followers of Assa*g*i and Punabbasu ought to be warned: when they have been warned, they ought to be reminded (of the Rule in the Pâtimokkha against which they have offended); when they have been reminded they ought to be charged with the offence; when they have been charged some discreet and able Bhikkhu ought to lay the matter before the Sa*m*gha, saying,

'"Let the venerable Sa*m*gha hear me. These Bhikkhus who are followers of Assa*g*i and Punabbasu are wicked Bhikkhus and shameless. Their evil practices are both seen and heard, and also that respectable families have been led astray by them is seen, too, and heard[2]. If the time is fit for the Sa*m*gha to do so, let the Sa*m*gha carry out the Pabbâ*g*aniya-kamma against those Bhikkhus who are followers of Assa*g*i and Punabbasu, to the effect that the Bhikkhus who are followers

[1] On this section compare chap. 1, § 4, chap. 9, § 2.

[2] Buddhaghosa points out that whereas the Ta*gg*aniya-kamma is directed against quarrelsomeness, and the nissaya-kamma against foolishness, it is scandal to the community against which the Pabbâ*g*aniya-kamma is directed.

of Assa*g*i and Punabbasu are not to dwell on the Ki*t*â Hill[1].

'"This is the motion (*ñ*atti).

'"Let the venerable Sa*m*gha hear me. These Bhikkhus who are followers of Assa*g*i and Punabbasu are wicked Bhikkhus and shameless. Their evil practices (&c., as before, down to) is seen, too, and heard. The Sa*m*gha hereby carries out the Pabbâ*g*aniya-kamma against them, to the effect that the Bhikkhus who are followers of Assa*g*i and Punabbasu are not to dwell on the Ki*t*â Hill[1]. Whosoever of the venerable ones approves of the carrying out of the Pabbâ*g*aniya-kamma against the followers (&c., as before) to the effect (&c., as before[1]) let him remain silent. Whosoever approves not thereof, let him speak.

'"A second time I say the same thing. Let the venerable Sa*m*gha (&c., as before). A third time I say the same thing. Let the venerable Sa*m*gha (&c., as before).

'"The Pabbâ*g*aniya-kamma has been carried out by the Sa*m*gha against those Bhikkhus who are followers of Assa*g*i and Punabbasu to the effect that those Bhikkhus who are followers of Assa*g*i and Punabbasu are not to dwell on the Ki*t*â Hill[1]. The Sa*m*gha approves of it. Therefore is it silent. Thus do I understand."'

14.

1. [Here follow the twelve cases in which a Pabbâ*g*aniya-kamma is declared to be against

[1] The corresponding clause to the words 'to the effect,' &c., is wanting in chap. 1, § 4, but occurs in chap. 9, § 2.

the law, and according to law respectively, in the precise wording of chapters 2 and 3, reading Pabbâ*g*aniya for Ta*gg*aniya. Then follow the six cases of permissive suspension in the precise wording of chapter 4, but in addition to the cases there given for the Ta*gg*aniya-kamma, §§ 1 and 2 of this chapter are respectively added at the end of §§ 1 and 2 of that chapter.]

1. 'There are three things, O Bhikkhus, which when they characterise a Bhikkhu, the Sa*m*gha, if it likes, should carry out the Pabbâ*g*aniya-kamma against him; (that is to say), when he is characterised by frivolity[1] of action—when he is characterised by frivolity of speech—when he is characterised by frivolity both of action and of speech. These are the three things, O Bhikkhus (&c., as before, down to) against him.

'There are other three things, O Bhikkhus, which when they characterise a Bhikkhu, the Sa*m*gha, if it likes, should carry out the Pabbâ*g*aniya-kamma against him; (that is to say), when he is characterised by absence of right-doing in action—when he is characterised by absence of right-doing in speech—when he is characterised by absence of right-doing both in action and in speech. These are the other three things, O Bhikkhus (&c., as before, down to) against him.

'There are other three things (&c., as in each of the last paragraphs; the three things here being injury[2] done by him to others in action, in speech, and both in action and in speech, owing to his own

[1] The Sam. Pâs. says, Kâyiko davo nâma kâya-kî*l*â vu*kk*ati.

[2] The Sam. Pâs. says, Kâyika*m* upaghâtita*m* nâma kâya-dvâre pa*ññ*atti-sikkhâpadassa asikkhana-bhâvena upahanana*m* vu*kk*ati.

want of training in the precepts and practices of the order).

'There are other three things (&c., as in each of the last paragraphs, the three things here being evilness of life in action, in speech, and both in action and in speech).

2. 'There are three kinds of Bhikkhus, O Bhikkhus, against whom, when the Saṁgha likes (to do so), it should carry out the Pabbâ*g*aniya-kamma; (that is to say), one who is frivolous in action—one who is frivolous in speech—one who is frivolous both in action and in speech. These are the three kinds of Bhikkhus (&c., as above, down to) the Pabbâ*g*aniya-kamma.

'There are other three kinds of Bhikkhus (&c., as in the last paragraph, substituting first, absence of right-doing—secondly, injury to others—and thirdly, evilness of life respectively in action, in speech, and both in action and in speech).'

15.

[This chapter is identical with chapter 5, reading Pabbâ*g*aniya for Ta*gg*aniya.]

16[1].

1. So the Bhikkhu-Sa*m*gha, with Sâriputta and Moggallâna at their head, proceeded to the Ki*t*â Hill, and there carried out the Pabbâ*g*aniya-kamma against those Bhikkhus who were followers

[1] Corresponding to chapters 6 and 11 above.

of Assa*g*i and Punabbasu, to the intent that those Bhikkhus should no longer dwell on the Ki*t*â Hill. And they, when subjected by the Sa*m*gha to the Pabbâ*g*aniya-kamma, did not conduct themselves aright, they did not become subdued, they did not seek for release, they did not ask the Bhikkhus for forgiveness, they reviled them, they found fault with them[1], saying that they were offending by acting in partiality, in ill-feeling, in folly, and in fear[2]; and they not only departed from the place, but also left the Order[3].

Those Bhikkhus who were moderate were offended, murmured, and became indignant, saying, 'How can those Bhikkhus who are followers of Assa*g*i and Punabbasu, after having been subjected by the Sa*m*gha to the Pabbâ*g*aniya-kamma, refuse to conduct themselves aright (&c., as before, down to) leave the Order?' And those Bhikkhus told the matter to the Blessed One.

Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus:

'Is it true, O Bhikkhus, as they say, that those Bhikkhus who are followers of Assa*g*i and Punabbasu, after having been subjected by the Sa*m*gha to the Pabbâ*g*aniya-kamma, refuse (&c., as before, down to) leave the Order?'

'It is true, Lord!'

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[1] Compare Sa*m*ghâdisesa 13.

[2] These are the four so-called Agatis, usually occurring as the faults of a judge (Rh. D., 'Buddhist Birth Stories,' p. xxii, and Dasaratha *G*âtaka, p. 1), but compare Sigâlovâda Sutta, ed. Grimbolt, p. 299.

[3] Compare *G*âtaka I, 117, and Mahâvagga I, 39, 5.

'How can those Bhikkhus who (&c., as before, down to) leave the Order? This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or to the increase of the converted; but rather to the unconverted being not converted, and to the turning back of those which have been converted.' And when the Blessed One had rebuked those Bhikkhus in various ways, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'Then, O Bhikkhus, let not the Sa*m*gha revoke the Pabbâ*g*aniya-kamma. There are five things, O Bhikkhus (&c., as before, from chapter 6, § 2, down to the end of chapter 7, reading Pabbâ*g*aniya for Ta*gg*aniya).'

Here end the eighteen cases in which there ought to be a revocation (of the Pabbâ*g*aniya-kamma).

17[1].

1. 'Now thus, O Bhikkhus, should the revocation be carried out. The Bhikkhu, who has been subjected to the Pabbâ*g*aniya-kamma, should go before the Sa*m*gha (&c., as before in chapter 8, §§ 1, 2, down to the end).'

Here ends the third (Kamma), the Pabbâ*g*aniya-kamma.

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[1] Compare chapters 8 and 12.

IV.

THE PATISÂRANIYA-KAMMA (ACT OF RECONCILIATION).

18[1].

1. Now at that time the venerable Sudhamma was residing at Ma*kkh*ikâsa*nd*a in dependence upon *K*itta the householder, superintending[2] the new buildings he erected[3], and being constantly supplied by him with food. And whenever *K*itta the householder wished to give an invitation to the Sa*m*gha, or to four or five Bhikkhus[4], or to a single one, he used not to invite them without making special mention of the venerable Sudhamma.

Now at that time a number of the Thera Bhikkhus, including the venerable Sâriputta, and the venerable Mahâ Moggallâna, and the venerable Mahâ Ka*kk*âna, and the venerable Mahâ Ko*tth*ita, and the venerable Mahâ Kappina, and the venerable Mahâ *K*unda, and

[1] The whole of this story of *K*itta and Sudhamma recurs in the Dhammapada commentary, pp. 262–264. There is no Rule in the Pâtimokkha by which giving offence to a layman, the cause of the proceeding described in the following chapters, is considered worthy of censure.

[2] Navakammiko, not 'newly appointed to an office,' as Dr. Rudolf Hoernle translates in the Indian Antiquary, XI, 29, in dealing with one of the Bharhut Inscriptions. See *G*âtaka I, 92, and below, V, 13, 3, VI, 5, 2, VI, 17, 1, X, 24. This duty of superintending a new building was even filled by Bhikkhunîs; see the Bhikkhunî-vibhaṅga, Pârâ*g*ika I, where the details of the duty are incidentally mentioned.

[3] Compare below, *K*ullavagga VI, 5, 2, and *G*âtaka I, 92, 22.

[4] This clause, both here and below, is omitted in the Sinhalese MS.

the venerable Anuruddha, and the venerable Revata, and the venerable Upâli, and the venerable Ânanda, and the venerable Râhula, as they were journeying through the country of Kâsi, arrived at Ma*kkh*ikâsa*nd*a. And *K*itta the householder heard the news that the Thera Bhikkhus had arrived at Ma*kkh*ikâsa*nd*a.

Then *K*itta the householder went up to the place where the Thera Bhikkhus were, and on arriving there, he saluted the Thera Bhikkhus, and took his seat on one side. And when he was so seated the venerable Sâriputta taught *K*itta the householder, and incited him, and roused him, and gladdened him with religious discourse. And *K*itta the householder, having been thus taught, and incited, and roused, and gladdened with religious discourse, said to the Thera Bhikkhus, 'May the venerable Theras consent to take their to-morrow's meal, as incoming Bhikkhus, at my house.' And the Thera Bhikkhus signified, by silence, their consent.

2. Then perceiving that the Thera Bhikkhus had given their consent, *K*itta the householder rose from his seat, and bowed down before the Thera Bhikkhus, and keeping them on his right hand as he passed them, went on to the place where the venerable Sudhamma was. And on arriving there, he saluted the venerable Sudhamma, and stood by on one side. And so standing, *K*itta the householder said to the venerable Sudhamma: 'May the venerable Sudhamma consent to take his to-morrow's meal at my house with the Theras.'

But the venerable Sudhamma, thinking, 'Formerly indeed this *K*itta the householder, whenever he wished to give an invitation to the Sa*m*gha, or to

four or five Bhikkhus, or to a single one, used not to invite them without making special mention of me; but now he has invited the Thera Bhikkhus without regarding me. This *K*itta the householder is now incensed against me, unfavourable to me, takes pleasure in me no longer.' And so thinking he refused, saying, 'It is enough, O householder.'

And a second time *K*itta the householder said to the venerable Sudhamma (&c., as before, with the same result). And a third time (&c., as before, with the same result).

Then *K*itta the householder, thinking, 'What can the venerable Sudhamma do against me, whether he consents, or whether he does not consent,' saluted the venerable Sudhamma, and keeping him on his right hand as he passed him, departed thence.

3. And at the end of the night *K*itta the householder made ready sweet food, both hard and soft, for the Thera Bhikkhus. And the venerable Sudhamma, thinking, 'I may as well go and see what *K*itta the householder has made ready for the Thera Bhikkhus,' robed himself early in the morning, and went, duly bowled and robed, to the place where *K*itta the householder dwelt; and, on arriving there, he took his seat on a mat spread out for him.

Then *K*itta the householder went up to the place where the venerable Sudhamma was; and after he had come there, he saluted the venerable Sudhamma, and took his seat on one side. And when he was so seated the venerable Sudhamma addressed *K*itta the householder, and said: 'Though this great store of sweet food, both hard and soft, has been made ready by you, O householder, there is one thing yet wanting, that is to say, tila seed cake.'

'Though then, Sir, there is so much treasure in the ward of the Buddhas, yet there is but one thing of which the venerable Sudhamma makes mention, and that is tila seed cake. Long ago, Sir, certain merchants of Dakkhi*n*âpatha went, for the sake of their traffic, to the country of the East, and thence they brought back a hen. Now, Sir, that hen made acquaintance with a crow, and gave birth to a chicken. And, Sir, whenever that chicken tried to utter the cry of a cock it gave vent to a "caw," and whenever it tried to utter the cry of a crow, it gave vent to a "cock-a-doodle-do[1]." Just even so, Sir, though there is much treasure in the ward of the Buddhas, whenever the venerable Sudhamma speaks, the sound is "tila seed cake."'

4. 'You are abusing me, householder. You are finding fault with me, householder. This place, householder, is yours. I must go away from it,' said the venerable Sudhamma.

'I do not intend, Sir, to abuse the venerable Sudhamma, nor to find fault with him. Let, Sir, the venerable Sudhamma still dwell at Ma*kkh*ikâsa*nd*a. Pleasant is this grove of plum trees, and I shall take good care to provide the venerable Sudhamma with those things a recluse requires—to wit, with robes and food and lodging and medicine when he is sick.'

And a second time the venerable Sudhamma said: 'You are abusing me (&c., as before, with the same reply). And a third time the venerable Sudhamma said: 'You are abusing me (&c., as before, down to) I must go away from it.'

[1] Compare *G*âtaka I, 432; II, 307.

'Whither then, Sir, will the venerable Sudhamma go?'

'I shall go to Sâvatthi, O householder, to visit the Blessed One.'

'Then, Sir, let the Blessed One know all, both what you yourself have said, and what I have said. And I should not, Sir, be surprised if the venerable Sudhamma were to return again even to Ma*kkh*ikâsa*nd*a.'

5. So the venerable Sudhamma gathered together his sleeping mat, and set out, with his bowl and his robe, for Sâvatthi. And he journeyed straight on to Sâvatthi, to the *G*etavana, Anâthapi*nd*ika's Grove, to the place where the Blessed One was; and on arriving there he bowed down before the Blessed One, and took his seat on one side. And when he was thus seated the venerable Sudhamma informed the Blessed One of all, both that he himself had said, and that *K*itta the householder had said.

The Blessed Buddha rebuked him, saying, 'This was improper, O foolish one, not according to rule, unsuitable, unworthy of a Sama*n*a, and ought not to have been done. How is it that you, O foolish one, could put down[1] and could lower by your censure[2] *K*itta the householder, he being a man of faith, a believing disciple, and a donor, a provider, and a supporter of the Sa*m*gha?' This will not conduce, O foolish one, either to the conversion of the unconverted, or to the increase of the converted; but rather to the unconverted not being converted, and to the turning back of those who have been

[1] Compare Dhammapada, p. 263, and *G*âtaka I, 191.

[2] Compare *G*âtaka I, 191, 356, 359, and Sutta Nipâta, verse 905.

converted.' And after he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'Let therefore the Sa*m*gha, O Bhikkhus, carry out the Pa*t*isâra*n*iya-kamma (Act of Reconciliation)[1] against the Bhikkhu Sudhamma, saying, "You are to ask and obtain pardon of *K*itta the householder."'

6. 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Sudhamma ought to be warned: when he has been warned, he ought to be reminded (of the Rule in the Pâtimokkha against which he has offended); when he has been reminded, he ought to be charged with the offence; when he has been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Sa*m*gha, saying,

'"Let the venerable Sa*m*gha hear me. This Bhikkhu Sudhamma has put down, and has lowered by censure *K*itta the householder, a man of faith, a believing disciple, a donor, provider and supporter of the Sa*m*gha. If the time is fit for the Sa*m*gha to do so, let the Sa*m*gha carry out the Pa*t*isâra*n*iya-kamma against the Bhikkhu Sudhamma.

'"This is the motion (*ñ*atti).

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[1] Childers proposes doubtingly to derive the word Pa*t*isâra*n*iya from the root smar; but that that is impossible is probably sufficiently evident from the meaning of the word, which is quite clear from the context of this, and from the following chapters. Now at p. 530 of the Lalita Vistara the common Pâli phrase sammodanîya*m* katha*m* sârâ*n*îya*m* vîtisâretvâ is represented by the Sanskrit sammodanî*h* sa*m*rañ*g*anî*h* kathâ*h* k*ri*tvâ. It is by no means impossible that this parallel may offer the true solution of the etymology of the Pâli words in question; (compare Sârâga as equal to sa*m*râga, sâratta to sa*m*rakta, &c. &c.) Pa*t*isâra*n*iya would then be equal to pratisa*m*rañ*g*anîya. See Senart, Mahâvagga, p. 599.

'"Let the venerable Sa*m*gha hear me. This Bhikkhu (&c., as before, down to) supporter of the Sa*m*gha. The Sa*m*gha hereby carries out the Pa*t*isâra*n*iya-kamma against the Bhikkhu Sudhamma with the words, 'You are to ask and obtain pardon of *K*itta the householder.' Whosoever of the venerable ones approves of the carrying out of the Pa*t*isâra*n*iya-kamma against Sudhamma the Bhikkhu, let him remain silent. Whosoever approves not thereof, let him speak.

'"A second time I say the same thing. Let the venerable Sa*m*gha (&c., as before). A third time I say the same thing. Let the venerable Sa*m*gha (&c., as before).

'"The Pa*t*isâra*n*iya-kamma has been carried out against the Bhikkhu Sudhamma with the words, 'You are to ask and obtain pardon of *K*itta the householder.' The Sa*m*gha approves the motion. Therefore is it silent. Thus do I understand."'

19.

[Here the twelve cases of a proceeding against, and the twelve cases of a proceeding according to law are repeated of the Pa*t*isâra*n*iya-kamma in the words of chapters 2 and 3 of the Ta*gg*aniya-kamma.]

20[1].

1. 'There are five things, O Bhikkhus, which when they characterise a Bhikkhu, the Sa*m*gha, if it likes, should carry out the Pa*t*isâra*n*iya-kamma against him; (that is to say), when he goes about to bring

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[1] See above, chapter 4.

loss on the laity—when he goes about to do harm to the laity—when he goes about to deprive the laity of their dwellings—when he reviles and finds fault with the laity—when he brings about division between the laity. These are the five things, O Bhikkhus, which (&c., as above, down to) against him.

'There are other five things, O Bhikkhus, which when they characterise a Bhikkhu, the Sa*m*gha, if it likes, should carry out the Pa*t*isâra*n*iya-kamma against him; (that is to say), when he speaks to the laity in dispraise of the Buddha—when he speaks to the laity in dispraise of the Dhamma—when he speaks to the laity in dispraise of the Sa*m*gha—when he puts laymen down, and lowers them by censure—when he does not fulfil a promise made in accordance with the Rules to the laity. These are the other five things, O Bhikkhus, which (&c., as before, down to) against him.

'There are five kinds of Bhikkhus, O Bhikkhus, against whom the Sa*m*gha, if it likes, should carry out the Pa*t*isâra*n*iya-kamma; (that is to say), one who goes about to bring loss on the laity (&c., as in the last paragraph, down to the end).'

Here end the four times five cases of suspicion.

21.

[Chapter 5, as to the right conduct of a Bhikkhu subjected to the Ta*gg*aniya-kamma, is repeated, reading Pa*t*isâra*n*iya for Ta*gg*aniya.]

Here end the eighteen duties which follow on a Pa*t*isâra*n*iya-kamma.

22.

1. So the Sa*m*gha carried out the Pa*t*isâra*n*iya-kamma against Sudhamma the Bhikkhu, saying, 'You are to ask and obtain pardon of *K*itta the householder. And after he had been subjected by the Sa*m*gha to the Pa*t*isâra*n*iya-kamma, though he went to Ma*kkh*ikâsa*nd*a, he was unable, being greatly troubled in his mind, to ask and obtain pardon of *K*itta the householder, but returned again even to Sâvatthi.

Then the Bhikkhus asked him, 'Has *K*itta the householder been induced by you to give you his pardon?'

'Indeed, though I went to Ma*kkh*ikâsa*nd*a, I was unable, being greatly troubled in my mind, to ask and obtain pardon of *K*itta the householder.'

They told this thing to the Blessed One.

2. 'Let, then, the Sa*m*gha, O Bhikkhus, appoint a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of *K*itta the householder.

'Now thus, O Bhikkhu, should the companion messenger be appointed. In the first place the Bhikkhu (who is to be sent) is to be asked (whether he is willing to go). After he has been asked, let some discreet and able Bhikkhu lay the matter before the Sa*m*gha, as follows:

'"Let the venerable Sa*m*gha hear me. If the time seems meet to the venerable Sa*m*gha, let the Sa*m*gha appoint such and such a Bhikkhu as a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of *K*itta the householder.

'"This is the motion (*ñ*atti).

'"Let the venerable Sa*m*gha hear me. The Sa*m*gha hereby appoints such and such a Bhikkhu as a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of *K*itta the householder. Whosoever of the venerable ones approves of such and such a Bhikkhu being appointed as a companion messenger to Sudhamma the Bhikkhu, let him remain silent. Whosoever approves not thereof, let him speak.

'"Such and such a Bhikkhu has been appointed by the Sa*m*gha (&c., as before). The Sa*m*gha approves thereof. Therefore is it silent. Thus do I understand."

3. 'Then, O Bhikkhus, let Sudhamma the Bhikkhu go, together with the Bhikkhu who is the companion messenger, to Ma*kkh*ikâsa*nd*a, and ask pardon of *K*itta the householder, saying, "Pardon me, O householder; I desire to gain once more thy good pleasure." If, when he thus speaks, he pardons him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, "Pardon him, O householder; he desires to gain once more thy good pleasure." If, when he thus speaks, he pardon him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, "Pardon him, O householder; I desire to gain thy good pleasure." If, when he thus speaks, he pardon him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, "Grant pardon, O householder, to this Bhikkhu, in the name of the Sa*m*gha (I ask it)." If (&c., as before, down to). If he pardon him not, the Bhikkhu who is the companion messenger—without going out of sight, and without going out of hearing,

of *K*itta the householder—should make Sudhamma the Bhikkhu arrange his robe on one shoulder, and squat down on his heels, and stretch forth his two hands with the palms together, and so confess his fault.'

23.

1. So the venerable Sudhamma went, with another Bhikkhu as companion messenger, to Ma*kkh*ikâsa*nd*a, and obtained pardon of *K*itta the householder. And he conducted himself aright, and he became subdued, and he sought for release (&c., as above, in chapters 6, 7, down to the end).

Here end the eighteen cases in which there ought to be a revocation of the Pa*t*isâra*n*iya-kamma.

24.

[In this chapter the Kammavâ*k*â of the revocation of the Pa*t*isâra*n*iya-kamma is given in words precisely similar to those of chapters 8 and 12.]

Here ends the fourth (Kamma), the Pa*t*isâra*n*iya-kamma.

V. The Ukkhepaniya-kammas (Acts of Suspension) for not acknowledging, and for not atoning for, an offence[1].

25.

1. Now at that time the Blessed Buddha was dwelling at Kosambî, in the Ghosita Ârâma. And at that time the venerable *Kh*anna[2], when he had committed a fault, was not willing to acknowledge the fault. Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, 'How can the venerable *Kh*anna act so?' And those Bhikkhus told the matter to the Blessed One.

Then the Blessed One on that occasion, and in that connection, after he had convened a meeting of the Bhikkhu-sa*m*gha, asked the Bhikkhus:

'Is it true, O Bhikkhus, as they say, that *Kh*anna

[1] There is no mention in the Pâtimokkha of any such proceeding. At the close of each of the four Pâ*t*idesaniya Rules there is a form of confession to be observed. It would seem from the following chapters, which are nowhere expressly confined to these four cases, that a similar confession was expected after the commission of an offence against any of the Pâtimokkha Rules. In the closing words of the Sa*m*ghâdisesa Rules, an older proceeding is mentioned, under which an offending Bhikkhu who has not confessed any breach of either of those thirteen Rules is to remain on probation for as many days as he has allowed to go by without confessing.

[2] On *Kh*anna's character, see also below, IV, 14, 1, XI, 1, 12–14, and Mahâ-parinibbâna Sutta VI, 4.

when he has committed a fault, is not willing to acknowledge the fault?'

'It is true, Lord!'

The Blessed Buddha rebuked him, saying, 'How, O Bhikkhus, can that foolish one act so? This will not conduce either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.'

And when the Blessed One had so rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus and said: 'Let therefore the Sa*m*gha, O Bhikkhus, carry out against *Kh*anna the Bhikkhu the âpattiyâ adassane Ukkhepaniya-kamma (the Act of Suspension which follows on not acknowledging a fault) to the intent that he shall not eat or dwell together with the Sa*m*gha[1].

'Now thus, O Bhikkhus, should it be carried out.' [Here follow the formal words of the Kammavâ*k*â as in chapter 1. 4, with the necessary alterations owing to the difference of the fault and of the Kamma following on it. And at the end of the Kammavâ*k*â (after the words 'Thus I understand') the following sentence is added.]

'And send a proclamation, O Bhikkhus, from residence to residence[2]; saying, "*Kh*anna the Bhikkhu has been subjected by the Sa*m*gha to the Ukkhepaniya-kamma for not acknowledging a fault."'

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[1] Compare Mahâvagga I, 79 generally, and § 2 of that chapter on the last clause (asambhoga*m* sa*m*ghena).

[2] On this phrase the Samanta Pâsâdikâ says, Âvâsa-paramparañ *k*a bhikkhave sa*m*sathâ ti sabbâvâsesu âro*k*etha.

26.

[Here follow the twelve cases in which a Kamma is against the law, and the twelve in which it is according to law; and also the six permissive cases in which it may be carried out, if the Samgha likes, precisely as in chapters 2, 3, and 4.]

27[1].

1. 'A Bhikkhu against whom the Ukkhepaniya-kamma that follows on not acknowledging a fault has been carried out ought to conduct himself aright. And herein this is the right conduct: he ought not to confer the upasampadâ—he ought not to give a nissaya[2]—he ought not to provide himself with a sâmanera[2]—he ought not to accept the office of giving exhortation to the nuns[2]—if he have accepted that office, he ought not to exhort the nuns[2]—he ought not to commit the offence for which the Ukkhepaniya-kamma that follows on not acknowledging a fault has been carried out against him—nor any offence of a similar kind—nor any worse offence—he ought not to find fault with the proceeding (that has been carried out against him)—nor with (the Bhikkhus) who have carried it out—[3]he ought not to accept from a regular Bhikkhu reverence, or

[1] As this chapter, containing the sammâ-vattanâ or right conduct, differs from the corresponding chapters of the preceding Kammas (chapters 5, 10, 15, and 21), it is here set out in full.

[2] See the passages quoted above (chapter 5).

[3] The passage between these two figures recurs at II, 1, 1.

service, or salutation, or respect, nor allow him to provide a seat, or a sleeping-place, or water for the feet, or a foot-stool[4], or a foot-towel[5] for him, nor to carry his bowl or his robe, nor to shampoo him[3]—he ought not to harass a regular Bhikkhu with a complaint that he has failed in morality, or in conduct, or in doctrine, or in the mode of obtaining a livelihood—he ought not to cause division between a Bhikkhu and the Bhikkhus—he ought not to wear the outward signs of being a layman, or of being a follower of some other doctrine[6]—he ought not to follow the professors of other doctrines—he ought to follow the Bhikkhus—he ought to train himself in the training of the Bhikkhus—he ought not to dwell under one and the same roof with a regular Bhikkhu, whether in a place formally declared to be a residence, or to be not a residence, or in a place which is neither the one nor the other,—on seeing a regular Bhikkhu he ought to rise from his seat—he ought not to touch[7] a regular Bhikkhu, either inside or outside (of the residence)—he ought not to raise objections against a regular Bhikkhu's taking part in the Uposatha ceremony[8]—or in the Pavâra*n*â

[4] At II, 1, 1. Buddhaghosa explains this word as confined to a stool on which to place feet that have been washed (dhota-pâda-*th*apanaka*m*).

[5] Buddhaghosa says on the same expression in II, 1, 1, pâda-kathaliyan (sic) ti adhota-pâda-*th*apanaka*m* pâda-gha*m*sana*m* vâ.

[6] The Samanta Pâsâdikâ says, Na titthiya-dha*g*o ti kusa*k*î-râdi*m* na dhâretabba*m*. Compare the use of arahad-dha*g*a*m* at *G*âtaka I, 65.

[7] The Samanta Pâsâdikâ says, Na âsâdetabbo ti na pâsâdetabbo (compare the use of âsâdesi, *G*âtaka I, 481). Anto vâ bahi vâ ti vihârassa anto vâ bahi vâ.

[8] On this and the following sentences compare the passages quoted above, chapter 5.

ceremony—he ought not to issue command (to a junior, inhibiting him from going beyond the bounds, or summoning him to appear before the elders)—he ought not to set on foot a censure against any other Bhikkhu—he ought not to ask another Bhikkhu to give him leave (to rebuke that Bhikkhu)—he ought not to warn (another Bhikkhu whom he supposes to be offending)—he ought not to remind (another Bhikkhu of a law against which he supposes that Bhikkhu to be offending)—and he ought not to associate with the Bhikkhus.'

Here end the forty-three duties which follow on an Ukkhepaniya-kamma for not acknowledging a fault.

28.

1. So the Sa*m*gha carried out against *Kh*anna the Bhikkhu the Ukkhepaniya-kamma for not acknowledging a fault to the effect that he should not eat or dwell together with the Sa*m*gha. And after he had been subjected by the Sa*m*gha to the Ukkhepaniya-kamma for not acknowledging his fault he went from that residence to another residence. And the Bhikkhus there did no reverence to him, rose not from their seats to welcome him, rendered him not service, offered him not salutation, paid not respect to him, offered him not hospitality, nor esteemed him, nor honoured him, nor supported him. And when he received from the Bhikkhus neither hospitality, nor welcome, nor esteem, nor honour, nor

support, he went from that residence to another residence. And the Bhikkhus there did no reverence to him, rose not from their seats to welcome him, rendered him not service (&c., as before, down to:) he went from that residence to another residence. And when he received no hospitality he returned back again even to Kosambî. Then he conducted himself aright, and he became subdued, and he sought for release, and going up to the Bhikkhus he spake as follows: 'I, Sirs, having been subjected by the Saṃgha to the Ukkhepaniya-kamma am conducting myself aright in accordance thereto, and I am become subdued, and I seek for release. What now should I do?'

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Saṃgha revoke the Ukkhepaniya-kamma for not acknowledging his fault carried out against *Kh*anna the Bhikkhu.

2. 'There are five things, O Bhikkhus, [&c., the rest of this section bearing the same relation to the last, which chapter 6, § 2, does to chapter 5.]'

Here end the forty-three cases [in which an Ukkhepaniya-kamma for not acknowledging a fault is not to be revoked].

29.

'There are five things, O Bhikkhus, [&c., as in chapter 7. This chapter being the exact opposite of chapter 28.]

Here end the forty-three cases [in which an Ukkhepaniya-kamma for not acknowledging a fault ought to be revoked].

30.

'And thus, O Bhikkhus, should the revocation be carried out [&c., as before, in chapters 8, 12, &c.]'

Here ends the fifth Kamma, namely, the Ukkhepaniya-kamma for not acknowledging a fault.

31.

Now at that time the Blessed Buddha was dwelling at Kosambî, in the Ghosita Ârâma. And at that time the venerable *Kh*anna, when he had committed a fault, was not willing to atone for that fault [&c., the proceeding in this case being the same, and laid down in the same words as the proceeding in the last case, chapters 25–30].

Here ends the sixth Kamma; namely, the Ukkhepaniya-kamma on not atoning for a fault[1].

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[1] It will be seen from the above chapters, and especially from chapter 27, that the Ukkhepaniya-kamma is an Act, not of expulsion, but only of suspension. The ten cases in which a member of the Order could be expelled are those given above in Mahâvagga I, 60; and the technical word for 'expel' is nâseti.

VI. The Ukkhepaniya-kamma for not renouncing a sinful doctrine.

32.

1. Now at that time the Blessed Buddha was staying at Sâvatthi, in the *G*etavana, the grove of Anâthapi*nd*ika. And at that time a certain Bhikkhu by name Ari*tth*a, who had formerly been a vulture tormentor [1], had fallen into a sinful belief of this kind; (that is to say), 'In this wise do I understand the Dhamma preached by the Blessed One, that to him who practises those things which have been declared by the Blessed One to be impediments [2],

[1] In his commentary on the Pâ*k*ittiya, quoted by Oldenberg in his note on this passage, Buddhaghosa explains this expression to mean 'born in a family of vulture slayers.' This does not help us much, vulture slaying as a regular occupation being somewhat incomprehensible, and not referred to elsewhere. Whatever its meaning, the occupation referred to is perhaps the origin of, or should at least be compared with, the statement of Ktesias (circa B.C. 400) in his 'Indika' (ed. C. Müller, Fragment xiii), that the Indians used not dogs but vultures, which they trained for that purpose, in hunting hares and foxes. Lassen in his 'Indische Alterthumskunde,' II, 638, 639, thinks this statement not incredible, very fairly comparing the use of falcons in Europe in the Middle Ages. It is not impossible that the correct rendering here should be 'vulture-catcher,' or 'vulture-trainer;' but we prefer to be literal.

[2] The only one of such things (Dhammâ) known to us elsewhere in the Vinaya Pi*t*aka itself is deliberate falsehood. This is stated in Mahâvagga II, 3, 3 to be an impediment, which is explained by the Old Commentator, at Mahâvagga II, 3, 7, to mean an impediment to the attainment of the *G*h*â*nas, and other things of similar nature.

there will arise no impediment sufficient (to prevent his acquiring spiritual gifts)[1].'

Now many Bhikkhus heard that Ari*tth*a, who had formerly (&c., as before, down to:) to be impediments. And those Bhikkhus went up to the place where Ari*tth*a the Bhikkhu, who had formerly been a vulture tormentor, was; and on arriving there they asked Ari*tth*a the Bhikkhu, who had formerly been a vulture tormentor, 'Is it true, friend Ari*tth*a, as they say, that you have fallen into a sinful belief (&c., as above, down to) spiritual gifts?'

'Certainly[2]! I do so understand the Dhamma preached by the Blessed One (&c., as before).'

2. 'Say not so, friend Ari*tth*a. Bear not false-witness against the Blessed One. For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One have spoken so. By many a figure, friend Ari*tth*a, have the things which are impediments been declared to be impediments by the Blessed One, and also to be sufficient to prevent him who cultivates them (from attaining to spiritual gifts)[3]. Lusts have been declared by the Blessed One to be of short taste[4], full of pain, and full of despair, things wherein the danger is great. Lusts have been declared by the Blessed One to be like the bones of a skeleton, full of pain, and full of despair, things wherein the danger is

[1] This is word for word the same speech as that which is condemned in the 68th and 70th Pâ*k*ittiyas.

[2] Byâ is only known to us as an intensive particle occurring in passages like the present one.

[3] So far this section is word for word the same as the 68th and the 70th Pâ*k*ittiyas.

[4] Quoted at Dhammapada, ver. 186.

great. Lusts have been declared by the Blessed One to be like lumps of raw meat, full (&c., as before, down to:) is great. Lusts have been declared by the Blessed One to be like torches made of a wisp of hay . . . . , like a pit full of live coals[1] . . . . , like the visions of a dream . . . . , like a beggar's portion . . . . , like the fruits of trees . . . . , like the sword and the slaughter-house . . . . , like darts and clubs . . . . , like snakes and creeping things, full of pain, and full of despair, things wherein the danger is great.'

Yet notwithstanding that Bhikkhu Ari*tth*a, who had formerly been a vulture tormentor, when thus being addressed by the Bhikkhus, remained steadfastly adhering, in the very same way, and with violence, to that sinful doctrine, declaring, 'Verily I do so understand the Dhamma preached by the Blessed One (&c., as before, in § 1).'

3. Then since those Bhikkhus were unable to move Ari*tth*a the Bhikkhu, who had formerly been a vulture tormentor, from that sinful doctrine, they went up to the place where the Blessed One was; and when they had come there, they told this thing to the Blessed One.

And the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked Ari*tth*a the Bhikkhu, who had formerly been a vulture tormentor, 'Is it true, as they say, Ari*tth*a, that you have fallen into a sinful doctrine of such a kind (&c., as before, in § 1)?'

'Certainly, Lord! I do so understand (&c., as before, in § 1).'

[1] Compare *G*âtaka I, 231, 232.

'How can you, O foolish one, so understand the Dhamma preached by me? Have I not, by many a figure, O foolish one, declared the things which are impediments to be impediments, and sufficient to prevent him who cultivates them (from attaining to spiritual gifts)? Have not lusts been by me declared to be of short taste (&c., as above, down to:) like snakes and creeping things, full of danger, full of despair, things wherein the danger is great? Yet now you, O foolish one, by your having grasped that doctrine wrongly[1], are not only bearing false-witness against us, but you are also rooting yourself up, and are giving rise to much demerit, the which will be to you for a long time for an evil and a woe. This will not conduce, O foolish one, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who are unconverted not being converted, and to the turning back of those who have been converted[2].'

When he had thus rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'Let therefore the Sa*m*gha, O Bhikkhus, carry out against Ari*tth*a the Bhikkhu, who was formerly a vulture tormentor, the Ukkhepaniya-kamma for not renouncing a sinful doctrine, to the intent that he shall not eat or dwell together with the Sa*m*gha.'

4. 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Ari*tth*a ought

[1] Compare Mahâ-parinibbâna Sutta IV, 8–11.

[2] Up to this point the whole chapter recurs as the Introductory Story in the Sutta-vibhaṅga on the 68th Pâ*k*ittiya.

to be warned [&c., as in chapter 25, down to the end of the Kammavâkâ, including the supplementary sentence as to the proclamation].'

33.

[Here follow the twelve cases in which the Kamma is against the law, the twelve cases in which it is according to law, the six permissive cases in which it can be carried out if the Samgha likes, and the eighteen divisions of the right conduct for the convicted Bhikkhu to pursue, precisely as in chapters 2, 3, 4, and 5, reading 'Ukkhepaniya-kamma for not renouncing a sinful doctrine,' instead of 'Tagganiya-kamma.']

34.

1. So the Samgha carried out against Arittha the Bhikkhu, who had formerly been a vulture tormentor, the Ukkhepaniya-kamma for not renouncing a sinful doctrine, to the intent that he should not eat nor dwell with the Samgha. And when he had been thus subjected by the Samgha to the Ukkhepaniya-kamma for not renouncing a sinful doctrine, he left the Order.

Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, 'How can Arittha the Bhikkhu, having been subjected by the Samgha to the Ukkhepaniya-kamma for not

renouncing a sinful doctrine, leave the Order?' And those Bhikkhus told the matter to the Blessed One.

Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus, 'Is it true, O Bhikkhus, as they say, that Ari*tth*a the Bhikkhu, having been subjected (&c., as before, down to) left the Order?'

'It is true, Lord.'

The Blessed Buddha rebuked him, saying, 'How can Ari*tth*a the Bhikkhu (&c., as before, down to) leave the Order? This will not conduce either to the conversion of the unconverted, nor to the increase of the converted; but rather to those who have not been converted not being converted, and to the turning back of those who have been converted.'

And when he had rebuked him, and delivered a religious discourse, the Blessed One addressed the Bhikkhus, and said: 'Let then the Sa*m*gha, O Bhikkhus, revoke the Ukkhepaniya-kamma for not renouncing a sinful doctrine, which has been carried out against Ari*tth*a the Bhikkhu.

'There are five things, O Bhikkhus, [&c., as before, in chapters 6 and 7, down to the end.]'

Here end the eighteen cases in which a revocation of the Ukkhepaniya-kamma on not renouncing a sinful doctrine should be carried out.

35.

'Now thus, O Bhikkhus, should it be carried out,' &c. [Here follows the Kammavâkâ for the revocation of a Kamma precisely as in chapter 8, with the necessary alterations.]

Here ends the seventh (Kamma), the Ukkhepaniya-kamma on not renouncing a sinful doctrine.

Here ends the First Khandhaka, the Khandhaka on the Kammas.

SECOND KHANDHAKA.

Probation and Penance.

1.

1. Now at that time the Blessed Buddha was staying at Sâvatthi, in the *G*etavana, Anâthapi*nd*ika's Grove. And at that time Bhikkhus who had been placed on probation[1] used to accept reverence and service and salutation and respect from regular Bhikkhus; and to allow them to provide a seat, or a sleeping-place, or water for the feet, or a foot-stool, or a foot-towel for them; and to carry their bowl or their robe, and to shampoo them[2].

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[1] There are four principal kinds of probation; the first of which was required when the follower of another of the reforming sects was received into the Buddhist Order, and is described in Mahâvagga I, 38. The other three, which follow on the commission of a Sa*m*ghâdisesa offence, are more particularly described below in the third Khandhaka. The Pâli names of these four are respectively apa*t*i*kkh*anna-parivâsa, pa*t*i*kkh*anna-parivâsa, suddhanta-parivâsa, and samodhâna-parivâsa.

No conclusion should be drawn against this statement from the passage above at I, 9, 1; though Seyyasaka's conduct, as there described, would not have rendered him liable to any one of these four principal probationary proceedings. For he is said to have been guilty of many offences (âpatti-bahulo). The accompanying enumeration must be taken, not as a description of those offences, but as additional to them. And the probation imposed upon him must have been for concealing one or more of the many offences not particularly specified.

[2] All these expressions recur above, I, 27, 1.

Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, 'How can Bhikkhus who have been placed on probation accept reverence (&c., as above, down to) shampoo them?'

And those Bhikkhus told this thing to the Blessed One.

Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sa*m*gha, and asked the Bhikkhus: 'Is it true, O Bhikkhus, as they say, that Bhikkhus who have been placed on probation accept reverence (&c., as before, down to) shampoo them?'

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can those Bhikkhus (&c., as before, down to) shampoo them? This will not conduce, O Bhikkhus (&c., as usual, down to)[1] turning back of those who have been converted.'

And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, saying, 'A Bhikkhu who has been placed on probation ought not to accept reverence (&c., as before, down to) shampoo them. Whosoever does so, shall be guilty of a dukka*t*a offence. I prescribe, O Bhikkhus, to those Bhikkhus who have been placed on probation to do [all the courtesies, duties, and services mentioned above[2]] for one another, according to their seniority. I prescribe, O Bhikkhus, five things (as permissible) to Bhikkhus who have been placed on probation,

[1] See I, 1, 2, down to the end.

[2] That is, in the lists recurring in the previous paragraphs, and given in full at I, 27, 1.

according to their seniority; (that is to say), the Uposatha ceremony, the Pavâra*n*â ceremony, the share in robes for the rainy season, in things dedicated to the Sa*m*gha[1], and in food.

2. 'Therefore, O Bhikkhus, do I make known to you a rule of conduct for Bhikkhus who have been placed on probation, according to which they ought to conduct themselves aright. And herein this is the right conduct. He ought not to confer the Upasampadâ (&c., as above, in I, 1, 5, down to the end)[2].

'A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to walk in front of, or to sit down in front of, a regular Bhikkhu. Whichever belonging to that company of Bhikkhus shall be the worst seat[3], or the worst sleeping-place, or the worst room[4], that shall be given to that Bhikkhu, and there-

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[1] Ono*g*anam, which the Samanta Pâsâdikâ explains by 'visag*g*ana*m*.' Compare the use of ono*g*esi at Dîpava*m*sa XIII, 29. The etymology of the word is unknown to us.

[2] The Samanta Pâsâdikâ has here the following note on sava*k*aniya*m*, which should be compared with the shorter note on the same word given above, I, 1, 5: Na sava*k*aniya*m* kâtabban ti palibodhatthâya pakkosanatthâya vâ sava*k*aniya*m* na kâtabba*m*. Palibodhatthâya hi karonto, aha*m* âyasmanta*m* imasmi*m* vatthusmi*m* sava*k*aniya*m* karomi, imamhâ âvâsâ ekapada*m* pi mâ pakkami yâva na ta*m* adhikara*n*a*m* vûpasanta*m* hotîti; evam karoti. Pakkosanatthâya karonto, aha*m* te sava*k*aniya*m* karomi, ehi mayâ saddhi*m* vinaya-dharâna*m* sammukhibhâva*m* ga*kkh*âmâ ti: eva*m* karoti.

[3] Buddhaghosa says here, Âsanapariyanto bhattaggâdîsu sa*m*gha-navak-âsana*m* vu*kk*ati, svassa dâtabbo. Pariyanta is used here in the same sense as in the 22nd Nissaggiya.

[4] Vihâra. In later times this word is no doubt always, or almost always, used to designate the whole of a building in which several or many Bhikkhus resided. In the older literature it always,

with shall he content himself. A Bhikkhu who has been placed under probation ought not, O Bhikkhus, to visit the families who support a regular Bhikkhu (by officiating, in order to do so, as the companion who precedes or follows that regular Bhikkhu)—he ought not to devote himself to a forest life—he ought not to devote himself to living on alms personally received[1]—he ought not to cause an alms to be brought out to him with the object of escaping an extension of his probationary term[2], thinking, "Let them not recognise me" (as one who has been placed under probation)[3].

'A Bhikkhu who has been placed on probation ought, O Bhikkhus, to announce the fact of his having been so placed when he arrives at a residence as an incoming Bhikkhu—he ought to announce the fact to an incoming Bhikkhu—he ought to announce the fact at an Uposatha meeting—he ought to announce the fact at a Pavâranâ meeting—and, if he be sick, he ought to announce the fact at such meetings by means of a messenger[4].

or almost always, denotes the dwelling-place, the private apartment, of a single Bhikkhu.

[1] That is, to refrain from salâka-bhatta, &c.

[2] The Samanta Pâsâdikâ says, Tappakkayâ 'ti nihatabhatto hutvâ vihâren' eva nisîditvâ bhuñganto vattiyo ganayissâmi gakkhato me bhikkhû disvâ anârokentassa rattikkhedo (cap. 2) siyâ 'ti iminâ kâranena pindapâto na niharâpetabbo.

[3] Mâ mam gânimsû 'ti mâ mam ekabhikkhu pi gânâtû 'ti ka iminâ agghâsayena vihâre sâmanerehi pakâpetvâ bhuñgitum labbhati. Gâmam pindâya pavisitabbam eva. Gilânassa pana navakammam âkariyupagghâyakikkâdipasu (sic) tassa vâ vihâre yeva akkhitum vattati. Sake pi gâme anekasatâ bhikkhû vikaranti na sakkâ hoti ârokętum gâmakâyâsam gantvâ sabhâgatthâne vasitum vattati.

[4] This paragraph, it will be seen, is omitted in three out of the four following cases, which are otherwise similar in every respect,

3. 'A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence in which Bhikkhus are living to a residence in which no Bhikkhus are living, unless with a regular Bhikkhu, or in time of danger. A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence in which Bhikkhus are living to a place which is not a residence[1] and where no Bhikkhus are living, unless with a regular Bhikkhu, or in time of danger. A Bhikkhu (&c., as before) ought not to go away from a residence in which Bhikkhus are living, either to a residence or to a place which is not a residence, and where Bhikkhus are not living, unless (&c., as before)[2]. . . . from a place which is not a residence, but where Bhikkhus are living, to a place which is a residence, but where Bhikkhus are not living . . . . from a place which is not a residence, but where Bhikkhus are living, to a place which is not a residence and where Bhikkhus are not living . . . . from a place which is no residence, but where Bhikkhus are living, either to a place which is not a residence or to a residence where no Bhikkhus are living . . . . from a place which is either a residence or not a residence, to a place which is a residence, but where no Bhikkhus are living . . . . from a place which is either a residence or no residence, but where Bhikkhus are living, to a place

as regards the right conduct which is laid down for them, to the present case of the Bhikkhus who have been placed on probation.

[1] The Samanta Pâsâdikâ says, (Abhikkhuko âvâso) na hi tattha vuttharattiyo ga*n*anupikâ honti. pakatattena pana saddhi*m* va*tt*ati. Anâvâso nâma *k*etiyaghara*m* bodhighara*m* sammañgani-a*tt*ako dârua*tt*ako pâniyamâ*l*o va*kk*aku*t*i dvârako*tth*ako 'ti evamâdi.

[2] In the text read âvâso vâ anâvâso vâ.

which is not a residence and where no Bhikkhus are living . . . . from a place which is either a residence or not a residence, but where Bhikkhus are living, to a place which is either a residence or not a residence, but where no Bhikkhus are living, unless with a regular Bhikkhu or in time of danger.

'A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence where Bhikkhus are living to a residence where Bhikkhus are living, but where there may be Bhikkhus of different communities from his own (unless, &c., as before). [The same changes as in the last series are here rung upon this inhibition, down to] . . . . from a place which is either a residence or not a residence, but where Bhikkhus are living, to a place which is either a residence or not a residence, and where Bhikkhus are living, but where there may be Bhikkhus of different communities from his own (unless, &c., as before).

'A Bhikkhu who has been placed on probation ought to go, O Bhikkhus, from a residence where Bhikkhus are living to a residence where Bhikkhus are living, and where there are Bhikkhus of the same community (with himself), if he knows, "This very day I can go there." [Here follow the same permutations and combinations as in the last two series.]

4. 'A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to dwell with a regular Bhikkhu in a residence under one and the same roof—nor in a place which is not a residence under one and the same roof—nor in a place which is either a residence or not a residence under one and the same roof. On seeing a regular Bhikkhu he

ought to rise from his seat[1]; and he ought to offer his seat to a regular Bhikkhu. He ought not to sit down on one and the same seat with a regular Bhikkhu; when a regular Bhikkhu is seated on a low seat he ought not to sit down on a high seat[2]; when a regular Bhikkhu is seated on the ground he ought not to sit down on a seat[3]; he ought not to walk up and down on the same *k*aṅkama[4] with a regular Bhikkhu; when a regular Bhikkhu is walking up and down on a low *k*aṅkama he ought not to walk up and down on a higher *k*aṅkama; when a regular Bhikkhu is walking up and down on the ground he ought not to walk up and down on a (properly prepared) *k*aṅkama.

'A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to dwell (&c., all the other acts mentioned in the last paragraph being here repeated down to the end) with a Bhikkhu senior to himself who has been placed on probation .... with a Bhikkhu who has been thrown back to the commencement of his term of probation .... with a Bhikkhu who has rendered himself liable to the Mânatta discipline[5] .... with a Bhikkhu undergoing the Mânatta discipline .... with a Bhikkhu who is in a position to receive rehabilitation[5].

'If a meeting of four Bhikkhus, of whom one is

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[1] This recurs in Khandhaka I, chapter 27.

[2] Compare the 69th Sekhiya.

[3] Compare the 68th Sekhiya.

[4] A narrow space of open ground, levelled and cleared of jungle, for the purpose of being used to walk up and down upon when meditating. See our note on Mahâvagga V, 1, 14.

[5] On these disciplines and on rehabilitation, see the following Khandhaka.

a probationer, should place a Bhikkhu on probation, or throw him back to the beginning of his probationary course, or subject him to the Mânatta discipline—or if a meeting of twenty Bhikkhus, of whom one is a probationer, should rehabilitate a Bhikkhu, that, O Bhikkhus, is an invalid act, and need not be obeyed[1].'

Here end the ninety-four duties encumbent on a probationer.

2.

1. Now the venerable Upâli went up to the place where the Blessed One was; and on arriving there, he saluted the Blessed One, and took his seat on one side. And when he was so seated the venerable Upâli said to the Blessed One: 'Now in what case, Lord, can there be an interruption of the probationary period of a Bhikkhu who has been placed on probation[2]?'

'There are three ways of interruption of the probationary period, O Upâli, of a Bhikkhu who has been placed on probation; (that is to say), by

[1] Compare Mahavâgga IX, 4, 1.

[2] Literally, 'breaking of the nights.' The time of probation was reckoned, not by days, but by nights; and in either of the three cases which follow the reckoning was interrupted, and had to begin afresh.

dwelling together[1], by dwelling alone[2], and by not announcing[3].

'These are the three ways of interruption to the probationary period, O Upâli, of a Bhikkhu who has been placed under probation.'

3[4].

1. Now at that time, since there was a great company of the Bhikkhus gathered together at Sâvatthi, those Bhikkhus who had been placed on probation did not know how to carry out their probation correctly.

They told this thing to the Blessed One.

'I prescribe to you, O Bhikkhus, to carry out your probation correctly. Now thus, O Bhikkhus, ought you to postpone[5] the probation. The Bhikkhu who has been placed on probation is to go up to a single Bhikkhu, and arranging his robe on one shoulder, and squatting down on his heels, and stretching forth his hands with the palms together, he is to say: "I postpone my probation." Then the probation is postponed. Or he is to say: "I postpone

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[1] Buddhaghosa explains this to mean when the probationer has done any of the things forbidden in II, 1, 4.

[2] That is, when the probationer has done any of the things forbidden in II, 1, 3.

[3] That is, when the probationer has omitted to make any of the announcements prescribed at the end of II, 1, 2.

[4] This chapter is repeated below, chap. 8, in reference to Bhikkhus undergoing the Mânatta discipline.

[5] That is, if it should be impossible during the time immediately succeeding the imposition of probation to fulfil all the thereto necessary duties, then a Bhikkhu might postpone the fulfilment to some more convenient season.

the duties (i. e. of a probationer)." Then also the probation is postponed.'

2. Now at that time the Bhikkhus who were at Sâvatthi went away hither and thither, and the Bhikkhus who had been placed on probation were not able to carry out their probation correctly[1].

They told this thing to the Blessed One.

'I prescribe to you, O Bhikkhus, to take upon yourselves again the probation (which had been postponed). Now thus, O Bhikkhus, ought you to take it upon yourselves again. The Bhikkhu who has been placed under probation is to go up to a single Bhikkhu, and arranging his robe on one shoulder, and squatting down on his heels, and stretching forth his hands with the palms together, he is to say: "I take my probation again upon myself." Then the probation is resumed. Or he is to say: "I take the duties (i. e. of a probationer) upon myself again." Then also is the probation resumed.'

Here end the duties encumbent on a probationer.

4.

1. Now at that time Bhikkhus, who had rendered themselves liable to be thrown back to the commencement (of their probationary course)[2], used to

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[1] The Samanta Pâsâdikâ here says, Eva*m* vatta*m* samâdiyitvâ parivutta-parivâsassa mânatta*m* ga*n*hato puna vatta-samâdâna-ki*kk*a*m* n' atthi samâdinna-vatto yeva hi esa. Tasmâssa *kh*âratta*m* mânatta*m* dâtabba*m*, *k*i*nn*a-mânatto abbhetabbo, eva*m* anâpattiko hutvâ suddhante pati*tth*ito tisso sikkhâ pûretvâ dukkhass' anta*m* karissatîti.

[2] This is fully explained in the next Khandhaka.

accept reverence [&c., as before in chapter 1, reading throughout 'Bhikkhus liable to be thrown back to the beginning of their probationary course' for 'Bhikkhus who had been placed on probation[1];' and omitting in chapter 2 the announcements referred to there in our note].

5.

[In this chapter the same rules are laid down, word for word, as in the last, reading throughout for 'Bhikkhus liable to be thrown back to the beginning of their probationary course,' 'Bhikkhus liable to be subjected to the Mânatta discipline[2].']

6.

[In this chapter the same rules for the Mânatta, or Penance, are laid down word for word as those in chapter 1, §§ 1, 2, 3, and 4, for the probation, reading throughout 'Bhikkhus who are going through the Mânatta discipline' for 'Bhikkhus who have been placed under probation.' There are, however, one or two minor points of difference, which are as follows:

1. At the end of the announcements (chapter 1,

[1] In the text alter the words 'Instead of samghena parivâso dinno hoti read samghena mûlâya pa*t*ikassanâraho kato hoti' into 'Instead of parivâsikâ bhikkhû read mûlâya pa*t*ikassanârahâ bhikkhû.'

[2] This is fully explained in the next Khandhaka.

§ 2) there is inserted the injunction, 'He ought to announce the fact every day.'

2. In the passages about going from one residence to another (chapter 1, § 3) read 'unless with the Saṃgha' instead of 'unless with a regular Bhikkhu.'][1]

7.

1. Now the venerable Upâli went up to the place where the Blessed One was; and on arriving there, he saluted the Blessed One, and took his seat on one side. And when he was so seated the venerable Upâli said to the Blessed One: 'Now in what case, Lord, can there be an interruption of the Mânatta discipline[2] of a Bhikkhu who is undergoing that discipline?'

'There are four ways of interruption of the Mânatta discipline, O Upâli, of a Bhikkhu who is undergoing that discipline; (that is to say), by dwelling together[3], by dwelling alone[3], by not announcing[3], and by living with less than four other Bhikkhus[4]. These are the four ways (&c., as before, down to) undergoing that discipline.'

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[1] It will be seen, therefore, that there is very little, one might almost say no practical, difference between the Parivâsa, which we have rendered 'probation,' and the Mânatta, which we have usually left untranslated, and sometimes rendered 'penance.' Neither the one nor the other are at present enforced anywhere among the Buddhists.

[2] See chapter 2, note 1.

[3] See the notes above on chapter 2.

[4] The Samanta Pâsâdikâ says, ûne gaṇe ti kattâro vâ atirekâ vâ.

8.

[In this chapter the means of postponing and resuming the Mânatta penance are laid down, word for word, as in chapter 3, reading 'Bhikkhus who are undergoing the Mânatta discipline' for 'Bhikkhus who have been placed on probation.']

9.

[This chapter is word for word the same as chapter 1, reading 'Bhikkhus who have rendered themselves capable of receiving rehabilitation' for 'Bhikkhus who have been placed on probation.']

Here ends the Second Khandhaka, called the Khandhaka on Probationers, &c.

THIRD KHANDHAKA.

PROBATION AND PENANCE (CONTINUED).

1.

1. Now at that time the Blessed Buddha was staying at Sâvatthi, in the *G*etavana, Anâthapi*n*-*d*ika's Grove. And at that time the venerable Udâyi committed an offence, to wit, the first Sa*m*ghâdisesa offence, and did not conceal it. He told the Bhikkhus, saying, 'I have committed an offence—the first Sa*m*ghâdisesa offence—and do not conceal it. What now shall I do?'

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Sa*m*gha lay the Mânatta penalty on Udâyi the Bhikkhu for the space of six days on account of that offence—the first Sa*m*ghâdisesa—which he has not concealed.

2. 'Now thus, O Bhikkhus, ought it to be laid upon him. Udâyi the Bhikkhu ought to go up, O Bhikkhus, before the Sa*m*gha; and, arranging his robe on one shoulder, he ought to bow down at the feet of the elder Bhikkhus, and squatting down on his heels, and stretching forth his hands with the palms together, he ought to say as follows:

'"I, venerable Sirs, have committed an offence—the first Sa*m*ghâdisesa—which I have not concealed, I ask the Sa*m*gha (to impose upon me) the Mânatta penalty for six days on account of this offence—the

first Sa*m*ghâdisesa offence—which I have not concealed." '

[This speech is repeated three times.]

3. 'Some discreet and able Bhikkhu should then lay the matter before the Sa*m*gha, as follows:

' "Let the venerable Sa*m*gha hear me. Udâyi the Bhikkhu has committed an offence—the first Sa*m*ghâdisesa offence—which he has not concealed. And he asks the Sa*m*gha for the Mânatta penalty for six days on account of that offence—the first Sa*m*ghâdisesa offence—which he has not concealed.

' "If the time seem meet to the Sa*m*gha, let the Sa*m*gha impose a Mânatta of six days' duration on Udâyi the Bhikkhu for that one offence—the first Sa*m*ghâdisesa offence—which he has not concealed.

' "This is the motion (*ñ*atti).

' "The Sa*m*gha hereby imposes a Mânatta of six days on Udâyi the Bhikkhu for that one offence—the first Sa*m*ghâdisesa offence—which he has not concealed.

' "Whosoever of the venerable ones approves of the imposition of a Mânatta (&c., as in the last paragraph, down to) not concealed, let him remain silent. Whosoever approves not, let him speak.

' "A second time I say the same thing (&c., as before in the last two paragraphs). A third time I say the same thing (&c., as before).

' "The Sa*m*gha has imposed a Mânatta of six days' duration (&c., as before, in the words of the motion, down to) not concealed. The Sa*m*gha approves thereof. Therefore is it silent. Thus do I understand." '

2.

1. When he had done the Mânatta he told the Bhikkhus, saying, 'Friends, I committed an offence—the first Sa*m*ghâdisesa offence—which I had not concealed. And I asked the Sa*m*gha for a Mânatta of six days' duration for that offence—the first Sa*m*ghâdisesa offence—which I had not concealed. The Sa*m*gha imposed upon me a Mânatta (&c., as before, down to) not concealed. Now I have accomplished that Mânatta. What now shall I do?'

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Sa*m*gha rehabilitate Udâyi the Bhikkhu.

2. 'Now thus, O Bhikkhus, ought he to be rehabilitated.

'Udâyi the Bhikkhu ought to go up (&c., as in chapter 1, § 2, down to) he ought to say as follows:

'"I committed, venerable Sirs, an offence—the first Sa*m*ghâdisesa offence—which I did not conceal. I asked the Sa*m*gha (to impose upon me) a Mânatta of six days' duration for that offence—the first Sa*m*ghâdisesa offence—which I had not concealed. The Sa*m*gha imposed upon me a Mânatta of .... for .... not concealed. I, having accomplished that Mânatta, ask the Sa*m*gha for rehabilitation."'

[This speech is repeated three times.]

3. 'Then some discreet and able Bhikkhu [&c., as before in chapter 1, § 2, the rest of the kammavâ*k*â bearing the same relation to the petition as it does there].'

3.

1. Now at that time the venerable Udâyi had committed an offence—the first Saṁghâdisesa—which he had for one day concealed.

He told the Bhikkhus (&c., as before).

They told this thing to the Blessed One.

'Then, O Bhikkhus, let the Saṁgha impose a probation of one day on Udâyi the Bhikkhu for an offence (&c., as in the first paragraph of this section down to) concealed.

2. 'Now thus, O Bhikkhus, ought it to be imposed—.'

[Here follows the kammavâkâ precisely as in chapter 1, §§ 2 and 3, with the necessary changes in the wording, a. of the offence, b. of the penalty.]

4.

1. When he had passed through the probation he told the Bhikkhus, saying, 'I committed, friends, an offence—the first Saṁghâdisesa—which for one day I concealed. I asked the Saṁgha to impose upon me a probation of one day for the offence . . . . concealed. The Saṁgha imposed . . . . concealed. I have passed through that probation. What now should I do?'

They told this thing to the Blessed One.

'Let then the Saṁgha impose upon Udâyi the Bhikkhu a Mânatta of six days' duration.'

2, 3. [Here follows the kammavâkâ as in chapter 1, §§ 2, 3, to the end.]

5.

1. When he had accomplished the Mânatta he told the Bhikkhus, saying, 'I committed (&c., as 4. 1, down to) for one day concealed. I asked, &c. . . . The Sa*m*gha imposed a probation, &c. . . . When I passed through that probation the Sa*m*gha imposed a Mânatta of &c. . . . for &c. . . . I have accomplished that Mânatta. What now shall I do?'

They told that matter to the Blessed One.

'Let then the Sa*m*gha, O Bhikkhus, rehabilitate Udâyi the Bhikkhu.'

2, 3. [Here follows the kammavâ*k*â as in chapter 2, §§ 2, 3, to the end.]

6.

[This chapter is the same as chapter 3, reading 'for two—three—four—five days concealed,' and 'probation of two—three—four—five days.']

7.

1. Whilst he was undergoing that probation, he committed an offence—the first, &c.—which he did not conceal.

He told the Bhikkhus, saying, 'I committed, &c. . . . I asked the Sa*m*gha, &c. . . . The Sa*m*gha imposed upon me a probation of two—three—four—five days. Whilst I was undergoing that probation, I committed, &c. . . .'

They told that matter to the Blessed One.

'Let then the Samgha, O Bhikkhus, throw back Udâyi the Bhikkhu to the commencement (of his probationary course).'

2, 3. [Here follows the kammavâkâ as in chapter 1, with the necessary alterations.]

8.

1. When he had undergone that probation, and was liable to the Mânatta, he committed an offence—the first Samghâdisesa—which he did not conceal.

He told the Bhikkhus, saying, &c. . . .

They told this matter to the Blessed One.

'Let then the Samgha, O Bhikkhus, throw back Udâyi the Bhikkhu to the commencement (of his probationary course).'

2, 3. [Here follows the kammavâkâ in the same form as is given in chapter 1.]

9.

1. When he had undergone that probation he told, &c. . . .

They told, &c. . . .

'Let then the Samgha, O Bhikkhus, impose upon Udâyi the Bhikkhu a Mânatta of six days' probation for these offences.'

2, 3. [The kammavâkâ as before.]

10.

1. While he was undergoing that Mânatta he

committed an offence — the first Sa*m*ghâdisesa— which he did not conceal.

He told the Bhikkhus, saying, 'I committed, &c. . . . I asked the Sa*m*gha. . . . The Sa*m*gha imposed [&c., going through all that had happened, down to the end of the first paragraph in this chapter].

They told, &c.

'Let then the Sa*m*gha, O Bhikkhus, impose upon Udâyi the Bhikkhu a Mânatta of six days' duration, throwing him back to the commencement (of his Mânatta).

[The kammavâ*k*â as before.]

11.

1. When he had accomplished that Mânatta, and while he was worthy to be rehabilitated, he committed an offence—the first Sa*m*ghâdisesa offence— which he did not conceal.

He told the Bhikkhus [all that had happened from chapter 6 onwards down to this last offence].

They told, &c.

'Let then the Sa*m*gha, O Bhikkhus, impose upon Udâyi the Bhikkhu a Mânatta of six days' duration, for that he when he had (&c., as in first paragraph down to) not conceal, throwing him back to the commencement (of his Mânatta).

'Now thus, O Bhikkhus, [here follows the kammavâ*k*â as before.]

12.

1. When he had accomplished that Mânatta he told the Bhikkhus [all that had happened].

They told, &c.

'Let then the Sa*m*gha, O Bhikkhus, rehabilitate Udâyi the Bhikkhu.

'Now thus [here follows the kammavâ*k*â as before].

13.

1. Now at that time the venerable Udâyi committed an offence—the first Sa*m*ghâdisesa—and for half a month he concealed it.

[The rest of this chapter is precisely the same as chapter 3, reading 'for half a month' instead of 'for one day.']

14.

1. Whilst he was undergoing that probation he committed an offence—the first Sa*m*ghâdisesa—which for five days he concealed.

He told, &c. . . . 'I committed, &c. . . . I asked, &c. . . . The Sa*m*gha imposed a probation of half a month, &c. . . . Whilst I was undergoing, &c. . . . What now shall I do?'

They told, &c.

'Let then the Sa*m*gha, O Bhikkhus, for that whilst (&c., as in the first paragraph) throw Udâyi the Bhikkhu back to the beginning of his probationary

term, and impose upon him an inclusive probation (to include his new offence together) with the former offence[1].

'Now thus, O Bhikkhus, [here follow two kammavâkâs, one for the throwing back, and one for the additional probation, each of them as in chapter 1.]'

15.

1. When he had undergone that probation, and while he was liable to the Mânatta, he committed an offence—the first Samghâdisesa—which for five days he concealed.

He told, &c.... [all that happened, from chapter 13 downwards].

They told, &c.

'Let then the Samgha, O Bhikkhus, for that he when he had (&c., as in the first paragraph) throw Udâyi the Bhikkhu back to the commencement of

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[1] Samodhâna-parivâsa. It is clear from the next chapter that this probation did not affect the Mânatta to which he was liable for that first offence. The Mânatta always lasted six days, and was preceded by a probation equal in length to the time during which the offence had been concealed. If now, during that probation, another offence was committed and concealed, the penalties for this new offence and for the old one were not accumulative but concurrent. The offender lost the advantage of the probation he had already undergone, he was thrown back to the commencement of his term of probation, and had to begin again. But the new term of probation—equal in length to whichever was the longest of the two periods during which he had concealed the two offences—satisfied both the concealments, and the Mânatta which still, as it would have done before, followed at the end of the probation, satisfied both the offences. See our note below on chapter 20.

his probationary term, and impose upon him an inclusive probation (for this and) for the former offence.

'Now thus, O Bhikkhus, [here follow two kammavâkâs, as in the last chapter.]'

16.

1. When he had undergone that probation he told the Bhikkhus, &c. [all that had happened since chapter 13].

They told, &c.

'Let then the Samgha, O Bhikkhus, impose upon Udâyi the Bhikkhu a Mânatta of six days' duration for these offences[1].

'Now thus, O Bhikkhus, [here follows one kammavâkâ in the form given in chapter 1.]'

17.

1. While he was undergoing that Mânatta he committed an offence—the first Samghâdisesa—which he for four days concealed.

He told, &c. . . . [all that had happened, from chapter 13 downwards].

They told this matter to the Blessed One.

'Let then the Samgha, O Bhikkhus, for that while (&c., as in the first paragraph) throw Udâyi the Bhikkhu back to the commencement (of the probationary term he had already undergone), and impose

[1] As in chapter 9.

upon him an inclusive probation (for this and) for the first offence, and also a Mânatta of six days' duration.

'Now thus, O Bhikkhus, [here follow three kammavâkâs, one for the throwing back, one for the inclusive probation, and one for the new Mânatta, each of them on the same form as that given in chapter 1.]'

18.

1. When he had accomplished that Mânatta, and while he was worthy to be rehabilitated, he committed an offence—the first Samghâdisesa—which for five days he concealed.

He told, &c. [all that happened, from chapter 13 downwards].

They told this matter to the Blessed One.

'Let then the Samgha, O Bhikkhus, for that when he had (&c., as in the first paragraph) throw Udâyi the Bhikkhu back to the commencement (of the probationary term he had already undergone) and impose upon him an inclusive probation for this and for the first offence, and a Mânatta of six days' duration.

'Now thus, &c. . . . [Here follow three kammavâkâs as in chapter 17.]'

19.

1. When he had accomplished the Mânatta he told the Bhikkhus [all that happened, from chapter 13 downwards].

They told this matter to the Blessed One.

'Let then the Samgha rehabilitate Udâyi the Bhikkhu.

'Now thus, O Bhikkhus, [here follows the kammavâkâ as in chapter 5.]'

Here end the proceedings on the breach of the first Samghâdisesa.

20.

1. Now at that time a certain Bhikkhu had committed numerous Sa*m*ghâdisesa offences, one of which he had concealed for one day, one for two days, one for three days, [and so on down to] and one for ten days.

He told the Bhikkhus, saying, 'I have committed, (&c., as before, down to) and one for ten days. What now shall I do?'

They told this thing to the Blessed One.

'Let then the Sa*m*gha, O Bhikkhus, impose upon that Bhikkhu an inclusive probation according to one of those offences which has been concealed for ten days[1].'

'Now thus, O Bhikkhus, ought it to be imposed.'

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[1] From this and what follows it is clear that however many are the offences, and however various the periods of concealment, the probation is only to last for the same period as the longest of the concealments has lasted. Thus the Samanta Pâsâdikâ says here: agghasamodhâno nâma sambahulâsu âpattîsu yâ ekâ vâ dve vâ tisso vâ sambahulâ vâ âpattiyo sabba*k*irapa*t*i*kkh*annâyo tâsa*m* agghena samodhâya tâsa*m* rattipari*kkh*edavasena avasesâna*m* ûnatarapa*t*i*kkh*annâna*m* âpattîna*m* parivâso diyyati. Yassa pana sata*m* âpattiyo dasâhapa*t*i*kkh*annâ, apara*m* pi sata*m* âpattiyo dasâhapa*t*i*kkh*annâ ti, eva*m* dasakkhattu*m* katvâ âpattisahassa*m* divasasatapa*t*i*kkh*anna*m* hoti, tena ki*m* kâtabban ti? Sabba*m* samodhâpetvâ dasa divase parivasitabba*m*, eva*m* eken' eva dasâhena divasasata*m* pi parivasitam eva hoti. Vutta*m* pi *k*' eta*m*:

dasasata*m* rattisata*m* âpattiyo *kh*âdayitvâna
dasarattiyo vasitvâna mu*kk*eyya pârivâsiko.

[Here follows the kammavâkâ in the form given at chapter 1, §§ 2, 3, to the end.]

21.

1. Now at that time a certain Bhikkhu had committed numerous Samghâdisesa offences, one of which he had concealed for one day, two for two days, three for three days, [and so on down to] and ten for ten days.

He told, &c.

They told, &c.

'Let then the Samgha, O Bhikkhus, impose upon that Bhikkhu an inclusive probation equal in duration to the longest time during which he has concealed any one or more of those offences[1].'

[Then follows the kammavâkâ as before.]

22.

1. Now at that time a certain Bhikkhu had committed two Samghâdisesa offences which he had concealed for two months. And it occurred to him, 'Lo! I have committed two Samghâdisesa offences which I have concealed for two months. Let me now ask the Samgha for a probation of two months for one offence concealed for two months.' And he asked the Samgha for a probation of two months for

[1] Literally, 'according to the value of whichever offences among those offences have been the longest concealed.'

one offence concealed for two months. And the Sa*m*gha imposed upon him a probation (&c., as before, down to) for two months. Whilst he was undergoing that probation, shame overcame him in that he thought, 'I have committed, &c. . . . And it occurred to me, &c. . . . And I asked, &c. . . . And the Sa*m*gha imposed . . . . And whilst I was undergoing . . . . (&c., as before, down to) for two months.'

'Let me now ask the Sa*m*gha for a probation of two months for the other offence concealed for two months.'

2. He told the Bhikkhus [all that had happened]. They told this thing to the Blessed One.

3. 'Let then the Sa*m*gha, O Bhikkhus, impose upon that Bhikkhu a probation of two months for that other offence concealed for two months.'

[Here follows the kammavâ*k*â as before.]

'Then that Bhikkhu, O Bhikkhus, should undergo probation for two months from that date[1].'

23.

1. 'Now in case, O Bhikkhus, a Bhikkhu have committed two Sa*m*ghâdisesa offences [&c., as before, in the first paragraph of the last chapter down to the end]. And he asks the Sa*m*gha for a probation of two months for that other offence concealed for two months. And the Sa*m*gha imposes upon him a probation of two months for that other offence

[1] Tadupâdâya; see chapters 23. 1 and 2, 24. 3.

concealed for two months[1]. That Bhikkhu, O Bhikkhus, ought to continue on probation for two months from that date.

2. 'Now in case, O Bhikkhus, a Bhikkhu have committed two Sa*m*ghâdisesa offences, which he has concealed for two months. And he is aware of one offence, but of the other offence he is not aware. And he asks the Sa*m*gha for a two months' probation for that offence of which he is aware, concealed for two months. And the Sa*m*gha gives him a probation of two months for an offence concealed for two months. And whilst he is undergoing that probation he becomes aware of the other offence. Then it occurs to him,

'"Lo! I have committed two Sa*m*ghâdisesa offences (&c., as in the last paragraph, down to) I became aware of the other offence. Let me now ask the Sa*m*gha for a probation of two months for that other offence concealed for two months."

'And he asks the Sa*m*gha for a probation of two months for that other offence concealed for two months. And the Sa*m*gha imposes upon him a probation of &c. . . . for &c. . . . That Bhikkhu, O Bhikkhus, ought to continue on probation for two months from that date.

3. 'Now in case, O Bhikkhus, a Bhikkhu commit two Sa*m*ghâdisesa offences, which he conceals for two months; and one offence he recollects, but the other offence he does not recollect. And he asks the Sa*m*gha (&c., as in the last section, down to the end, reading "recollect" for "be aware of").

[1] This is merely repeated to lay a basis for the following variations. See below, chapter 25.

4. 'Now in case, O Bhikkhus, a Bhikkhu commit two Sa*m*ghâdisesa offences, which he conceals for two months; and of one offence he is not doubtful[1], but of the other offence he is doubtful. And he asks the Sa*m*gha (&c., as in the last section, reading "is doubtful" for "does not recollect").

5. 'Now in case, O Bhikkhus, a Bhikkhu commit two Sa*m*ghâdisesa offences, which he conceals for two months; and one offence he conceals wittingly, but the other offence he conceals unwittingly. And he asks the Sa*m*gha for a probation of two months for those two offences concealed for two months. And the Sa*m*gha imposes upon him a probation of two months for those two offences concealed for two months. And whilst he is undergoing that probation there arrives a Bhikkhu who is versed in the traditions, acquainted with the tradition, a custodian of the Dhamma, of the Vinaya, and of the Mâtikâs[2], clever, discreet, wise, modest, sensitive, willing to learn. And he speaks thus:

'"What has this Bhikkhu, O friends, been guilty of, and why is he on probation?"

'And they reply: "This Bhikkhu, O friend, has committed two Sa*m*ghâdisesa offences, which he concealed for two months; and one offence he concealed wittingly, and one offence he concealed unwittingly. He asked the Sa*m*gha for a probation of two months for those two offences concealed for two months. And the Sa*m*gha imposed upon him a probation of two months for those two offences con-

[1] In chapter 34, § 1, di*tth*î, instead of nibbematiko, is put in opposition to vematiko.

[2] See our note above, on Mahâvagga II, 21, 2, and compare VII, 1, 7; VIII, 32, 1; X, 1, 2; *K*ullavagga I, 11, 1.

cealed for two months. Therein, O friend, is this Bhikkhu guilty, and therefore is he on probation."

'And he rejoins: "The offence which he wittingly concealed, O friends, for that the imposition of a probation is valid, and by reason of its validity it takes effect[1]. But the offence which he unwittingly concealed, O friends, for that the imposition of a probation is invalid, and by reason of its invalidity it does not take effect. For this offence, O friends, the Bhikkhu is liable to a Mânatta."

6. 'In case, O Bhikkhus, a Bhikkhu commit two Sa*m*ghâdisesa offences, which he conceals for two months. And one offence he conceals recollecting it, but the other offence he conceals without recollecting it.'

[Here follow the same remarks as in the last section, down to the end, reading 'recollecting it' for 'wittingly.']

24.

1. Now at that time a certain Bhikkhu committed two Sa*m*ghâdisesa offences which he concealed for two months. And it occurred to him, 'Lo! I have committed, &c. . . . for two months. Let me now ask the Sa*m*gha for a probation of one month for &c. . . .' He asked the Sa*m*gha for a probation of one month for &c. . . . The Sa*m*gha imposed upon him a probation of one month for &c. . . . Whilst he was undergoing that probation, shame (for the way

[1] This expression recurs below, chaps. 25, 27, &c. Compare the use of rûhati at Mahâvagga VI, 14, 5.

in which he had acted) overcame him. 'Let me now ask the Sa*m*gha for a (further) probation of one month for the two Sa*m*ghâdisesa offences concealed for two months.'

2. He told the Bhikkhus [all that had happened, in the words of § 1, and asked them], 'What now shall I do?'

They told this thing to the Blessed One.

3. 'Let then the Sa*m*gha, O Bhikkhus, impose upon that Bhikkhu a probation for a further month for those two Sa*m*ghâdisesa offences concealed for two months.'

[Here follows the kammavâ*k*â in the form given in chapter 1, §§ 2, 3.]

'Thus that Bhikkhu, O Bhikkhus, should undergo probation for two months from that date[1].'

25.

1. 'In case, O Bhikkhus, a Bhikkhu commit two Sa*m*ghâdisesa offences which he conceals for two months. And it occurs to him (&c., as in last chapter). . . . And he asks . . . . And the Sa*m*gha imposes . . . . And whilst he is undergoing that probation, shame (&c.) overcomes him, &c. . . . And he asks the Sa*m*gha for a probation of a further month for those two Sa*m*ghâdisesa offences concealed for two months. And the Sa*m*gha imposes upon him a further probation, &c. . . . Then, O Bhikkhus, that Bhikkhu should from that date undergo that further

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[1] See above, chap. 22. 3.

probation of one month for those two Sa*m*ghâdisesa offences concealed for two months[1].

2, 3. 'Now in case, O Bhikkhus, a Bhikkhu have committed two Sa*m*ghâdisesa offences, which he conceals for two months. And of one month he is aware, but of the other month he is not aware . . . . one month he recollects, but the other month he does not recollect . . . . one month he wittingly conceals, but the other month he unwittingly conceals.'

[This chapter is word for word the same as chapter 23, reading 'month' for 'offence.']

26.

1. Now at that time a certain Bhikkhu had committed numerous Sa*m*ghâdisesa offences; but he was not aware of the degree of the offences[2], and was not aware of the duration of the times[2]; or he did not recollect the degree of the offences, and did not recollect the duration of the times; or he was uncertain as to the degree of the offences, and was uncertain as to the duration of the times.

He told the Bhikkhus, saying, 'I have committed, &c. . . . but I am not aware, &c. . . . I do not recollect, &c. . . . I am uncertain, &c. . . . What now shall I do?'

They told this thing to the Blessed One.

'Then let the Sa*m*gha, O Bhikkhus, impose upon that Bhikkhu a probation of complete purifi-

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[1] This repetition of the last chapter is again only to afford a basis for the succeeding variations, as above, in chap. 23.

[2] That these are plurals, and not singulars, is clear from § 3, below.

cation (that is to say, a probation for as many days as have elapsed since the date of his upasampadâ)[1].

2. 'Now thus, O Bhikkhus, should it be imposed.'...

[Here follows the kammavâkâ in the same form as is given in chapter 1.]

3. 'In the following cases, O Bhikkhus, is the probation of complete purification to be imposed; and in the following cases is the (ordinary) probation to be imposed. Now in what cases is the probation of complete purification to be imposed? When he is not aware of the degree of the offences, nor of the duration of the times; when he does not recollect the degree of the offences, nor the duration of the times; and when he is not certain as to the degree of the offences, nor as to the duration of the times—then is the probation of complete purification to be imposed.

'When he is aware of the degree of the offences, but not of the duration of the times; when he does recollect the degree of the offences, but not the duration of the times; when he is certain as to the degree of the offences, but not as to the duration of the times—then is the probation of complete purification to be imposed.

'When he is aware.... recollects.... is certain.... of the degree of some, but not of others of the offences, and is not aware of.... does not recollect.... is not certain of the duration of the times[2]—then &c.

'When he is not aware.... does not recollect....

[1] Suddhanta-parivâso. The Samanta Pâsâdikâ says, Tam gahetvâ gahita-divasato yâva upasampadâ-divaso tâva rattiyo ganetvâ parivasitabbam.

[2] This and the following sentences are given in the text in full, as in the last paragraph.

is not certain . . . . of the degree of the offences, and is aware . . . . recollects . . . . is certain . . . . of the times of some, but not of the times of the others—then, &c.

'When he is aware . . . . recollects . . . . is certain of the degree of the offences, and is aware . . . . recollects . . . . is certain of the times of some, but not of the times of others—then, &c.

'When he is aware . . . . recollects . . . . is certain of the degrees of some of the offences, but not of others; and is aware . . . . recollects . . . . is certain of the times of some, but not of the times of others—then, &c.

'In these cases, O Bhikkhus, is the probation of complete purification to be imposed.

4. 'And in what cases, O Bhikkhus, is the (ordinary) probation to be imposed? When he is aware . . . . recollects . . . . is certain of the degree of the offences, but is not aware . . . . does not recollect . . . . is not certain of the duration of the times—then is the (ordinary) probation to be imposed.

'When he is not aware . . . . does not recollect . . . . is not certain of the degree of the offences, but is aware . . . . recollects . . . . is certain of the duration of the times—then &c. . . .

'When he is aware . . . . recollects . . . . is certain of the degree of some of the offences, but not of others; and is aware . . . . recollects . . . . is certain of the duration of the times—then &c. . . .

'In these cases, O Bhikkhus, is the (ordinary) probation to be imposed[1].'

Here ends the probation.

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[1] That is to say, shortly; if the guilty Bhikkhu can determine the time during which the offence has been concealed (on which the length of the probation depends), then he is to undergo the

27.

1. Now at that time a certain Bhikkhu, whilst he was under probation, threw off the robes. Afterwards he came back again, and asked the Bhikkhus for upasampadâ. They told this thing to the Blessed One.

'In case, O Bhikkhus, a Bhikkhu throws off the robes whilst he is under probation, there can follow no probation to him, O Bhikkhus, so long as he is out of the Order. If he afterwards receive the upasampadâ, the original probation (previously imposed upon him, still remains obligatory) upon him. A probation once imposed, is imposed for good; a probation once undergone, is undergone for good; if any (portion of the time) remain over, the probation must be again undergone (from the beginning).

'In case, O Bhikkhus, a Bhikkhu, whilst he is undergoing probation, becomes a Sâma*n*era. There can happen no probation to him, O Bhikkhus, so long as he is a Sâma*n*era. If he afterwards receives the upasampadâ (&c., as in the last paragraph, down to the end).

'In case, O Bhikkhus, a Bhikkhu, whilst he is undergoing probation, goes out of his mind . . . . becomes weak in his mind . . . . diseased in his sensations . . . . is suspended for not acknowledging an

corresponding probation. If not, he is to undergo the so-called 'probation of complete purification,' which, as it is computed from the date of his ordination, is quite certain to be as long as the time of the longest concealment of any offence.

offence .... for not atoning for an offence .... for not recanting a sinful doctrine[1]—there can happen no probation to him, O Bhikkhus, so long as he is out of his mind .... weak in his mind .... suspended, &c. If he afterwards becomes not out of his mind .... becomes not weak in his mind .... is restored from the suspension, the original probation is still obligatory upon him. A probation once imposed (&c., as in the first paragraph, down to the end).

2. 'In case, O Bhikkhus, a Bhikkhu, whilst he is liable to be thrown back to the commencement of his probation, throws off the robes (&c., as in all the paragraphs of section 1, reading "liable to be thrown back," for "undergoing probation").'

3. [The same for a Bhikkhu who throws off the robes, or becomes any of the seven things specified, whilst he is liable to be subjected to the Mânatta discipline;

4. Or is undergoing the Mânatta discipline;

5. Or is fit to be rehabilitated.]

Here end the forty[2] cases (of interruption to a major disciplinary proceeding from a change of state in the person undergoing that discipline).

28.

1. 'In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Saṃghâ-

[1] The text has a separate paragraph for each of these cases.

[2] That is, on any of the above eight events occurring in any of the above five cases.

disesa offences, definite[1], but not concealed, that Bhikkhu is to be thrown back to the commencement of his probation.

2. 'In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sa*m*ghâdisesa offences, definite, and concealed, that Bhikkhu is to be thrown back to the commencement of his probation, and an inclusive probation is to be imposed upon him according to the duration of time since the first of the offences which he has thus concealed.

'In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sa*m*ghâdisesa offences, grievous, and some of them concealed, some of them not concealed, that Bhikkhu must (as in the last paragraph to the end).

'In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sa*m*ghâdisesa offences, not definite, and not concealed .... not definite, and concealed[2] .... not grievous, and some of them concealed, others not concealed .... some definite, and some not definite and not concealed .... some definite, and some not definite and (all) concealed .... some definite, and some not definite, some concealed, some not concealed—then that Bhikkhu is to be thrown back, and an inclusive probation is to be imposed upon him, according to the duration of

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[1] Parimâ*n*â, the meaning of which is open to much doubt. The Samanta Pâsâdikâ merely says, Antarâ sambâhulâ âpattiyo âpa*gg*ati parimâ*n*â pa*t*i*kkh*annâyo ti âdisu âpatti-pari*kkh*edavase parimâ*n*âyo *k*' eva appa*t*i*kkh*annâyo *k*â 'ti attho. The only conclusion to be drawn from this is that the word is acc. fem. plur., and not an adverb. Compare chap. 33, below.

[2] The text has a full paragraph for each of these cases.

the time since the first of the offences which he had concealed.'

[The same if the offences are committed whilst he is liable to the Mânatta discipline, or undergoing the Mânatta discipline, or pending his rehabilitation.]

Here end the thirty-six cases (of fresh offences being committed whilst under probation)[1].

29.

1. 'In case, O Bhikkhus, a Bhikkhu who has committed numerous Sa*m*ghâdisesa offences, but has not concealed them, throw off the robes, and he, having afterwards again received the upasampadâ, does not conceal them. A Mânatta, O Bhikkhus, is to be imposed upon that Bhikkhu.

'In case, O Bhikkhus, a Bhikkhu (&c., as before, down to) throw off the robes, and he, having afterwards again received the upasampadâ, does conceal them,—on that Bhikkhu, O Bhikkhus, a probation is to be imposed according to the duration of the time during which he has concealed any offence in the batch of offences thus afterwards concealed[2]; and after that a Mânatta is to be imposed.

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[1] This chapter is repeated below, chap. 33, for the cases in which a new ordination has followed after the offences have been committed.

[2] The Samanta Pâsâdikâ says, Pa*kkh*imasmi*m* âpattikkhandhe ti eko 'va so âpattikkhandho, pa*kkh*âditattâ pana pa*kkh*imasmi*m* âpattikkhandhe ti vutta*m*. Purimasmin ti etthâpi es' eva nayo.

'In case, O Bhikkhus, a Bhikkhu who has committed numerous Sa*m*ghâdisesa offences, and has concealed them, throw off the robes, and he, after having again received the upasampadâ, does not conceal them,—on that Bhikkhu, O Bhikkhus, a probation is to be imposed according to the duration of the time during which he has concealed any offence in the batch of offences thus previously concealed[1]; and after that a Mânatta is to be imposed upon him.

'In case, O Bhikkhus, a Bhikkhu who has committed numerous Sa*m*ghâdisesa offences, and has concealed them, throw off the robes, and, after again receiving the upasampadâ, he does conceal them, —on that Bhikkhu, O Bhikkhus, a probation is to be imposed corresponding to the duration of the time during which he has concealed any offence either in the first or in the batch of offences thus afterwards concealed; and after that a Mânatta is to be imposed upon him.

[2]2. '[In case, O Bhikkhus, a Bhikkhu have com-

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[1] See the close of the last note.

[2] This section should correspond to chap. 31, section 2, but as noted by H. O. in his edition of the text, p. 312, there is very great confusion in the MSS. We ought to have four cases of which the distinctions are as under. Those offences

1	concealed before	are afterwards	not concealed	+	—
	not concealed before	„	not „	—	—
2	concealed before	„	not „	+	—
	not concealed before	„	concealed	—	+
3	concealed before	„	concealed	+	+
	not concealed before	„	not concealed	—	—
4	concealed before	„	concealed	+	+
	not concealed before	„	concealed	—	+

All these four cases are required to make up the one hundred

mitted numerous Sa*m*ghâdisesa offences, and some of his offences have been concealed, and some not concealed; and he, having thrown off the robes, and again received the upasampadâ, does not afterwards conceal those offences which he had previously concealed, and does not afterwards conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4].]

'In case, O Bhikkhus, a Bhikkhu [&c., as in last paragraph, down to] does not afterwards conceal those offences which he had previously concealed, and does conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4].

'In case, O Bhikkhus, a Bhikkhu (&c., as in last paragraph, down to) does afterwards conceal those offences which he had previously concealed, and does not afterwards conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4].

'In case, O Bhikkhus, a Bhikkhu (&c., as in last paragraph, down to) does afterwards conceal those offences which he had previously concealed, and does afterwards conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4].

3. 'In case, O Bhikkhus, a Bhikkhu have committed numerous Sa*m*ghâdisesa offences, and of some

cases mentioned in the title at the close of chap. 30; but the first is altogether omitted in the text, and the others are not properly discriminated. We have supplied the first in brackets, and corrected the others accordingly.

of them he is aware, but of some of them he is not aware; and he conceals those offences of which he is aware, but does not conceal those offences of which he is not aware; after having thrown off the robes, and again received the upasampadâ, those offences of which he had previously been aware, and which he did then conceal, of them, afterwards, he is still aware, and he does not conceal them; and those offences of which previously he had not been aware and did not then conceal, of them, afterwards, he becomes aware, and does not conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 3].

'In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) and again received the upasampadâ, those offences of which he had previously been aware, and which he did then conceal, of them, afterwards, he is still aware, and he does not conceal them; and those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 4].

'In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) which he did then conceal; of them, afterwards, he is still aware, and does conceal them; and of those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does not conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 4].

'In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) which he did then conceal, of them, afterwards, he is still aware, and does conceal

them; and of those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 4].'

4. [This section is the same as the last, reading 'he recollects' for 'he is aware,' and 'he does not recollect' for 'he is not aware.']

5. [This section is again the same as section 3, reading 'he is certain' for 'he is aware,' and 'he is not certain' for 'he is not aware.']

30.

1. [The whole of the last chapter is repeated in the case of a Bhikkhu who, having committed offences, becomes a Sâmanera, goes out of his mind, or becomes weak in his mind[1], and the text then goes on] 'He becomes diseased in his sensations. His offences are some of them concealed, some not concealed. Of some offences he is aware, of some he is not aware. Some offences he recollects, some he does not recollect. Of some offences he is certain, of some he is not certain. Those offences of which he was not certain, those he conceals; those offences of which he was certain, those he does not conceal. Then he becomes diseased in his sensations. When he has recovered power over his sensations, those offences of which he previously had been certain and had concealed, of those he is afterwards still certain, but does not conceal them; and those offences of which he previously had been

[1] See above, chap. 27, and Mahâvagga II, 22, 3; IX, 4, 7.

uncertain and had not concealed, of those he became certain but did not conceal them. Those offences of which he previously had been certain and had concealed, of those he was afterwards still certain and did not conceal; while those offences of which he previously had been uncertain, and had not concealed, of those offences he afterwards became certain and did conceal them. Those offences of which previously he had been certain, and had concealed, of those offences he was afterwards still certain and did conceal them; while those offences of which he previously had been uncertain and had not concealed, of those offences he afterwards became certain, and did not conceal them. Those offences of which he previously had been certain, and had concealed them, of those offences he was afterwards still certain and did conceal them; whilst those offences of which he previously had been uncertain and did not conceal them, of those offences he afterwards became certain and did conceal them,—on that Bhikkhu, O Bhikkhus, [the same penalty is to be imposed as in chapter 29, section 1, paragraph 4.]'

Here end the hundred cases[1] in which a Mânatta (is to be imposed after a change of state in the guilty Bhikkhu).

[1] The hundred cases are made up thus: Chap. 29, §§ 1, 2, 3, 4, 5 contain each of them four cases (after our correction of 29. 2); so that chap. 29 gives altogether twenty cases. Then in chap. 30, each of these twenty cases is repeated in the four other cases there given; so that chap. 30 gives altogether eighty cases. Of these eighty cases, as usual, at the end of a repetition, the last (four cases) are set out in full.

31.

1. 'In case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Saṁghâdisesa offences, and without concealing them then throws off the robes, and he, when he has again received the upasampadâ, does not conceal those offences—that Bhikkhu ought to be thrown back to the commencement (of his term of probation).

'And in case, O Bhikkhus, a Bhikkhu (&c., as before, down to) and he, when he has again received the upasampadâ, does conceal those offences—that Bhikkhu ought to be thrown back to the commencement (of his term of probation), and an inclusive probation ought to be imposed upon him (corresponding to the time which has elapsed since) the first offence among those offences which he has concealed.

'And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Saṁghâdisesa offences, and, concealing them, throws off the robes; and he, when he has again received the upasampadâ, does not conceal those offences—that Bhikkhu ought to be thrown back to the commencement of his term of probation, and an inclusive probation ought to be imposed upon him (corresponding to the period which has elapsed since) the first offence among those offences which he has concealed.'

[The same judgment if he has concealed the offences before he throws off the robes, and also after he has again received the upasampadâ.][1]

[1] This section corresponds to chap. 29, section 1.

2. 'And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Samghâdisesa offences, and some of them he has concealed and some of them he has not concealed; and after he has thrown off the robes and again received the upasampadâ, he does not afterwards conceal those offences which previously he had concealed, and he does not afterwards conceal those offences which previously he had not concealed—[the judgment is the same as in the last paragraph of § 1].'

[In the same case down to] he does not afterwards conceal those offences which previously he had concealed, and he does afterwards conceal those offences which previously he had not concealed [the judgment is the same].

[In the same case, down to] he does afterwards conceal those offences which previously he had concealed, and he does not afterwards conceal those offences which previously he had not concealed [the judgment is the same].

[In the same case, down to] he does afterwards conceal those offences which previously he had concealed, and he does afterwards conceal those offences which previously he had not concealed [the judgment is the same][1].

3. 'And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Samghâdisesa offences, and he is aware of some of those offences, and not aware of others; and he conceals those offences of which he is aware, but does not conceal those offences of which he is

[1] This section corresponds to chap. 29, section 2.

not aware. After having thrown off the robes and again received the upasampadâ, those offences of which he had previously [&c., as in chapter 29, section 3, down to] on that Bhikkhu [the penalty is the same as in the last section, chapter 31, § 2].'

[The rest of this chapter corresponds exactly to chapter 29, §§ 4, 5, and chapter 30; the penalty being always the same.]

32.

1. 'And in case, O Bhikkhus, a Bhikkhu who has rendered himself liable to the Mânatta discipline, or is undergoing the Mânatta discipline, or is fit to be rehabilitated, is guilty meanwhile of a number of Sa*m*ghâdisesa offences which he does not conceal; and he then throws off the robes, and again receives the upasampadâ,—then with regard to the Bhikkhu so liable to the Mânatta discipline, or undergoing the Mânatta discipline, or fit to be rehabilitated, the same rules are to apply as in the case of a Bhikkhu so acting while undergoing probation[1].

'And in case, O Bhikkhus, a Bhikkhu who is fit to be rehabilitated[2] is guilty meanwhile of a number of Sa*m*ghâdisesa offences which he does not conceal; and he then becomes a Sâma*n*era, goes out of his mind, becomes weak in his mind, or becomes diseased in his sensations; his offences are some of them

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[1] As laid down in chap. 31.

[2] This includes, of course, the two other cases of a Bhikkhu who has rendered himself liable to, or is undergoing the Mânatta discipline.

concealed, some of them not concealed . . . . [and so on, as in chapter 30, down to the end, excepting that the penalty is here the same as it is in the previous chapters 31 and 32].'

33.

1. 'And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sa*m*ghâdisesa offences, definite, and not concealed—not definite, and not concealed—of one designation, and not concealed—of various designations, and not concealed—similar, and not concealed—dissimilar, and not concealed—connected[1], and not concealed—disconnected, and not concealed—and then throws off the robes[2].' . . .

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[1] On the opposition of vavatthita and sambhinna, compare Minayeff Pâtimokkha, p. 29, where these two expressions are used of language.

[2] The chapter is translated as it stands. To supply the implications involved, the words 'a Bhikkhu' at the beginning should be understood as 'a Bhikkhu undergoing probation, or liable to the Mânatta discipline, or undergoing the Mânatta discipline, or fit to be rehabilitated.' And the conclusion should be supplied as in chap. 28, except that the penalty in each case is not an additional probation, but a probation corresponding in length to the period which has elapsed since the first of those offences which the re-ordained Bhikkhu has concealed (either before or after the second ordination). The details are only worked out, in chap. 28, of the first of the several pairs here enumerated, and are intended to be supplied here for each of the other pairs in a similar way. All the pairs recur in chaps. 35, 36.

34.

1. 'Two Bhikkhus have been guilty of a Samghâdisesa offence, and as touching that Samghâdisesa offence they are of opinion that it is a Samghâdisesa offence[1]. One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkata offence, and a probation corresponding to the period during which he has concealed it having been imposed upon him, a Mânatta should be imposed upon them both.

'Two Bhikkhus have been guilty of a Samghâdisesa offence, and as touching that Samghâdisesa offence they are in doubt. One of them conceals, the other does not conceal it. [The penalty is the same.][2]

'Two Bhikkhus have been guilty of a Samghâdisesa offence, and as touching that Samghâdisesa offence they are of opinion that it is a mixed offence[3]. One of them conceals, the other does not conceal it. [The penalty is the same.][2]

'Two Bhikkhus have been guilty of a mixed offence, and as touching that mixed offence they are of opinion that it is a Samghâdisesa offence. One of

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[1] Compare chap. 23, § 4.

[2] The concluding words of the last paragraph are here repeated.

[3] The Samanta Pâsâdikâ says, Missakan ti thullakkayâdîhi missitam; that is an act which involves not only a Samghâdisesa, but also some one or other of the lesser offences. Compare the use of missaka at Gâtaka II, 420, 433, and at Mahâ-parinibbâna Sutta, ed. Childers, p. 22.

them conceals, the other does not conceal it. [The penalty is the same.][1]

'Two Bhikkhus have been guilty of a mixed offence, and as touching that mixed offence they are of opinion that it is a mixed offence. One of them conceals, the other does not conceal it. [The penalty is the same.]

'Two Bhikkhus have been guilty of a minor offence[2]; and as regarding that minor offence they are of opinion that it is a Saṁghâdisesa offence. One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkaṭa offence, and both of them should be dealt with according to law.

'Two Bhikkhus have been guilty of a minor offence, and as touching that minor offence they are of opinion that it is a minor offence. One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkaṭa offence, and both of them should be dealt with according to law.

2. 'Two Bhikkhus have been guilty of a Saṁghâdisesa offence, and as touching that Saṁghâdisesa offence they are of opinion that it is a Saṁghâdisesa. One of them thinks: "I will tell (the Saṁgha of it)." The other thinks: "I will not tell (the Saṁgha of it);" and during the first watch of the night he conceals it, and during the second watch of the night he conceals

[1] The concluding words of the last paragraph are here repeated.

[2] That is, any offence less than a Saṁghâdisesa. The Samanta Pâsâdikâ says, Suddhakan ti Saṁghâdisesaṁ vinâ lahukâpattikkhandham eva.

it, and during the third watch of the night he conceals it. After the sun has arisen the offence is a concealed one. He who has concealed it [&c.; the penalty is the same as in section 1, paragraph 1].

'Two Bhikkhus have been guilty of a Saṃghâdisesa offence, and as touching that Saṃghâdisesa offence they are of opinion that it is a Saṃghâdisesa offence. They set out, intending to tell (the Saṃgha of it). On the way there springs up in one of them a desire to conceal it; and during the first watch of the night he conceals it, and during the second watch of the night he conceals it, and during the third watch of the night he conceals it. After the sun has arisen the offence is a concealed one. He who has concealed it [&c.; the penalty is the same as before].

'Two Bhikkhus have been guilty of a Saṃghâdisesa offence, and as touching that Saṃghâdisesa offence they are of opinion that it is a Saṃghâdisesa offence. They go out of their mind; and afterwards when they have recovered their senses one of them conceals, the other does not conceal it. He who has concealed it [&c.; the penalty is the same as before][1].

'Two Bhikkhus have been guilty of a Saṃghâdisesa offence. When the Pâtimokkha is being recited they say thus: "Now do we come to perceive it; for this rule they say has been handed down in the Suttas, is contained in the Suttas, and comes into recitation every half month." As touching that Saṃghâdisesa offence, they (thus) come to be of

[1] It is probably to be understood that a like rule is to apply in the other similar cases mentioned in the last paragraph of chap. 32.

opinion that it is a Sa*m*ghâdisesa offence. One of them conceals, the other does not conceal it. He who has concealed it [&c.; the penalty is the same as before].'

35.

1. 'And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sa*m*ghâdisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar—connected with each other, and disconnected[1]. He asks the Sa*m*gha for an inclusive probation on account of those offences[2]. The Sa*m*gha imposes upon him an inclusive probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of Sa*m*ghâdisesa offences, definite ones, which he does not conceal. He asks the Sa*m*gha to throw him back on account of those intervening offences to the commencement (of his term of probation). The Sa*m*gha [does so] by a lawful proceeding that cannot be quashed[3], and fit

[1] See chap. 33 for this list.

[2] In accordance with the rule laid down in chap. 28, which shows that by 'a Bhikkhu' must be understood 'a Bhikkhu who is under probation;' and the offences he has committed must have been concealed by him.

[3] Akuppa. The technical term kamma*m* kopeti is not to revoke the valid decision of a kamma regularly held, but to show that the kamma by reason of some irregularity was no real kamma, and its whole proceedings therefore void. One may compare akuppâ me *k*eto-vimutti spoken by the Buddha immediately after he had attained Nirvâ*n*a under the Bo Tree (Ariyapariyosâna Sutta in H. O.'s 'Buddha,' p. 429) and the opposite idea in Sutta Nipâta IV, 3, 5.

for the occasion; and it also imposes a Mânatta upon him, but by an unlawful proceeding, and then by an unlawful proceeding rehabilitates him. That Bhikkhu, O Bhikkhus, is not purified from those offences.

'And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sa*m*ghâdisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar—connected with each other, and disconnected. And he asks the Sa*m*gha for an inclusive probation on account of those offences. The Sa*m*gha imposes upon him an inclusive probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of Sa*m*ghâdisesa offences, definite ones, which he does conceal. He asks the Sa*m*gha to throw him back on account of those intervening offences to the commencement (of his term of probation). The Sa*m*gha [does so] by a lawful proceeding that cannot be quashed, and fit for the occasion; and it also imposes upon him an inclusive probation by a lawful proceeding, and imposes upon him a Mânatta, but by an unlawful proceeding, and by an unlawful proceeding it rehabilitates him. That Bhikkhu, O Bhikkhus, is not purified from those offences.'

[The same decision is given if, of the intervening offences, all of which are definite, some have been concealed, and some not concealed.]

2. [The same if the intervening offences have been not definite and not concealed, or not definite and concealed, or all not definite but some concealed and some not concealed, or all not concealed but some definite and some not definite, or all concealed

but some definite and some not definite, or some definite and some not definite and some concealed and some not concealed.]

Here end the nine principal cases (which serve as a basis for the variations in the following chapter) in which a Bhikkhu is not purified (by undergoing a term of probation).

36.

1. [The same nine cases of the throwing back is carried by unlawful proceeding, though the Mânatta and the rehabilitation are by a lawful proceeding.]

2. 'And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Saṃghâdisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar—connected with each other, and disconnected[1]. He asks the Saṃgha for an inclusive probation on account of those offences. The Saṃgha imposes upon him an additional probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of Saṃghâdisesa offences, definite ones, which he does conceal. He asks the Saṃgha to throw him back on account

[1] These offences must be understood to be offences committed while under probation, and concealed. See the note on chap. 35, § 1.

of those intervening offences to the commencement of his term of probation. The Sa*m*gha [does so] by an unlawful proceeding that is liable to be quashed, and unfit for the occasion; and it also imposes an inclusive probation upon him, but by an unlawful proceeding. He thinking, "I am undergoing that probation," is guilty meanwhile of a number of Sa*m*ghâdisesa offences, definite ones, which he does conceal. When he has arrived at this condition he calls to mind the other offences committed while the first offences were being committed, and he calls to mind also the other offences committed while the latter offences were being committed.

'Then it occurs to him, "I have been guilty of a number of Sa*m*ghâdisesa offences (&c., as in the whole of the section from the beginning to the end of the last paragraph, down to) and I called to mind also the other offences committed while the latter offences were being committed. Let me now ask the Sa*m*gha to throw me back on account of those offences committed while the former offences, and while the latter offences, were being committed, to the commencement of my term of probation, by a lawful proceeding that cannot be quashed, and is fit for the occasion; and let me ask for an inclusive probation to be imposed by a lawful proceeding, and for a Mânatta to be imposed by a lawful proceeding, and then for rehabilitation by a lawful proceeding."

'And he asks the Sa*m*gha [accordingly], and the Sa*m*gha [does so]. That Bhikkhu, O Bhikkhus, is purified from those offences.'

[The same if some of the offences in each case have been concealed and some not concealed.]

3, 4. [The Bhikkhu is not purified from such intervening and remembered offences as are specified in the last section, if the Sa*m*gha has proceeded, as in the first section of this chapter, by an unlawful proceeding.]

Here ends the Third Khandhaka, on the Accumulation of Offences.

NOTE ON ABHIHA*TTHUM*.

In the 7th Nissaggiya, in the 34th Pâ*k*ittiya, and in the 36th Pâ*k*ittiya there occurs the phrase abhiha*tth*u*m* pavâreyya, regarding the correct translation of which, as will be seen from the note on the first passage, we were in doubt. The connection is always 'if A should offer B,' &c.; and the only difficulty is the force of the word abhiha*tth*u*m* which precedes the 'should offer,' and in some way qualifies it. In all three passages the Old Commentary preserved in the Sutta-Vibhaṅga explains the two words abhiha*tth*u*m* pavâreyya by 'Take just as much as you want' (yâvataka*m* i*kkh*asi tâvataka*m* ga*n*hâhi), which does not solve the difficulty. On the following words of the third passage, however, the Old Commentary (see H. O., 'Vinaya Pitaka*m*,' vol. iv, p. 84) uses the word abhiharati in its usual sense of 'he brings up to, offers to, hands over to,' as practically equivalent to abhiha*tth*u*m* pavâreti; and Buddhaghosa, in the Samanta Pâsâdikâ on the 7th Nissaggiya, uses abhiharitvâ as directly equivalent to abhiha*tth*u*m*.

Now in a passage quoted from the Thera-gâthâ in H. O.'s 'Buddha, sein Leben, seine Lehre, und seine Gemeinde' (p. 425, note 1), nikkhamitu*m*na occurs as the gerund of nikkhamati instead of nikkhamitvâna. The existence in Prâkrit of corresponding gerunds in -tu, -tu*m* for -tvâ, and in -tû*n*a, -tuâ*n*a for -tvâna, is laid down in Hema*k*andra II, 146 (Pischel, vol. i, p. 62). And Professor Weber has given corresponding forms (âha*tt*u, ka*tt*u, &c.) from the *G*ain dialect in his Bhagavatî I, p. 433.

What we have in the phrase in question is therefore simply a gerund in -tu*m*, and the two words taken together mean, 'if A should lay before and offer to B,' &c. The thing offered in one case is robes, in the other two cases food; and abhiharati is the usual word in Pâli for serving food, laying it before another person. Compare thâli-pâka-satâni abhihari at *G*âtaka I, 186; and the phrase bhattâbhihâro abhihâriyittha constantly repeated in the Mahâ-sudassana Sutta (Rh. D., 'Buddhist Suttas,' in the last paragraph of chap. II, §§ 12, 29, 31, 33, 37).

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	𐬐	[illegible]	ك	ك	כּ	k
2 „ aspirata	kh	...	....	ख	𐬑	[illegible]	...	...	כ	kh
3 Media	g	...	....	ग	𐬔	[illegible]	گ	...	גּ	...
4 „ aspirata	gh	...	....	घ	𐬖	[illegible]	...	...	ג	...
5 Gutturo-labialis	q	...	....	...	....	...	ق	ق	ק	...
6 Nasalis	ṅ (ng)	...	....	ङ	{𐬢 (ng) / 𐬣 (N)}	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	𐬵 (𐬷 *hv*)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	’	...	....	...	....	...	ا	ا	א	...
9 „ asper faucalis	‘h	...	....	...	....	...	ح	ح	ח	...
10 „ lenis faucalis	’h	...	....	...	....	...	ع	ع	ע	...
11 „ asper fricatus	...	‘*h*	....	...	....	...	خ	خ	ח	...
12 „ lenis fricatus	...	’*h*	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	*k*	....	च	𐬗	[illegible]	چ	...	...	*k*
14 „ aspirata	...	*kh*	....	छ	....	...	...	...	...	*kh*
15 Media	...	*g*	....	ज	𐬘	[illegible]	ج	ج	...	...
16 „ aspirata	...	*gh*	....	झ	....	...	ژ	ژ	...	...
17 „ Nasalis	...	*ñ*	....	ञ	....	...	...	...	...	...

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	[illegible] [illegible] init.	[illegible]	ي	ي	י	y
19 Spiritus asper	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 ,, lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 ,, asper assibilatus . .	. . .	*s*	. . . .	श	[illegible]	[illegible]	ش	ش	. . .	. . .
22 ,, lenis assibilatus . .	. . .	*z*	. . . .	. . .	[illegible]	[illegible]	ژ	. . .	. . .	*z*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	[illegible]	[illegible]	ت	ت	תּ	t
24 ,, aspirata	th	. . .	. . . .	थ	[illegible]	. . .	. . .	. . .	ת	th
25 ,, assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	[illegible]	[illegible]	د	د	דּ	. . .
27 ,, aspirata	dh	. . .	. . . .	ध	[illegible]	. . .	. . .	. . .	ד	. . .
28 ,, assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	[illegible]	[illegible]	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	[illegible]	ل	ل	ל	l
31 ,, mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 ,, mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	[illegible]	[illegible]	س(ث)	س	שׂ	s
34 ,, asper 2	. . .	. . .	s (ʃ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 ,, lenis	z	. . .	. . . .	. . .	[illegible]	[illegible]	ز (ذ)	ز	ז	z
36 ,, asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 ,, asperrimus 2	. . .	. . .	ẓ (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	𐬜	[illegible]	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	𐬣	...	...	...	...	...
43 Semivocalis	r	...	....	र	𐬭	[illegible]	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	𐬴	[illegible]	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	𐬞	[illegible]	پ	...	פּ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	𐬠	[illegible]	ب	ب	בּ	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	𐬨	[illegible]	م	م	מ	m
54 Semivocalis	w	...	....	...	𐬎	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	𐬟	[illegible]	ف	ف	...	f
57 „ lenis	v	...	....	व	𐬬	[illegible]	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	[illegible]	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

VOWELS.	Missionary Alphabet. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ְ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	[illegible] fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	[illegible] init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	[illegible]	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬌	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬍	[illegible]	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬎	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬏	[illegible]	ـُو	ـُو	וּ	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬈(e) 𐬉(*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए	𐬆, 𐬇	[illegible]	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَيْ	ـَيْ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬊	. . .	. . .	. . .	ָ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬋	[illegible]	. . .	. . .	ֹ	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	𐬄𐬎 (*au*)	. . .	ـَوْ	ـَوْ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .